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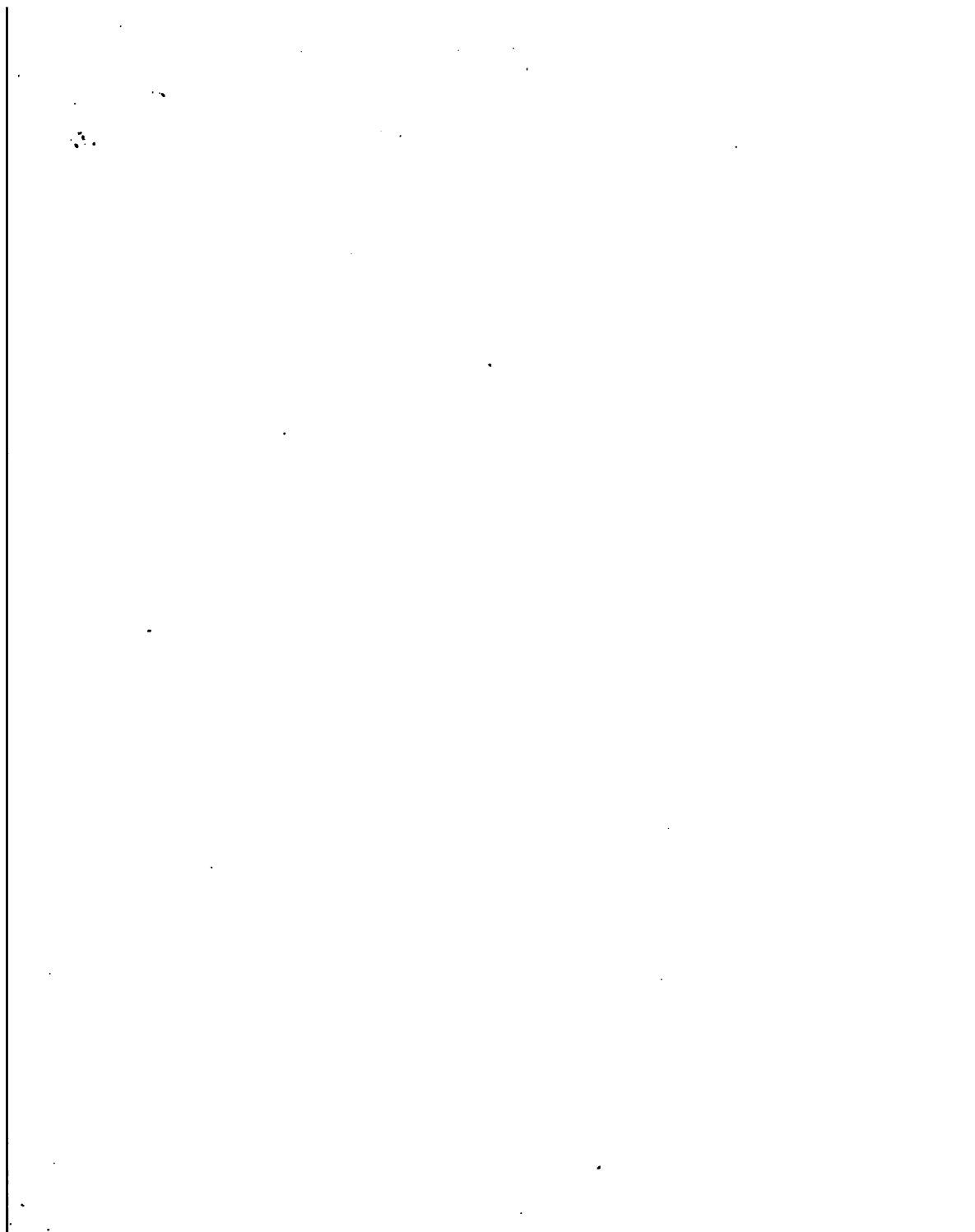


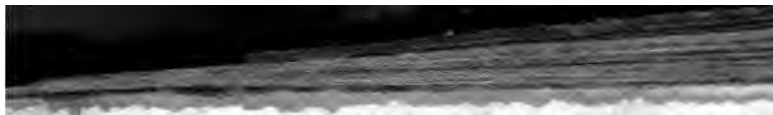
1911



LELAND STANFORD JUNIOR UNIVERSITY







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NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTLER.

LELAND STANFORD JUNIOR
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Notes.

CAPTAIN JOHN SMITH OF VIRGINIA.

"Prima lex historię, ne quid falsi dicat."

Modern research has stripped the *protégé* of Princess Pocahontas of many of his self-conferred laurels and dispelled much of the romance which formerly clung to his name. The truth of a great portion of his wonderful adventures and heroic deeds has lately been questioned, nay, some American writers have even gone so far as to denounce him as a blustering braggadocio and brand his autobiography as a collection of mere traveller's tales and "the gasconades of a beggar."

Mr. Henry, the vice-president of the Virginia Historical Society, referring to this subject in his address in 1882, tells us that, "so persistent have these assaults been [lately on our author] that it seems to be the fashion now with those writers who are content to act the part of copyists to sneer at the veracity of Smith."* Our experience of the species of historians alluded to by Mr. Henry does not agree with his, as, to use the words of Fuller, "strange performances [such as related by Capt. Smith].....are cheaper credited than

confuted."† To contradict a writer who professes to relate history from personal observation, and to prove the contradiction to the hilt, requires more study and labour than copyists are wont to bestow upon their subject.

At the suggestion of a friend, I have lately examined into that portion of the captain's adventures which, according to Purchas, who first printed them in his 'Pilgrims,' were taken from a book entitled "The Warres of Transilvania, Wallachi, and Moldavia, written by Francisco Ferneza, a learned Italian, Secretarie to Sigismundus Bathor, the Prince [of Transylvania]."

In performing my task I have, I believe, conscientiously followed the example set by Prof. Arber, the able and painstaking editor of the last edition of Capt. Smith's 'Works.'† Like him, I have approached the text perfectly free from all bias, scanned every assertion of fact most keenly; but, I regret to state, the result arrived at vastly differs from his, and is anything but satisfactory.

Prof. Arber seems to attach great importance to the statement that the narrative which we are about to consider was extracted and translated by Purchas from a manuscript, written in a foreign tongue, and is therefore not Smith's own account of his own doings, but chiefly the narrative of a foreigner with no possible motive for his laudation. I must join issue with the professor. First of all, we have only the captain's word for the assertion that the Hungarian, &c., travels were extracted and translated by "Master Purchas." The latter simply says that he gives an account of them as they are "written" in the Italian book referred to, and Prof. Arber's argument could only hold good if Capt. Smith had had no hand in the publication of them. But as no one else but he was in a position to supply Purchas with an account of his doings while in captivity amongst the Tartars, the 'True Travels' were evidently published by some arrangement with Smith, and he may have in various ways assisted at the preparation of the "copy" for the printers. Perhaps Smith made the translation himself, but his modesty—the latest of virtues discovered in him by recent authors—prevented him from taking credit for the performance. Whatever the shortcomings of Fuller may otherwise be, in the present instance he seems to have hit the nail on the head. Capt. Smith's

"perils, preservations, dangers, deliverances.....seem to most men beyond belief, to some beyond truth. Yet we have two witnesses to attest them—the prose [the text] and the pictures—both in his own book, and it soundeth much to the diminution of his deeds, that he alone is the herald to publish and proclaim them."

The italics are mine. I shall now proceed to lay

* 'Worthies of England,' London, 1662.

† Vol. xvi. of the 'English Scholar's Library,' edited by Prof. Edward Arber, Birmingham, 1884.

* Proceedings of the Virginia Hist. Soc. at the Annual Meeting, February 24, 1882, with the Address of W. W. Henry.....with particular reference to the late attacks upon Capt. John Smith. Richmond, 1882, p. 12.

Palfrey
the captain's case before the reader, to enable him to decide how far Mr. Palfrey, the historian of New England, is correct, when stating that "a comparison of Smith's narrative with the authentic history of the south-east of Europe leads to conclusions on the whole favourable to its credit."*

With regard to Ferneza, I have been at special pains to discover the smallest scrap of evidence which would convince us that he ever existed in flesh and blood; but my labour has been in vain. No copy of his MS. is known to exist, and it does not appear to have ever been printed, or if so his book has hitherto escaped the notice of bibliographers. On the other hand, if he is a fictitious personage the choice of his nationality must be considered a lucky guess on Capt. Smith's part.

As we know, Prince Sigismund was a staunch Roman Catholic, who was carefully brought up by the Jesuits in their own school of thought. Hence during the whole of his reign the disciples of Loyola exerted a most powerful influence upon the doings of the court of Alba Julia. His confessor and principal adviser, not only in spiritual but also in political matters, was an Italian priest, Father Cariglia, and after the death of this intriguer another Jesuit, Father Marietti. The black coats were, as usual, followed by crowds of laymen from the Peninsula beyond the Alps, and Sigismund's court soon became wholly Italian. Matters became so serious that Parliament had, in 1591, to interfere and direct the Prince's attention to the enormous sums expended on his foreign favourites, and to call upon him to enforce the stringent measures decided upon by a former Parliament against the Jesuits.

A contemporary writer has preserved us a list of "the names of those Italians who at one time or other have stayed at Sigismund Báthori's Court in Transylvania."† But although the list is long, it may not be complete. It includes pages, painters, singers, musicians, a certain "Hannibal Romanus, secretarius Sigismundi, dono datus [sic] illi a nuncio apostolico Alphonso Visconte"; also a horse-trainer, several ball players, manufacturers of tennis balls, fencing masters, a cook, a surgeon, and the court fool, Sicilia ("who was well paid"), besides the names of many others. Francesco Ferneza is not mentioned in this list, but, of course, the omission may be accidental, or he may have joined the prince after the latter had left Transylvania for good.

On the other hand, it is not impossible, nay it seems very probable, that Ferneza has never been in the employ of the prince, and that his book was compiled in London, perhaps by Capt. Smith himself, in English, and that the editor of the 'Pilgrims' was hoodwinked. Purchas, as we

know, published Smith's 'Adventures' in 1625, and the Hungarian and Transylvanian events were by then pretty well known in England, as Knolles's 'General Historie of the Turkes' had, in 1621, already reached its third edition. When reading of Smith's wonderful doings, of battles and sieges, some of them not recorded elsewhere, one cannot help repeating Schiller's well-known lines:—

Wäre das Wahre auch neu
Wäre das Neue auch wahr,

All that is historically correct in Capt. Smith's narrative may have been borrowed by him from Knolles, and all that is new in his book and not to be found in other authors may not be true, but have been invented by the captain to embellish his tale. Indeed, everything seems to point to one conclusion, viz., that the 'True Travels and Adventures' is a pseudo-historical romance, with Capt. Smith for its author and principal hero; and one feels inclined to suspect that he has not been at all to the south-east of Europe.

If he ever had been there and taken the meanest part in the events which he professes to describe as an eye-witness, surely his ample stock of mother wit ought to have enabled him to steer clear of the many blunders with which his book literal swarms; and there was no need for his going so astray from history.

LEWIS L. KROPP.

(To be continued.)

ROBERT BURTON.

(See 7th S. vi. 443, 517; vii. 53, 178.)

I have now for some time past been too busy to be able to read the delightful 'N. & Q.' so attentively as I should like: but having had of late a little more leisure than usual, I have been revelling these last few days in vols. vi. and vii. of your Seventh Series, which have suggested several notes, and more especially one on dear old Robert Burton.

All lovers of Democritus Junior—and who that knows him does not love him?—owe a deep debt of gratitude to MR. PEACOCK for his most interesting note. There is only one inadvertence in it. After saying, rightly, that "the editions published during Burton's life do not any of them contain a complete text," he proceeds to class the fifth and sixth editions as "perfect." He must surely mean sixth and seventh, as the fifth was published in Burton's lifetime, namely, in 1638. Curiously enough, MR. DIXON follows MR. PEACOCK in this inadvertence.

MR. WARREN's letter, also, was very interesting to me—in fact, quite electrified me—for I have the same 1660 edition that he describes, with the same slip over the original publisher's name. I, too, have not dared to remove my slip; but I, too, can read the original imprint, as given by MR. PEACOCK—holding the leaf up to a strong light.

* 'History of New England,' vol. i. p. 90.

† Szamosközi in the 'Monumenta Hungarice Historica,' Scriptores, vol. xxx. p. 76.

One remark only I shall make on MR. WARREN'S note. The *cavesia* is all right, and is in the edition of 1652 also; but it should be written in two words, *cave, sis*, that is, "take care, if you please."

Well, now for a bundle of queries. Can MR. PEACOCK or MR. WARREN, or any other Burton-lover tell us anything about Henry Cripps beyond what is quite clear, that he was the publisher of all the first seven editions of Burton's 'Anatomy'? And why did John Garway put his new slip over the original publisher's name in the edition of 1660? And is anything known of John Garway? And are there any editions of 1660 still to be found with the original publisher's name intact on the title-page? It is, by the way, on the last page.

Having been an ardent lover of Democritus Junior for some twenty-two years, I have got access, through the kindness of one of the tutors of Trinity College, Cambridge, to the edition of 1652 in our splendid library, bequeathed by our late vice-master, the Rev. Coutts Trotter, A.M., and I have collated it with my copy of 1660, not word for word throughout, but turning over every page of each *pari passu*, and looking for crucial tests and endings and beginnings of pages; and I find that to all intents and purposes both editions are substantially the same book, with the exception that the printers' letters at the foot of pages vary, and that the occasional ornamental designs vary, and that the ornamental initial letters at the commencement of each section are throughout different. In these last two matters sometimes I prefer my edition, sometimes I prefer the edition of 1652. The number of pages, too, is the same in both volumes, and generally each page begins and ends with the same word in both; but occasionally, owing in great measure to the different sizes of the ornamental initial letters, there is a slight rearrangement of text, so that sometimes the last words on a page and the first words on the next page are not quite identical in both editions. Occasionally, too, there are little trifling differences in the spelling of a word, and in these cases—which are merely accidental, and such as any one acquainted with printing knows would occur even in a fairly well printed book if not carefully revised by an editor or some learned friend for him—sometimes the edition of 1652 has the advantage, sometimes that of 1660. But I am bound to admit in candour that on the whole the edition of 1652 is a little the better printed. I call it the edition of 1652 because that date stands on the title-page, but at the end of the volume we have the date 1651, so that 1651½ is no doubt the best way of quoting the book.

At the same time that I got access to the edition of 1652 I also satisfied my curiosity by carefully perusing the eighth edition, the edition of 1676, also in our Trinity Library. It was plain the reign

of Henry Cripps was over. Peter Parker, at the sign of the "Legg and Starr" in Cornhill, turned out very different work. In place of Henry Cripps's editions, which are all handsome, and very similar in get up, though the matter somewhat varies in the first six editions, we have a sober volume, with about half the number of pages of the earlier editions, with about the same number, but hardly the same quality, of ornamental designs, but only about four ornamental initial letters, and a much smaller type, and in two columns to boot, not, as before, proudly running across the whole page in single column. Ichabod, Ichabod! The glory is departed! Yet a scholar of quiet, sober tastes might enjoy this edition perhaps best for its thin compactness, and for its being, like Pyrrha, *simplex munditiis*, and let me assure MR. WARREN that it is a faithful copy of the sixth edition, and contains the old *cavesia*.

One more query, and I conclude. How is it that the omnivorous intellectual giant Lord Macaulay, whom it is the fashion to run down nowadays, but who, to quote Mr. Buckle's just words, "will long survive the aspersions of his puny detractors—men who, in point of knowledge and ability, are unworthy to loosen the shoe-latchet of him they foolishly attack"—how is it, I say, that Macaulay never seems to mention Burton in any of his writings? It is just the book one would have thought Macaulay would have loved, as did Johnson, and Sterne, and Byron, and Archbishop Herring.

ARTHUR R. SHILLETO.

Cambridge.

TOPOGRAPHICAL NOTES.

(Continued from 7th S. viii. 424.)

Lichfield.—St. Radegund's Chantry in the Cathedral. Messuages called the Priest's Hall and the Priest's Chamber. (Patent Roll, 3 Edw. VI., part vi.)—Will of Ralph, Lord Basset of Drayton, Jan. 17, 1389: to be buried in St. Cedd's Church, Lichfield, by the altar of St. Nicholas. (Ducarel's 'Registers of the Archbishops of Canterbury,' Addit. MS. 6073.)—Le Somerforde Street, le Wood Street, le Bore Street, St. John's Street; le Parnelfelde. (Patent Roll, 3 Edw. VI., part vii.)

Lincoln.—Order for admission of Robert le Dubber to our Hospital of the holy Innocents for lepers, outside the city of Lincoln, sustained by the Kings of England, to fill the vacancy created by the death of Denise de Tokesford. (Close Roll, 28 Edw. I.)—A messuage in the parish of St. Mary Magdalen, bounded on the south by the tenement of Margaret Ingoldsby, on the north by the tenement of the chantry called Burtonchauntry, on the east by the king's highway, and on the west by the castle foss and the lane leading to the fountain; which has the tenement of the Cathedral Church of the blessed Mary on the north, the tenement of the chantry which Robert Whaplode

has in the Church of St. Peter "ad p'lita" on the south, the kitchen of the said chantry on the west, and the common road on the east. (Close Roll, 34 Hen. VI.)—Licence to elect a chaplain (in the room of Lord Richard Sabram, deceased) to the perpetual chantry in Le Irons, next to the steps of the high altar in Lincoln Cathedral, for the soul of Katherine, Duchess of Lancaster. (Patent Roll, 14 Hen. VII., part iii.)—Le Mallandrie, within the suburbs of Lincoln. (Close Roll, 1-2 Phil. et Mar., part ii.)

Ludgarshale.—Order for 20,000 shingles to cover the chamber of Edward the King's son at Ludgarshale. (Close Roll, 36 Hen. III.)—Order to repair the hall of Luttegarshale Castle, the chamber called Lord Edward's chamber, the chapel, and the great tower. (*Ibid.*, 33 Edw. I.)

Lynn.—Houses in Southleyn called Jeweshous. (Close Roll, 10 Edw. III.)—Lynn Episcopi, vico vocato le Cheker, ab antiquo vocato Stokfissshrowe. (*Ibid.*, 34 Hen. VI.)—The passage called le ferry right between Old Lynne and Lynne Episcopi. (*Ibid.*, 18 Edw. IV.)—Will of William Lord Bardolf, Sept. 12, 1384: to be buried in the choir, convent of St. Mary of Carmel, Lynn, before the high altar. (Ducarel's 'Registers,' Addit. MS. 6073.)

Melton Mowbray.—Cultura vocata Aungell Wonge, versus le Spene; le Speneybroke; Saltgate alias Saltergate; Alurescrofte. (Close Roll, 28 Hen. VI.)—Melton Mowbray al's Motebrey. (*Ibid.*, 2-3 Phil. et Mar., part iv.)

Newark, co. Notts.—Le Pavement Stede, le Coningre Meade, le Coningre Wode. (Patent Roll, 3 Edw. VI., part iv.)—Chantry founded by Maud Sawcemer at the altar of St. Mary Magdalen in Newark Church. (*Ibid.*, part xi.)—Le Payment; le Payment Stede. (Close Roll, 2-3 Phil. et Mar., part iii.)—John Beaumont, of Thynner Temple, sells the manor and lordship of Newark for 1,200*l.* to Thomas Gresham and John Elyott, citizens and mercers. (*Ibid.*, part vii.)

Newcastle on Tyne.—Le frerrecrosse, le Bradchere, le Neweyate, le Denebrige, le Horsmarketgate, le Barres, Cynyngate, le Sandhil. (Close Roll, 8 Edw. III.)—Le Denechere, Daltonchere, Senedgate, Pilgrymstret. (*Ibid.*, dorso.)—Le Westrawe, Narowchare alias Colierchare, Pampe-denburn, Pampedenyate, le Sandyate, Philipchare, le Close, Langstare; Lyleplace in le Syde, beneath the castle; le Clathe Market, le Northkyrkestile by St. Nicholas' Church; Skynnergate, le Melemarket, Dentonchere, le Netemarket, the Chapel of St. Mary Magdalen, Pilgrymstreteyate, Alhalowgate; the Hospital of the blessed Katherine, called Thornton Hospital. Chantries at the altar of St. Peter in All Saints', and at those of St. Eligius and Holy Trinity, in St. Nicholas' Church. (*Ibid.*, 8 Hen. VI.)—Tenement in the Meale Market, bounded by the said market on the west, Myddle Streat on

the east, Common Chare behind, and the tenement of Thomas Pattensone, on the south. Tenement at Gatysched, bounded by Sowchare on the north, Kynges Street on the west, to Akwell Gate backwards. (*Ibid.*, 1-2 Phil. et Mar., part i.)

Norwich.—Licence granted, Feb. 2, 1332, to the Friars Preachers of Norwich, to acquire land 500 feet by 400, in the city of Norwich, near their house (Manso), for the erection of a church and edificia. (Close Roll, 6 Edw. III.)—The place called the Casteldich, Norwich. (*Ibid.*, 19 Edw. III., part i.)—St. Botolph of flybrygate; Churches of St. Saviour and St. Austin. Hospital of Vincent Norman; house of the Lepars. St. Austin's Gates, whence the way leads to Catton; Hospital of St. Mary Magdalen; Staple Gate way. (*Ibid.*, 1 Mariae, part ii.)

Nottingham.—The high pavement opposite St. Mary's; the tenement called Swan o' the hope; the great marsh at the end of Calvertonlane; vico lozimariorum; the longrowe; Rollescroft hill; the Todeholes; Querrelwong; the meadow called Ashelynholme. (Close Roll, 13 Hen. VI.)

Oxford.—The Hospital of St. John, outside the East Gate. (Close Roll, 28 Hen. III.)—The University of Oxford reports that the pavements of the said town are greatly broken, whereby the passers-by receive much damage. Let them be repaired in the streets and lanes. (*Ibid.*, 10 Edw. III.)—Messuage in the parish of All Saints in La Boucherie, next to the messuage of Hugh le Hare. (Fines Roll, 10 Edw. I.)—Robert de Eglesfeld, clerk, founded la Quenehalle. (Close Roll, 1 Ric. II.)—Rector and scholars of the House of Stapledon, Oxon. (Fines Roll, 8 Ric. II.)—The College at Oxford called Oriellhall. (Close Roll, 9 Ric. II.)—Seynt Marie College de Wynchestre in Oxon. (Close Roll, 13 Ric. II., part i.)—Messuage at Oxford called Wolston Hall. (*Ibid.*, 5 Hen. VI.)—Licence granted, May 20, 1438, to Archbishop Chichele, to found All Souls' College for the souls of himself and his ancestors, Henry V., Thomas Duke of Clarence, and all nobles killed in the French wars. (Patent Roll, 16 Hen. VI., part ii.)—Marton Halle, Oxon. (Close Roll, 30 Hen. VI.)—Kingsmede, meadow near Osney; the water called the Temse, from Hidebrige to the mill below the Castle. (*Ibid.*, 2 Edw. IV.)—Lincoln College was founded by Richard, Bishop of Lincoln, to the blessed Mary and All Saints, for a Rector and seven scholars, in the Church of All Saints at Oxford. (Patent Roll, 15 Hen. VII., part ii.)—Frediswides flayer; the College vulgarly called King Henry theighes; the Guild Hall. (*Ibid.*, 3 Edw. VI., part xi.)

Portsmouth.—Castle built by Henry VIII., at the place commonly called Keates Poynt, called le Southcastle de Portsmouth. (Privy Seal Bills, June, 1 Eliz.)

Rochester.—Eppelane, Horslane. (Close Roll, 43 Edw. III.)

St. Alban's.—The Swan, in Churchstrete; the Pecok on the east, the George on the west, Churchstrete on the south, and the Abbey lands on the north. (Close Roll, 37 Hen. VI.)—Newbarne Farm, in St. Peter's parish; the marle pytt next to Stampford Mill. (*Ib.*, 2-3 Phil. et Mar., part vii.)
HERMENTRUDE.

EDUCATION AS A MARK OF TIME.—*Apocryphos* to verbal expression, permit me to submit the following experience. While walking through Belgrave Square, a few days ago, my attention was arrested by some one hobbling up behind me, and a boy's voice inquired the way to Halkin Street West. Having directed him, I asked whether he was in pain. "My boots hurts me, sir," he said. "Have you chilblains?" "No, sir; corns. I have had 'em ever since I was in the *second standard*." Thus we find our educational system acting as a chronological index to the career of the working classes.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

APOSTOLICALS.—Referring to the 'New Dictionary' for this word, I find that the only information given is, "Apostolical, sb., one who maintains the doctrine of Apostolical succession." A quotation is given (dated 1839) from Sara Coleridge, in which she gives her opinion that, "On some points I think the Apostolicals quite right, on others clearly unscriptural." This is a very meagre account of a word which might have become famous had it not been, in the words of a distinguished writer, "happily short-lived." It was the earliest designation of the Tractarians. Writing in 1836, Dr. J. B. Mozley remarks, "We are getting stronger and stronger every day. What do you think of S. becoming an Apostolical?" (Introduction to 'Essays,' p. xxvii.) Probably the word was used in contradistinction to the cant use of the epithet "Evangelical." It appears as an adjective in 'Tracts for the Times,' No. 38, p. 1, "Your religious system, which I have heard some persons style the Apostolical." This was written in 1834. The "Apostolicals" were first nicknamed Newmanites, which name gave occasion for Bishop Blomfield's not very brilliant joke about the new mania. When this title unhappily became inapplicable, they were called Puseyites and Tractarians. Now, I presume, Ritualists is the popular designation.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

THE ORIGIN OF "GRAND OLD MAN."—Is not the following worth recording in 'N. & Q.'? I clip it from "Local Gossip" in the *Leeds Weekly Express* of Saturday, November 9:—

"The Grand Old Man" is a phrase that is popularly supposed to belong to Mr. W. E. Gladstone, and to have been invented especially to distinguish him. This is not the case. In a speech of 't'owd Vicar' of Leeds, the

ago, and which I came across a few days since, the rev. gentlemen used the phrase in reference to the composer Handel. He was addressing a working-class gathering at a popular concert, and here is the sentence in which the phrase occurred: 'I dare not allude to the sacred oratorio "The Messiah" as merely an entertainment and an amusement, for I remember that when the oratorio was first produced in London, and Handel was congratulated on having "entertained" the town for a whole week, the grand old man, in his usual outspoken manner, said, "I did not wish to entertain the town; I wished to do it good." There you have at once an interesting anecdote and the precursor of the most famous *sobriquet* of modern times.'

Leeds.

A TYKE.

A THOROUGH ABRIDGMENT.—If Mr. James Donald's notion of abridging a previous writer's work is not already known to readers of 'N. & Q.', they may care now to hear what it is. In 1881 Mr. Donald published, through Mr. Thomas D. Morrison, Glasgow, a "new edition, with explanatory notes and a glossary," of Henderson's 'Scottish Proverbs.' In a short preface, after explaining how he has treated Henderson himself, he continues:—

"Prefixed to the original edition was an introductory essay by the poet Motherwell. This, which the writer himself characterized as prolix, is here presented considerably abridged."

Apparently Mr. Donald defines "considerably abridged" in a very large and comprehensive way, for Motherwell's essay has suffered by his treatment more than the tail of Tam O'Shanter's mare did at the hands of the witch. The only trace of Motherwell's connexion with the original work is this editorial allusion—the rest is silence. Perhaps Mr. Donald is poking fun at the essayist on the one hand and his readers on the other, but the wit is not particularly manifest, and it certainly does not sparkle.

THOMAS BATNE.

Helensburgh, N.B.

"RANK AND FILE."—A curious mistake has crept into Dr. Brewer's 'Phrase and Fable.' Under the head of "Rank and File" he says that the rank is the depth and the file is the length of marching soldiers. In this usage—speaking, that is to say, of a body of soldiers—length and depth convey one idea. As the doctor uses them he makes them conflict. To march in file is, as Johnson puts it, "not abreast, but one behind another." He should, of course, have put it that rank is breadth and file depth in speaking of the rank and file of a body of men. One is not so foolish as to suppose that the doctor does not know this fully as well as any of us. In fact, he says that "rank men" stand shoulder to shoulder, which settles the point, and that one hundred men four deep would make twenty-five files; but then that shows that file stands for depth. I hold that the doctor often shows very considerable penetrative

such a slip as this the more instructive to us. Where gifts abound mistakes are nothing but proofs how sin doth easily beset us.

C. A. WARD.

Walthamstow.

AN OLD JEST. (See 7th S. viii. 485.)—To cap your account of Pasquill's pleasant jest for Christmas time, here is the same sentiment—to be found at the Château de Villeneuve, which is one of the things to be "done" by visitors to Royat les Bains. On the walls of the gallery running round the court are, among other things, the pictures of two hideous monsters. One is frightfully pale and thin, and holds in his wolf's jaws a woman dressed in the *bourgeois* costume of the sixteenth century. Underneath is this legend:—

Moy que l'on appelle chiche-face,
Très maigre de couleur et de face
Je suis et bien en cest raison,
Car ne mange en nul saison
Que femmes qui font le commandement
De leurs maris entièrement.
Des ans, il y a plus de deux cents
Que ceste tiens entre mes dens.

The other monster is rubicund, well fed, and many-fleshed. His head is human, his body bestial and mythical; and he has evidently just swallowed a man, of whom only the arms are visible. Before him two worthy citizens, on their knees, implore his grace. His legend explains his occupation and *raison d'être*:—

Bigorne suis de Bigornoiz
Qui ne mange figues ne noiz,
Car ce n'est mye mon usage:
Bons hommes qui le commandement
Font de leurs femmes entièrement
Je mange d'iceux à milliers
Gros et grans comme pilliers."

E. LYNN LINTON.

A CHANNEL TUNNEL PROPOSED IN 1836.—Mr. Fairburn's name is unknown to me, but I find in the *New Monthly Magazine* for 1836 that he published a book or pamphlet entitled 'The Political Economy of Railroads,' in which he proposed many engineering feats not yet accomplished:—

"A singular development of means and appliances; however, must certainly take place before Mr. Fairburn's plans stand much chance of being realized, and a somewhat larger capital, than even the adventurous spirits of our own time possess either the will or the ability to furnish, brought into action, before such projects as forming a harbour for the town of Dover, three miles out at sea, levelling, or, to use Mr. Fairburn's own words, 'taking down' the South Downs to fill up the British Channel, or establishing a tunnel or suspension bridge from Dover to Calais, are likely to engage the attention of private or national enterprise. Among the plans, also, from which we do not entertain too sanguine expectations of deriving much advantage during the term of our own natural life, may be reckoned the formation of a rail-road between Calcutta and Canton; or one of rather less ambitious character, from the coast of Scotland across the Irish Sea; undertakings of no small utility, no doubt, the practicability of which we must ask Mr. n's leave still to remain rather sceptical.....

Whenever he issues from the Utopia of speculation his remarks are really valuable, and show an intimate and extensive acquaintance with his subject."

J. D. C.

VERMINOUS.—Some dictionaries include, and others omit, "verminous." The fifth edition of Stormonth's, *e.g.* (in almost every case a trustworthy book of reference), does not give it, nor does it appear in 'Chambers's Etymological Dictionary,' which is a volume much used in Scotland by students of words. It is given in a dictionary published by the Messrs. Collins, and it is likewise in Nuttall's, which is wonderfully comprehensive in its vocabulary. Apparently, however, there is an uncertainty about the word in the minds of compilers, of whom sundry, taking refuge behind the doubt that exists, avoid it, as being no better than it should be. The 'Encyclopædic Dictionary' admits the word, and gives an illustrative quotation from the *St. James's Gazette* of 1886. But it was recognized and used in literature at least a century ago. In 'The Borderers,' written in 1795, Wordsworth's villain, arguing for the expediency of occasional murders, thus stigmatizes the advocates of the new doctrine that life is sacred in "all things both great and small":—

We rank not, happily,
With those who take the spirit of their rule
From that soft class of devotees who feel
Reverence for life so deeply, that they spare
The verminous brood, and cherish what they spare
While feeding on their bodies.

The subject, no doubt, is not specially attractive; but still the word is there, with what standard value a place in 'The Borderers' can give it, and there is no reason why earlier usage should not be put in evidence, if possible, so that thereby the minds of lexicographers may be set at their ease.

THOMAS BAYNE.

Helensburgh, N.B.

BAILHATCHET=BAILHACHE.—The *Fall Mall Gazette* of December 2, 1889, contains the following, which deserves a niche in 'N. & Q.,' if only to show that this marvellously mild autumn produced big gooseberries in more ways than one:—

"The London correspondent of the *Manchester Guardian* writes:—An interesting discovery regarding the presence of the Phœnicians in the south-west counties has just been made by Mr. W. B. Thorpe, F.S.A. In the village of Ipplepen, three miles from Newton Abbot, Devon, there has for many centuries resided a family named Ballhatchet, the surviving male representative of which is Mr. Thomas Ballhatchet. This man is now seventy-four years of age, and the facial type is quite distinct from that of the natives of Cornwall and Devon, and distinctly of a Levantine character. The farm, which has been from time immemorial in the possession of the family, is called Ballford, or Baal's Ford, and in the centre of the group of buildings is a large square tank of ancient artificial construction. The farm evidently stands upon the site of an old Baal temple, of which the Ballhatchets—whose ancient name was evidently Baal-Akhet, corrupted into Baal-Achet, &c.—

held the office of Baal-Kamar, or Baal's priest. Immediately above the farm rises a hill, which is known as Baaltown—the rock or hill of Baal. The discovery of this curious survival is very interesting, as it is in harmony with the survival of those ancient names in the yeoman classes of the south-western counties."

The surname in question is simply a corruption of *Bailhache*, a family which has existed in Jersey from time immemorial, members of which, like those of so many of their compatriots, have doubtless settled on the opposite coast.

J. B. PAYEN-PAYNE.

Bexhill.

NEW YEAR'S DAY.—Under the article "Year" in Haydn's 'Dictionary of Dates,' sixteenth edition, 1878, the following quotation from Stow is given:—

"The English began their year on December 25 until the time of William the Conqueror. This prince having been crowned on January 1 gave occasion to the English to begin their year at that time, to make it agree with the then most remarkable period of their history."

As historians agree and teach that the coronation of the Conqueror took place on Christmas Day (December 25), it would be interesting to know how the conflicting dates are to be reconciled.

TRUTH.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE COCKPIT, WHITEHALL.—The dictionaries state "a name given to the room in Westminster in which Her Majesty's Privy Council hold their sittings"; "the Privy Council Office at Whitehall." Was the term applied to a Government building, as being the same building which Henry VIII. built for the sport of cock-fighting, or as being built on its site, or built on the site of a cock-pit? How late was it in living use? Was the building ever the meeting-place or office of the Privy Council, and at the same time known colloquially as the Cockpit?

Our contemporary evidence reaches from 1650 to 1691:—1649/50, 'Commons' Journal,' Feb. 25 (in Carlyle, 'Cromwell's Letters,' ii. 124), "Resolved that the Lord-Lieutenant of Ireland have the use of the Lodgings called the Cockpit." 1659/60, Pepys's 'Diary,' Feb. 20, "My Lord of Dorset and another Lord, talking of getting another place at the Cockpit." 1670, *Lond. Gaz.*, No. 432/4, "Dyed at his apartment in the Cockpit, his Grace, George Duke of Albemarle." 1691, in 'Hist. Coll. Am. Col. Ch. I.,' 9, "The Princess Anne has left the cockpit.....and gone out to live at Sion house."

Brand, in 'Pop. Antiq.,' s.v. "Cock-fighting," speaks of the term in a manner which seems to imply that he was quite familiar with it as a cur-

rent name for some building in Whitehall, but does not mention the purpose to which it was devoted. 1863, Cox, 'Inst. of Eng. Governm.,' ii. vii. 682, says, "After the Restoration, the Treasury Board sat at a place called the Cockpit."

J. A. H. MURRAY.

Oxford.

COCK-PENNY.—A payment made to masters of certain schools at Shrovetide. A remark in Hazlitt's ed. of Brand's 'Pop. Antiq.,' seems to imply that this payment was made in quite recent times at Clitheroe Free Grammar School, and perhaps also at other schools; our latest evidence of its contemporary existence is 1721 in the 'Liverpool Munic. Rec.' (1886), ii. 74. Information showing its existence at a later period, and also on the date of its abolishment, if known, is wanted. The earliest instance sent in, viz., 1597, 'Pilgrimage to Parnassus,' Part I., v. 594, "A companie of ragged vicars and forlorne schoolemaisters.....onelooking for cockpence in the bottom of a pue," does not quite support the opinion that it was a payment in lieu of bringing a cock to the school.

J. A. H. MURRAY.

Oxford.

COCKATIELS.—Will any bird-fancier explain to me what these birds are, which one sees advertised so often in exchange papers at 15s. to 20s. a pair?

J. A. H. MURRAY.

Oxford.

COCKNEY.—I should be much obliged if any one would tell me the French and American equivalents for this word, and for any anecdotes of personal experiences illustrating cockney wit or humour.

B. N. H.

[Anecdotes of the kind demanded will be forwarded to our correspondent. We cannot promise insertion. Is not the nearest French equivalent *badaud*?

TITLE OF BOOK WANTED.—I want title of an octavo book by a member of the U.S. Surveying Service, containing accounts of the cañons in Colorado, &c., and an amusing story of a dealer in pigs who offered his daughter in marriage to the author with a dowry of half the pigs.

T. B. TRENTHAM.

'DIVERSIONS OF PURLEY.'—In Horne Tooke's 'Divisions of Purley' there are three speakers—B., H., and T. Who were they? H. is no doubt Horne Tooke himself before he assumed the additional surname.

H. E. WILKINSON.

Anerley.

CATHEDRAL.—What is the earliest appearance of the word as a noun? It occurs in Fuller's 'Worthies' (1650-60), but not in Shakespeare, save as an adjective—"In the cathedral-church of Westminster" ('2 Hen. VI.,' I. ii. 37), which was not a true cathedral.] Nor is the word in

Minshew's 'Dictionary' (1625) as a substantive. The first use of it would seem to have been between 1620 and 1650; but by whom?

JAMES D. BUTLER.

Madison, Wis., U.S.

BYRON'S WORKS.—I think it must be nearly three years since announcement was made that Mr. Buxton Forman had been engaged to prepare a revised edition of the works of Byron. I had reason to suppose that a "centenary edition" was intended. But the poet's centennial came and went, and the house of Murray made no sign. May I inquire through 'N. & Q.' whether there really is any "revised edition" in hand; and, if so, when it, or the first volume, will probably appear?

G. JULIAN HARNEY.

Enfield.

HERALDIC.—The following arms appear on an old seal, but without any tinctures: Howe (Suffolk), A chevron between three wolves' heads erased, impaling Party per pale, a chevron between three lions rampant counterchanged. According to Papworth this latter coat is Lymbrey or Hawkins, but I can find no marriage of a Howe with a member of either of these families. Can any correspondent of 'N. & Q.' help me?

E. G. H.

MIRABEAU A PLAGIARIST.—In his 'Anecdote Biography,' p. 263, Mr. Timbs says: "One of the results of his (Mirabeau's) visit to England may have been his unscrupulous and unacknowledged appropriation of whole speeches of Burke." Has this been substantiated?

A. FELS.

Hamburg.

BROCKETT MSS.—Amongst the MSS. of the late W. H. Brockett, of Gateshead, was a volume containing transcripts of certain charters which once existed in Gateshead Vestry. At one of the Brockett sales this volume was bought on commission by Mr. Rutland, bookseller, of Newcastle. Where is it now?

J. R. BOYLE.

Low Fell, Gateshead-on-Tyne.

BLACKLEGG.—I shall be glad of any information respecting this family. Edmundson's 'Body of Heraldry' gives the arms as "Sa., two bars or."

G. BLACKLEDGE.

5, Bishop's Court, Chancery Lane, W.C.

GENERAL CLAUDE MARTIN was a French officer in the service of the Nawabs of Oude during the latter half of last century. He built and endowed the Martiniere College at Lucknow, and a similar educational establishment at or near his native town in France, the name of which I fail to recall. I know not the date of his death, but he was buried in the Martiniere at Lucknow. Information regarding him will prove of interest.

MOOSAFIR.

CASTELL, OF EAST HATLEY, CAMBS.—Where can I find any information concerning this family? The last Castell seems to have been a successful Parliamentary general. How was it that Sir George Downing came into his estates? Either a Cambridge or Bedford county paper once had an account of the last of the Castells. Can any one give me the reference? What was their coat of arms? Sir George Downing was called a "pedantic pedagogue." What is the authority?

H. W. P. STEVENS.

Tadlow, Royston, Cambs.

ZUINGLI AND PINDAR.—In an 'Essai sur la Beauté-Morale des Poésies de Pindare,' by Van Limburg Brouwer, I read (on p. 134):—

"Nous pouvons dire de Pindare ce que l'on a dit de Platon, qu'il a puisé à une source divine. Voilà, certainement, pourquoi le grand Zwinglius, qui ne ferma pas, comme bien des docteurs chrétiens, le ciel aux païens vertueux estima Pindare au-dessus de tous les poètes grecs, et le compara à David et à l'auteur de Job. Certes, en lisant les ouvrages de ces grand hommes de l'antiquité, surtout du sublime poète Thebain, nous ne pouvons nous défendre de répéter le mot d'un célèbre père de l'église: 'Il y eut des chrétiens avant Jésus-Christ.'"

Where does Zuingli assert this opinion; and who was the Father of the Church quoted?

J. MASKELL.

EQUINOCTIAL STORM.—The line gale, in sailors' parlance, is the name for the bad weather so common at the equinoxes. The Spaniards are said to call this phenomenon the gale of St. Francis, and to hold the storm to be raised by devils driven into the sea by the cord of the patron saint of Cordeliers. What Spanish writer treats of this superstition?

JAMES D. BUTLER.

Madison, Wis., U.S.

MACAULAY'S STYLE.—Mr. Sweet, in a letter to Prof. Storm (quoted in Storm's 'Englische Philologie,' Heilbronn, 1881, p. 343, note 2), says that "Macaulay's style is now considered as stilted and vicious." I should like to know whether this opinion is shared by many Englishmen.

A. FELS.

Hamburg.

OSENEY ABBEY.—Can any one tell me what became of the old monuments in Oseney Abbey, Oxford, when the episcopal see was moved from there to the College of St. Frideswide in 1546? The bells of Oseney are now at Christchurch.

CONSTANCE RUSSELL.

Swallowfield, Reading.

FUNERAL-SHUTTERS.—Is this a new candidate for lexicographical honours? Funeral-shutters are not designed to "shut up" a shop or office; but are slender slips of black wood, used temporarily, as a symbol of mourning, and not necessarily darkening the interior.

A. HALL.

Mrs. HONEY died in 1843. She appeared at Sadler's Wells as Laura Bell. Were those her Christian names? 'Actors by Daylight' seems to denote that they were. Her unmarried surname was Young.

URBAN.

ALLUSION BY MACAULAY.—Macaulay, in his essay on Dryden, written in 1828, says:—

"Puff himself could tell the actor to turn out his toes, and remind him that Keeper Hatton was a great dancer. We wish that, in our own time, a writer of a very different order from Puff had not too often forgotten human nature in the niceties of upholstery, millinery, and cookery."

Who is the writer referred to?

A.

RULES.—I want to know the difference between the various rules of the monkish orders, such as the "rule of St. Augustine," the "rule of St. Francis," and so on. Will some gentleman assist me? He can write to me direct or answer in 'N. & Q.' I want the information for my new book, which is already in the press. Time, therefore, is all-important. I do not want all the minutiae, which would be very long indeed, but only the great principles. I suppose all orders were bound to obedience, charity, poverty, and chastity. If so, what rendered the rule of an order special? I should like permission to add the name of the correspondent as my authority.

E. COBHAM BREWER.

Edwinstowe, Newark, Notts.

JOHN MORDAUNT JOHNSON, 1776-1815.—When was the second part of his library sold? Where can particulars further than those supplied in the prefatory memoir in the sale catalogue of the first part of his library, *Gent. Mag.* (1815, vol. lxxxv. pt. ii. p. 377; 1817, vol. lxxxvii. pt. i. pp. 521-6), and 'Lord Castlereagh's Despatches' (third series), be obtained?

G. F. R. B.

COOL.—What is the meaning of this word in such a phrase as, "I won a cool hundred of him at cards"? It was in use in 1760. J. DIXON.

"THE MARLEYPINS."—Can any reader of 'N. & Q.' suggest a probable derivation for the term "The Marleypins," as applied to a very ancient stone building existing in the parish of New Shoreham, Sussex?

R. P. H.

AUTHORS OF QUOTATIONS WANTED.—

The Ethiop's gods have Ethiop eyes,
Bronze cheeks, and woolly hair,
The gods of Greece were like the Greeks,
As keen and cold and fair.

WYNN WESTCOTT, M.B.

"Trees are encumbrances upon the earth, and are only useful to cut down for the purpose of paying debts."

WM. N. FRASER.

Nor gods nor men over the past have power.

What has been has been, and I have had my hour.

M. B.

Replies.

ON THE PRACTICE OF THE COUVADE.

(7th S. viii. 442.)

Although I do not in the least believe that the ancient kings of Tolelore—wherever that might have been—personally suckled the heirs to the crown, I may mention an interesting case of male lactation. The late Prof. Partridge, of King's College, London, used a certain number of stock jokes to cheer his class of students of anatomy, among whom, if not of whom, it was my good hap to be. The best of these jokes was always produced while the professor discoursed on the mammary glands of the "human female," as he ungallantly called her. In a tone of rejoicing he was accustomed to cry, "Thank God, gentlemen, we don't suckle!" Notwithstanding this high authority, I shall prove that the best of surgeons is wrong when the observations and experience of Franklin, Humboldt, Richardson, Richerand, and Majendie are confirmed by a lately current instance. Nobody could be expected voluntarily to suckle any children but his wife's; but there is no knowing if, when the ladies have obtained all their "rights," and the spirit of the late Mr. Mill is pacified in the subjugation of the inferior sex, politically-minded ladies, having incurred maternity, may not, in revenge, hand over the feeding-bottle—nay, its natural prototype—to us poor males. That they may be warned in time, and at least endeavour to contract themselves out of the function, I take this opportunity of stating to the male readers of 'N. & Q.' that a distinguished author, whose mansion in a southern county is the paradise of his friends, has a gardener, who has a wife; the wife had a baby, but was so dreadfully upset in producing it that her husband's sympathies were roused so much that, seeing his spouse incapable of affording nourishment to the infant, he worried himself night and day. In a short time one of those mammae with which, like most of us, he is furnished in a rudimentary state, becoming turgid, poured forth copious streams of milk, and the father was blessed beyond the sons of men. As the poor man had a fine time of it with his friends, and all parties are now doing well, I refrain from giving the name of the suckling gardener. The Editor of 'N. & Q.' has personal knowledge of the famous author, as well as of

O.

With the desire of promoting the course of inquiry followed by Mr. TOMLINSON a few remarks are offered. Cases of suckling by males are, as he states, not unrecorded in modern works. The prehistoric evidence available is, however, wider than is supposed, and is in the form of tradition preserved in language. Sir John Lubbock has dealt with *mama* and other forms used for the male parent, and which are not exceptions. The

matter is, however, obscured by an old superstition among men of learning as to the derivation of words for mother. The real derivation where the word is a labial was pointed out by me in *Nature* on the basis of an observation of Mr. Alfred R. Wallace, that in many languages words for mouth are labials, for tooth dentals, and for nose nasals, as they happen to be in English, and which afford good reminders of the philological law. Under this derivation the meaning of parent is secondary, and is indifferently applied for either parent. It is likewise related to breast. It is matter for inquiry whether a root (labial or other) for mother is not for woman rather than for mother. Not only is there traditional evidence that the prehistoric word or root was applied to parent without distinction of sex, but there is evidence of milk being so connected. Milk is frequently found associated with breast, and has therefore been assumed by myself and others to be of female relation. In Japanese, which preserves many prehistoric elements, the word for breast, milk, father, is *chichi*. HYDE CLARKE.

During a summer holiday in North Devon I was told by an old inhabitant, whose authority is unquestionable, that there lived at that time (five years ago), in a tiny hamlet not far from Clovelly, an old man, descended from Spanish stock, whose breasts were large and full, like those of a woman. The story went, for the truth of which I cannot vouch, that at one period of his life he had to nourish a motherless infant, and thus acquired this singular development. The possibility of such a thing is mentioned in some works on physiology. All the glands in the body are capable of great development on excitation. A. H. B.

[A gentleman who died in Charing Cross Hospital from the results of an accident claimed the power to suckle, but was so mercilessly chaffed, he grew restive on the subject.]

'TEACHING OF THE TWELVE APOSTLES' (7th S. viii. 428).—There are several English editions of this recently-discovered document. There is one, edited by Dean Spence, published by Nisbet at 6s.; another, edited by Rev. H. De Romestin, published by Parker at 3s. 6d.; a third, being a translation printed as a tract, published by Vincent, Oxford, at 3d. There is a full bibliography in the preface to Mr. De Romestin's edition; and all the learning upon the subject is to be found in Dr. G. Salmon's article in the 'Dictionary of Christian Biography.'

EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

The MS. of this work was discovered at the convent of the Greek Church at Jerusalem by Bryennios, Metropolitan of Nicomedia, under whose care the text was printed and published in 1882. A new edition, with facsimile text and

commentary, was edited for the Johns Hopkins University at Baltimore by Prof. Rendel Harris, formerly of Clare College, Cambridge, now of Haverford College, Pennsylvania. It may be obtained at the Cambridge University Press Warehouse, Ave Maria Lane; and a copy, I may remark, is in the Reading Room of the British Museum. Let me refer Mr. CUNLIFFE, for a careful and thoughtful estimate of its date and origin, to the second edition (pp. 600-617) of Prof. Salmon's 'Historical Introduction to the Study of the Books of the New Testament' (Murray, 1886).

W. T. LYNN.

Blackheath.

The most convenient edition of the 'Teaching of the Twelve Apostles' with which I am acquainted is that by the Rev. A. H. E. De Romestin, published by Parker (Oxford). It is a small and inexpensive book, containing the Greek text, with an English translation and notes and an historical introduction. The present Dean of Gloucester, Dr. Spence, when Vicar of St. Pancras, issued an English translation, with notes and excursus, published by Nisbet. EDMUND VENABLES.

This was discovered at Constantinople in 1875 by the Archbishop of Serræ, now of Nicomedia. There are many editions of it; a useful one is by the Rev. Henry De Romestin (Parker, 1885).

C. F. S. WARREN, M.A.

Longford, Coventry.

SIR JOHN HAWKWOOD (7th S. viii. 487).—In 'The Chesters of Chicheley,' vol. ii. pp. 300-10, is an interesting account of the Hawkwood family, proving conclusively that Antiocha, the wife of Sir William de Coggeshall, was the daughter of Sir John Hawkwood, the famous *condottiere*. The authority quoted is a letter dated March 3, 1378-9, preserved in the archives of Venice, wherein Hawkwood begs for a safe-conduct for his son-in-law, Sir William de Coggeshall. Cf. 'Calendar of State Papers,' Venetian Series, vol. i. p. 26. F. A. BLAYDES.

Bedford.

TENNYSON (7th S. viii. 488).—Mrs. Ritchie's article on Tennyson occupies (with the illustrations that accompany it) twenty-two pages of the Christmas number of *Harper's Magazine* for 1883.

C. C. B.

JOSEPH GEORGE HOLMAN, 1764-1817 (7th S. viii. 486).—As his name does not appear in the 'Catalogue of Oxford Graduates' (1851), it may be, I think, fairly assumed that Holman did not take a degree. The 'Dictionary of Living Authors' (1816) states that Holman, "after receiving a classical education in Soho Square, removed to Queen's College, Oxford. But in 1784 his love of the drama prevailed over the desire of academical honours, and he appeared at

Covent Garden Theatre in the character of Romeo." The following curious note, amongst the abstract of foreign occurrences in the *Gent. Mag.* for 1817 (vol. lxxxvii. pt. i. p. 618), may possibly have escaped URBAN'S eye:—

"A theatrical fracas took place lately at Charleston in America. Mr. Holman, the manager, dismissed a Mr. Caldwell before he had had his benefit; and in consequence the audience completely gutted the theatre. The chandeliers, ornaments, benches, and every assailable article but the scenes were utterly destroyed."

G. F. R. B.

FLEMISH BRASS (7th S. viii. 469).—Now in the possession of the Surrey Archaeological Society. MR. BOUTELL was mistaken in calling it Flemish; it is undoubtedly of English manufacture. A full description, together with a photo-lithograph, will appear in the next volume of the Society's *Collections*. MILL STEPHENSON, Hon. Sec.

8, Danes Inn, Strand, W.C.

JAMES HILL, VOCALIST (7th S. viii. 467).—Possibly the following extract from the obituary list in the *European Magazine* for August, 1817, may refer to the Hill after whom URBAN is inquiring: "Lately, at Mount Bay, Jamaica, Mr. Hill, the once celebrated singer at Covent Garden and other metropolitan theatres" (p. 179). G. F. R. B.

BRENNUS (7th S. viii. 305).—MR. C. A. WARD says:—

"Now *pen*, I think, and *bren* would be kindred, and so it might serve for the mountain or the leader. That the two words are the same may be gathered from the fact that *brenin* is Welsh for king."

Prof. Rhys—no mean authority on Celtic, I ween—thinks otherwise. In his 'Celtic Britain,' 1882, p. 279, he says, speaking about the Brigantes:—

"From the stem *brigant-* was formed an adjective *brigant-in-*, which was reduced in Cornish to *brentyn* or *brutyn*: it meant noble, free, privileged, the contrary of *keth*, enslaved, while in Welsh it became *brēnkin*, now *brenhin*, a king, which has nothing to do with *Brennus*, though old-fashioned philologists fancy it has."

As to the origin of *pen*, he writes ('Lectures on Welsh Philology,' 1877, pp. 254-5):—

"At first sight Gaulish would seem to show a similar trace of the *w* retained as *o* or *u* in the well-authenticated *Poeninus* and *Puoninus* of the numerous votive tablets nailed in old times to the walls of the Alpine temple of the deity *Penn* or Jupiter *Poeninus* ('Revue Celtique,' iii. 3), whence we might be tempted to conclude the Celtic stem implied by the forms *Poeninus*, *Penninus*, and *Πεννο-ωνιδος*, the Early Welsh *Qenwendan*, and our modern *pen*, 'a head or top,' O.Ir. *cenn*, to have been *qenn-*, but the form *Puoninus* compels one to assume the Gaulish to have been, at least dialectically, a dissyllable *pu-enn-*, from a common Celtic *qou-enn-*, representing a pre-Celtic *qunp-enn-* or *qunpanja-*, of the same origin as Lat. *caput* (for *caput*, like *canis* for *canis*), Gothic *haub-ith*, Mod.H.G. *haup-t*, O.Eng. *heaf-od*, *heaf-d*, Mod.Eng. *head*."

With regard to the origin of the term *Pendragon*

your correspondent may refer to Prof. Rhys's 'Celtic Britain,' pp. 132-3.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

"IF I HAD A DONKEY WOT WOULDN'T GO" (7th S. viii. 468).—From the mangled remains of a song-book which saw the light some five-and-thirty years ago I have transcribed the full text for MR. ARCHER MARTIN. In some instances a song is headed with the names of its writer and composer, and their absence in the present case suggests that they were unknown to the compiler. The title-page is gone from my copy, but I have a kind of hazy idea that there figured upon it the name of the immortal Sam Collins.

If I had a donkey wot wouldn't go,
D'y'e think I'd wallop him? no, no, no;
But gentle means I'd try d'y'e see,
Because I hate all cruelty.
If all had been like me in fact,
There'd ha' been no occasion for Martin's Act,
Dumb animals to prevent getting crackt
On the head. For—
If I had a donkey wot wouldn't go,
I never would wallop him, no, no, no;
I'd give him some hay and cry gee O!
And come up Neddy.

What makes me mention this, this morn
I seed that cruel chap Bill Burn,
Whilst he was out a crying greens,
His donkey wallop with all his means;
He hit him o'er his head and thighs,
He brought the tears up in his eyes—
At last my blood began to rise,
And I said—

If I had a donkey, &c.

Bill turn'd and said to me, then perhaps
You're one of these Mr. Martin's chaps
Wot now is seeking for occasion
All for to lie an information.
Though this I stoutly did deny,
Bill up and gave me a blow in the eye,
And I replied, as I let fly

At his head,

If I had a donkey, &c.

As Bill and I did break the peace,
To us came up the New Police,
And hiked us off as sure as fate,
Afore the sitting magistrate.
I told his Worship all the spree,
And for to prove the veracity
I wished he would the animal see;
For I said—

If I had a donkey, &c.

Bill's donkey was ordered into court
In which he caused a deal of sport;
He couk'd his ears and ope'd his jaws,
As if he wished to plead his cause.
I proved I'd been uncommonly kind,
The ass got a verdict—Bill got fined;
For his Worship and I were of one mind,
And he said—

If I had a donkey, &c.

Bill said "Your Vorship—its very hard,
But 'tisen't the fine that I regard—"

But times are come to a pretty pass
When you mustn't beat a stubborn ass."
His Worship said nothing, but shut his book.
So Billy off his donkey took,
The same time giving me such a look:

For I said—Bill,

If I had a donkey, &c.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

"*PRAEVIDUM INGENIUM SCOTORUM*" (3rd S. vii. 11, 102).—This phrase is an amusing instance of the vitality of a misquotation. In the 'General Demands concerning the Covenant' (Edinburgh, 1638, p. 8) we read:—

"That famous and most learned Doctour Rivetus, in a late Treatise called 'Jesuita Vapulans,' speaking of the judgement of Buchanan and others who taught that Subjects might take arms against their Prince..... professeth..... that the rashness of these writers is to be ascribed partly to the hard and perilous times of persecution wherein they lived, and partly 'Scotorum praevideo ingenio.'"

This passage seems to have misled Sir Thomas Urquhart, who in his 'Tracts' (Edinburgh, 1777, p. 134) assigns the phrase to Rivetus. Dr. Joseph Robertson ('*Deliciae Literariae*,' Edinburgh, 1840, p. 154) cites Sir Thomas Urquhart as his authority for a similar statement. And Mr. WILLIAM BATES ('*N. & Q.*' as above) quotes Dr. Joseph Robertson to the same effect. But the phrase in its received form does not occur in Rivetus. I extract the passage from the '*Jesuita Vapulans*' (Lugd. Bat., 1635, p. 275):—

"Id praeterea observandum est, si quae durissimis persecutionum temporibus a Scotis et Anglia nonnullis temere scripta fuerunt, ea posse imputari non tam Religioni quam nationum illarum, Scotticae praesertim, fervido ingenio et ad audendum prompto."

P. J. ANDERSON.

Aberdeen.

PARK (7th S. viii. 427).—Sir Henry Ellis, in his 'General Introduction to Domesday Book,' after citing some laws of King Canute and Edward the Confessor, says:—

"These Laws, it is probable, gave rise to the Parks, which we find entered in the Survey; some of which were of considerable extent. The persons who are enumerated as holding Parks, beside the King, are the Bishop of Baieux, the Earl of Ow, Earl Roger, the Bishop of Winchester, Ernulf de Hesding, Hugh de Grentemaisnil, Peter de Valongies, Walter Giffard, Urso, Roger de Laci, the Countess Judith, Hugh de Belcamp, Suein of Essex, the Earl of Moretaine, Robert Malet, and Robert Blund. The usual term is 'Parcus,' 'Parcus bestium' silvaticarum, or 'Parcus ferarum silvaticarum.' The Monastery of St. Alban's seems to have had a Park in the Vill adjoining. Stow in his 'Annals' and Sir William Dugdale in his 'Hist. of Warwickshire' appear to have been misled by John Ross into the opinion that the Park of Woodstock in Oxfordshire, said to have been made by King Henry the First, was the earliest in England" (vol. i. p. 113, London, 1833).

* "*Bestium*" for *Bestiarum*.

Kelham, in his 'Domesday Book Illustrated,' London, 1788, has these entries:—

"Parc' bestia. A Park of beasts."

"Parcus bestiarum silvaticarum. A park of beasts for the forest."

"Parcus ferarum. A park of deer."

"Parchu'. A park."

"Parchi e'pi. Of the park of the Bishop."

The use of the word in Domesday thus appears to be the same as at present. W. E. BUCKLEY.

If MR. RADFORD examines the Domesday Book he will find that the term "park," *parcus*, does occur in that record, but not very frequently. But he will also find that the sense in which it is used is not that of "a demesne or pleasure surrounding a mansion"—an entirely modern idea, very remote from the mind of any Saxon or Norman owner at Donyatt or elsewhere—but of a tract of land, chiefly forest or brushwood, enclosed with fences, and devoted to animals of the chase, for the recreation of the owner in hunting. It was a principle of English law, recognized from the time of Canute downwards, that while the forest proper belonged to the Crown, freeholders had the right of sport in their own lands, which when enclosed became a *park*, a word derived from the Celtic *parieg*, Anglo-Saxon *pearroc*, an enclosure (cf. the modern *paddock*). As Sir Henry Ellis tells us ('Introduction to Domesday,' p. xxv) this survey contains mention of some parks of considerable extent, among the holders being the King, the Bishops of Winchester and Bayeux, the Earls of Eu and Mortain, the Countess Judith, Walter Giffard, &c. Their titles, "*parcus bestiarum silvaticarum*" or "*parcus ferarum*," show their purpose. As Domesday proves, parks were known certainly soon after the Conquest, probably before. Stow and Dugdale are, therefore, in error in asserting that Woodstock, constituted a park by Henry I., was the earliest in England. EDMUND VENABLES.

RUNES (7th S. viii. 389, 475).—The only notable book on runic inscriptions written by an Englishman is that of G. Stephens, 'The Old Northern Runic Monuments,' 1868-84. But the value of it depends merely upon the splendid illustrations; in scientific respects it is now overstepped by the masterly researches of the Danish scholar Wimmer, whose latest great work ('*Runeskrøftens Oprindelse og Udvikling i Norden*,' 1874, second edition, 'Die Runenschrift,' 1887, written in German) gives a final statement of the subject.

The earliest runic inscription known is a Gothic one, written on a spearhead that was found at Kowel, in Wolhynia (Russia); it dates from the beginning of the migration of people, at the end of the fourth century A.D. But the runes must have been known to the Goths before that time, as their Bishop Ulfilas, in the middle of the fourth century, used some of the runic letters for the compiling

of his alphabet. About 400, according to the researches of Wimmer, the oldest Scandinavian inscriptions set in, whereas the few monuments that have been found in Germany are of a more recent date. The Anglo-Saxons, again, are sure to have known the use of runes before they emigrated from the Continent, though most of their inscriptions date but from the eighth century. There is only one Anglo-Saxon inscription on a coin, written in an ancient alphabet which Wimmer dates about 600. After all it is certain that the use of runes was extended (about 400 A.D.) over the whole Teutonic territory; it was common to all Teutonic tribes, and must consequently go back to the period of union. At any rate runes must have been known about 200 A.D.; but as it is most probable that the runes have some relation to the "nots" mentioned by the Roman historian Tacitus ('Germania,' c. x.), their origin perhaps must be dated back to a much earlier time. T. HOOPS.

Brown's Green, Birmingham

HURRAH (7th S. viii. 444).—For the readers of 'N. & Q.' Prof. Buchheim's letter to the *Times* does not add anything to what you have before edited. It is difficult to see any connexion between the supposed Teutonic word, with its inapplicable meaning—if it have a meaning—and use, and the actual use of *hurrah* as a shout of joy. The "bow-wow" fancy, Prof. Max Müller's scorn, is not really in its favour, for the sounds and accent differ. The derivation I venture to offer, הוריע, has the advantage of having a clear connexion between the ancient Eastern use and meaning and the modern Western use of *hurrah*. The root word, הוריע, means *clangere, jubulare*, and so occurs in Psalm lxx. 13, lxxi. 1, and c. 1. It seems to be just the Hebrew equivalent of *hurrah*, and is our *jubilate*, or "make a cheerful noise." W. F. HOBSON.

Temple Ewell, Dover.

I do not know when this word was first used in England, but I greatly doubt concerning Dr. Buchheim's suggestion that "it was first introduced in this country in the Anglicized form of *hurray*." In my boyhood, to the best of my recollection, it was pronounced, as it was certainly always spelt, *hurrah*. But it has suffered under that degrading process by which the first and noblest of vowel sounds is being gradually eliminated from our speech. Did any one before Thackeray ever spell *hurray*, or *hooray*?

C. B. MOUNT.

I remarked in 'N. & Q.' and in the *Times* what I thought to be the first English use of *hurrah* or *hurray*. The word occurs in English literature for the first time, so far as I have observed, in Goldsmith's 'She Stoops to Conquer.' Whilst I am on the subject again, I may add something. Goldsmith spells the word *hurra*; and this seems to me to show that he was somewhat undecided

how to spell it, and that therefore the word was not much known in England in his day. In the 'Mayor of Garratt,' by Foote, the contemporary of Goldsmith, the mob shouts *huzza*! and this was the common exclamation then. Latterly *hurrah* has quite superseded *huzza*. Sir Walter Scott, at the close of last century, uses *hurrah* in translating Bürger's ballad. The word is in the original poem. I wonder whether this translation had any effect in bringing the word into use; or whether the word had become commonly used in the English language before the time of Walter Scott.

E. YARDLEY.

HERALDIC (7th S. viii. 168, 237, 297, 332).—I write from memory only, but I think the monument to which Mr. BAGNALL refers, and which attracted my own attention years ago, is that of Bishop Ger-vase Babington, who filled the see from 1597 to 1610. Curiously his arms, Arg., ten *torteaux* in pile, were identical with those of the see. A label azure is often added in chief to the Babington arms, but I think was not borne by the bishop. If I am correct in my supposition, Mr. BAGNALL will see that there is here no "departure from the laws and rules of heraldry." But all bishops did not give the place of honour to the arms of the see, as Mr. BAGNALL will find if he does me the honour to read my forthcoming book on 'Ecclesiastical Heraldry.'

JOHN WOODWARD.

Montrose.

PIGEON'S BLOOD (7th S. viii. 468).—The query at the above reference is as to a saying, "He who is sprinkled with pigeon's blood will never die a natural death," and refers to an alleged incident of a drop of pigeon's blood falling on a bust of Charles I. The tale is given in very much the same words in Swainson's 'Folk-lore of British Birds,' p. 169, citing Dr. Brewer as saying, "after the king was beheaded the saying became current." It would certainly be interesting to know if this is correct, for one is inclined to doubt it. "A dove flying round and round a person," says Mr. Gregor, "was looked upon as an omen of death being not far distant," but "at the same time, a sure proof that the one so soon to die was going to everlasting happiness" ('Folk-lore of the N.E. of Scotland,' p. 142). The Vicar of Fishlake, in the West Riding, informed Mr. Henderson that one of his parishioners told him of "a Primitive Methodist preacher, a very worthy man, who had fallen down dead in the pulpit soon after giving out his text. 'And not many hours before,' she went on, 'I had seen a white pigeon light on a tree hard by, and I said to a neighbour I was sure summat were going to happen'" ('Folk-lore of the Northern Counties,' p. 49). These are instances of the belief in the likelihood of a death following the appearance of a pigeon, but have nothing to do with any superstition as to the death

being otherwise than natural. As to pigeon's blood, so far from such blood being regarded as of evil portent, both in England and France it was constantly used in folk-medicine. For example, some drops of pigeon's blood let fall from under the wing of a young pigeon would cure, it was said, a wounded eye, if they fell upon the wound. I forbear to give other examples of the medical use of pigeons, as they may be found in every collection of folk-lore. What, therefore, I take to be the facts are: (1) that pigeons flying near a person were supposed to indicate approaching death; (2) that the stain on the bust of Charles I. acquired significance from the association of ideas familiar among civilized, as well as savage peoples, which linked mystically a person and his bust or his picture. I doubt if pigeon's blood were ever regarded as unlucky; or that, except among personal adherents of the Stuarts (if even among them), the "proverb" had any common acceptance. It is so desirable to be accurate in matter of folk-lore, and to prevent, if possible, fictitious folk-lore getting mixed up with genuine, that I trust some one may be able to settle the question raised in 'N. & Q.'

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

The pigeon is always a sinister bird in folk-lore. It is a common superstition that no one can die happy on a bed of pigeons' feathers, and for the bird to settle on a chimney portends death.

C. C. B.

THE FORMATION OF COMPOUND WORDS (7th S. viii. 448).—Some time ago I had a practical difficulty with regard to these. I wanted to order a butter-knife by wire, and the compound word was charged as two words. In answer to an expostulation I was informed that no word not found in Nuttall's or Webster's 'Dictionary' is accepted by the Post Office as a single word. According to this rule butter-knife is not one word, though butter-print is; barn-door is one, house-door is (or are) two. This seems somewhat arbitrary; and why should the words cited by B. L. R. C. be more "provincial" than butter-print or barn-door? Some of them are certainly necessary. Thus in Lancashire *bread-loaf* is distinguished from *bun-loaf* and *plum-loaf*. Plum-loaf, by the way, is not in the dictionaries, but plum-cake is. I can only suppose the reason to be that the natural tendency to multiply such compounds would soon swamp the dictionaries were not a line drawn somewhere. But where? That, apparently, depends somewhat upon "the taste and fancy" of the dictionary-makers, for they certainly are not all agreed.

C. C. B.

PIGS SEEING THE WIND (7th S. viii. 367, 457).—That pigs can see the wind—in particular the east wind—is a notion pretty general in the

Midlands. The belief is current here. In the villages near Derby this was a common idea many years ago, and perhaps is so now, and the villagers always said that the reason why the pigs ran squealing when the wind blew in their faces was because the wind appeared to them as long streaks of fire. At any rate pigs do run before a strong wind, a fact to which probably many can testify.

THOS. RATCLIFFE.

Worksop.

HUMAN LEATHER (7th S. vii. 326, 433; viii. 77, 131, 252, 353, 437).—Will you allow me to add my mite to what has been written in your columns about human leather? I think none of your learned contributors has quoted the following passage of Sir Walter Scott:—

"Cressingham was killed in the very beginning of the battle [of Stirling], and the Scots detested him so much that they flayed the skin from his dead body, and kept pieces of it in memory of the revenge they had taken upon the English treasurer" ('Tales of a Grandfather,' chap. vii.).

If this is not "legendary lore," it shows that the process of flaying men (dead men, at least) was not quite unknown to the Scots of the thirteenth century. I remember having seen, some twenty-five years ago, in a museum at Basle (Switzerland), a long piece of skin placed by itself in a case with a glass lid. Of course the guide said it was a human skin complete, and explained why and when it had been flayed, and how it came to the said museum; but I have forgotten everything except the fact of having seen, but not touched it.

DNARGEL.

I am inclined to doubt whether human skin can be used for gloves or shoe-leather, as stated by one of your correspondents. Herewith are enclosed two pieces for you to see; the thick piece is taken from the back, the thin from the chest. It was removed too thinly to be of much use, and at the same time is very rotten. A much larger piece I have given to a friend, who has had a book bound with it. He would be pleased to show it to any of your readers who would care to see it.

E. C. F.

"HUMANITY" MARTIN (7th S. viii. 427, 478).—In the *Times* of 22nd and 27th September, 1884, your correspondent will find two letters about the Martins. One of these was written by Lieut.-General Fraser; the other by Miss Harriet Martin, a daughter of "Colonel" Richard by his second marriage. In the latter I think it is stated that he was first married at the age of twenty-three, in his father's lifetime. His only son, the issue of that marriage, died in 1847-48, aged fifty-five, so that he was born in 1792-3—say a year after his parents' marriage. This calculation would fix the date of his birth in 1769-70.

Y. S. M.

FOLK-LORE (7th S. viii. 464).—I think it was "a rule in olden times" that the squire should be communicated first, then the gentry, and the poor folk last, but in this form an unwritten rule. The rubric in the Book of Common Prayer says that bishops, priests, and deacons are to receive first, and then "the people in order," which last words are held to mean according to some rule of precedence. Some churches now have a rule, men first, then women. Nearly thirty years ago I spent a school holiday at a farm-house on the Yorkshire wolds. The squire was just dead, and on the first Sunday after the funeral nobody stirred out of his place in church, at the end of matins, until the late squire's footman had gone to the empty family pew and made believe to let somebody out. It was a ghostly proceeding which I have never forgotten. W. C. B.

"TO STAY AT HOME IS BEST" (7th S. viii. 447).—In answer to E. S. E., the lines quoted are by Longfellow, but only two verses are given, omitting the last as follows:—

Then stay at home, my heart, and rest,
The bird is safest in its nest;
O'er all that flutter their wings and fly,
A hawk is hovering in the sky;
To stay at home is best.

Some months since I sent you the stanza, and in the accompanying notice I made allusion to the Latin epitaph on the tomb of Jane Wren, the only daughter of Sir Christopher Wren, on her tomb in St. Paul's Cathedral, in which the word *domiseda* occurs (a stayer at home), but I cannot supply the date of it. W. CHAFFERS.

From a song in 'Birds of Passage,' by H. W. Longfellow ("Albion" edition of 'Poems,' p. 492).
EDWARD H. MARSHALL, M.A.

ARMS (7th S. viii. 427).—Change the tinctures, and they are the bearings of the Scottish name Cathcart.
GEORGE ANGUS.
St. Andrews, N.B.

BLACK CAP WORN BY A JUDGE (7th S. viii. 449).—The costume of judges has undergone so many changes that it is difficult in a few words to give an answer respecting even a small portion of it. That which is now called the black cap is said to have originated in the old custom of the judge, when pronouncing sentence of death, taking off his black cornered cap and drawing up the black or violet hood from behind, and so covering the close white silk coif always worn beneath the cornered cap. The cap appears to have been taken off and the black or violet hood drawn on to add solemnity to this particular office, and perhaps also to veil the emotions of the judge.

The regulations for the apparel of judges, issued in 1635, are printed in Dugdale's 'Originales.' It is ordered that

"the judges in term time are to sit at Westminster in their black or violet gowns, whither they will, and a hood of the same colour put over their heads, and their mantles above all, the ends of their hood hanging over behind, wearing their velvet caps and coifs of lawn, and cornered caps."

There is much confusion of terms in the various descriptions that have come down to us, and an artist suddenly called upon to depict accurately any legal dignitary of a period before the middle of the seventeenth century would find he had a difficult subject. It seems that black coifs were worn in the time of Elizabeth over white ones, and black ones only in the time of Charles II. These latter are now represented by the black patch on the top of the wig. ALBERT HARTSHORNE.

In Chaucer's 'Shipman's Tale' is this passage:—
To Seint Denys i-come is daun Johan
With croune and berd al freisch and newe i-shave;

and in Robert Bell's edition, revised by Prof. Skeat (London, 1878), from which the above text is taken, I find the following note:—

"It is, perhaps, unnecessary to remind the reader that all clerks used to shave the crown of the head, a remnant of which custom may be observed in the form of the wigs of our judges, who in the Middle Ages were generally clerks. This tonsure on the crown of his wig the judge, in passing sentence of death, covers with a black cap, not to give additional solemnity to the occasion, as some suppose, but to show that for the time he lays aside his clerical office, it being against the primitive canons for a churchman to have anything to do with the death of a fellow creature."

This note, having passed under the revision of Prof. Skeat, is worthy of careful attention, though no authority is given. J. R. GILLESPIE.
15, Stratford Grove, Newcastle-upon-Tyne.

This cap is part of the judge's full dress. The judges wore their black caps annually on November 9, when the Lord Mayor was presented in the Court of Exchequer. Covering the head was a sign of mourning among the Israelites, Greeks, Romans, and Anglo-Saxons; and see 2 Samuel xv. 30. G. W. BURTON.

Lee Park, Blackheath.

COLUMN ON CALAIS PIER (7th S. viii. 206, 352, 417, 473).—No one, *à propos* of this matter, has yet called attention to the fact that not only the column on Calais Pier, but also Calais Pier itself, and the whole town of Calais, are henceforth out of reach of the British tourist, unless he delays his journey and makes a detour for the purpose of visiting them. Until last year 1889, and especially until ten or fifteen years ago, when the railway was brought to the water's edge, you could always spend a few hours pleasantly at Calais while waiting for the express to Paris, or to Brussels, or to Basle. You strolled up the pier, past the column, through the Hogarth Gate (until they pulled it down), and across the wide marketplace, to the "old grey tower of Calais Church," in

which church you were pretty sure to find a wedding or a funeral, or some other function of interest, going on. And then, fulfilled with Eustace de St. Pierre, and Queen Mary's heart, and Mr. Ruskin's youth, you returned leisurely to the buffet in time to enjoy a good luncheon, and afterwards exult over the crowd of idiots who came by the second boat.

But all these joys are at an end; the new docks have cut the traveller off from Calais for ever, and left him only a passing and far-away view of it. The landing place from England is on the further side of the docks, so is the port station, so is the new hotel, which I suppose will supersede Dessein's and all the other Calais inns. Even the town station is half-way to St. Pierre des Calais, so as to serve both places, though St. Pierre has also a station of its own, having become a suburb almost as large as Calais itself. The only consolation is that these new docks are a really splendid monument of what French energy and resource can do even under trying political circumstances.

Is it not true that Eustace de St. Pierre derived his name from that of the village mentioned above?

A. J. M.

ROBERT BURNS THE YOUNGER (7th S. viii. 466).—The song referred to by MR. C. W. JACKLIN is quoted in full in my copy of Burns's 'Works,' by Allan Cunningham (Bohn, London), 1860. It commences:—

Hae ye seen, in the calm dewy morning,
The redbreast wild warbling sae clear;
Or the low-dwelling, snow-braested gowan,
Surcharg'd wi' mild e'ning soft tear?
O, then ye hae seen my dear lassie,
The lassie I lo'e best of a';

and Robert Burns the younger, in a note, p. 746, is said to have been the author.

HENRY GERALD HOPE.

Freegrove Road, N.

'SPOTTED LADDIE' (7th S. viii. 445).—There is a story very like this, though not altogether the same, in Straparola. A queen goes to sleep in a garden and becomes pregnant, not, indeed, by holding her mouth open, but in quite as unsatisfactory a manner. In consequence a baby and a serpent are born. The serpent is a fairy, and protects and befriends her human sister. She is quite like Spotted Laddie in this, that she saves her sister from danger into which her wilful ways have got her.

E. YARDLEY.

SIGNS SCULPTURED IN STONE (7th S. viii. 306, 391, 475).—The eagle and child is the Stanley crest, derived from the Lathoms by marriage. Its origin is doubtful, and Lower has referred to it at some length in the 'Curiosities of Heraldry.' Tradition speaks of an illegitimate son having been abandoned by its father, and then succoured by the king of birds; but another account states

that the parent, despairing of having any lawful offspring, purposely placed the infant in the eyrie, and then, taking his wife past the spot as if by accident, and working upon her sympathy, got her to adopt the hapless creature, she being totally unaware of any of the circumstances that paved the way to the supposed discovery.

The device is frequently met with in different parts of the country, and an old Scotch ballad refers in dolorous tones to the "swaddled child" whose bearer wrought such havoc with his famous charge on the field at Flodden.

If a question is permitted in your reply columns, may I ask where these lines are to be found, having lost all reference to them in the lapse of years?

J. BAGNALL.

Water Orton.

CORRIGENDUM (7th S. viii. 500).—I have to thank A. B. H. B. A. for his correction. My mistake is inexcusable, for the reason that Sir Bernard Burke's account of Lord Trimlestone's family was before me when I wrote my reply relative to "Humanity Martin."

HENRY GERALD HOPE.

6, Freegrove Road, N.

GIGANTIC SKELETON (7th S. viii. 446).—Kirby, in his 'Wonderful and Eccentric Museum' (1820), has devoted a chapter to the history of "Gigantic Remains," and states that

"all the public prints make mention of an extraordinary monument of gigantic human stature, found by two labourers in Leixlip churchyard, on the 10th July, 1812. It appeared to have belonged to a man of not less than ten feet in height; and is believed to be the same mentioned by Keating—Phelim O'Tool, buried in Leixlip churchyard, near the salmon leap, one thousand two hundred and fifty years ago. In the place was found a large finger-ring of pure gold. There was no inscription or characters of any kind upon it. One of the teeth is said to have been as large as an ordinary forefinger."

EVERARD HOME COLEMAN.

71, Brecknock Road.

PROVINCIAL PUBLISHERS (7th S. viii. 205, 269, 329).—The Jacksons of Louth should always hold an honoured place as the printers and publishers of "Poems by Two Brothers, 1827," a copy of which in boards, uncut, just as it came from the press, now lies before me. The workmanship is very good, better than the average, and almost equal to the best of London at that period. The neatness and good taste of the "setting up," the evenness of the impression, and the regularity of the colour are admirable. The Jacksons not only printed the book of the two grammar-school boys, but they gave them 10*l.* for the copyright, and had judgment enough to carefully preserve the MS., for which I know the survivor of the Jacksons refused a very large sum a short time before he died.

Such is properly "printing and publishing." Not only to print a book, but to pay the author

or editor, and to bear all the risk. Volumes of sermons "published by request," poetry ('Village Musings'), parish registers, reports of societies, and all things published by subscription do not count.

The trade is so altered, both men and machinery are so different, and printers and publishers now generally labour under so many disadvantages in small places, that in very few cases can they hope to compete with large towns. There may be a few exceptions, such as where a man has acquired a character for a particular line, or who is an enthusiast, and prints books for the love of them rather than for profit. But even in such cases, a man's living and working in the place is no proof that literary taste is common there, but rather the reverse; for, loving books, and finding no congenial society, he is driven to depend upon himself only, and to spend the time in his printing office which he would gladly spend in literary society if he could find it. The books so produced, if of any value, are rarely appreciated by his neighbours. Gainsborough certainly did not abound with either intelligence or taste, although the Mozleys printed and published there. And it is very difficult to think there was ever much taste in Bungay, where tons of rubbish bearing the name of Childs were printed. And if there were a thousand printers and publishers in York, so long as the hideous statue of the man of unlovely and blustering appearance near the railway station is allowed to stand, and so long as the inhabitants continue to destroy their antiquities, it will be evident that, however numerous the people of taste, those without taste are more numerous still. Deeds speak stronger than words. Perhaps a York man will kindly give the title of any edition of any one book of established reputation which has been produced there in a creditable manner during the last generation—never mind about the number of pages.

R. R.

Boston, Lincolnshire.

HORATIA NELSON (7th S. viii. 508).—Mrs. Horatia Nelson Ward died on Sunday, March 6, 1881, at Beaufort Villa, Woodrising, Pinner, Middlesex, in her eighty-first year. Her death was announced in the *Times* of March 8, and a short obituary notice appeared in the same paper on March 10, 1881. She bequeathed Admiral Lord Nelson's pigtail to Greenwich Hospital, and it is now to be seen in the Painted Hall.

E. G. YOUNGER, M.D.

Hanwell, W.

ZOROASTER (7th S. viii. 388, 498).—I am obliged to Mr. H. G. HOPE for his reply, which, however, does not exactly meet my question. The passage in 'Prometheus' has little or no connexion with Magian dualism; nor would I have troubled readers of 'N. & Q.' for references to so familiar a subject as that. Shelley's lines declare, not a dual

agency in the universe, but a dual universe itself. Of his "two worlds" one is, as it were, the duplicate of the other. With regard to the Zoroaster myth (from which the above conception appears to have been developed), I believe that the idea of seeing one's own wraith was a favourite one with Shelley. Is not such an experience, in fact, recorded of the poet himself? What I wished to ascertain was, on what authority, if any, he attributed a like experience to Zoroaster.

G. WOTHERSPOON.

Streatham.

'**ARABINIANA**' (7th S. viii. 408, 490).—Mr. Serjeant Arabin was a magistrate for Essex when I was a boy, and he resided at Beech Hill Park, High Beech, near Epping and Waltham Abbey; he had another country seat, West Drayton Park, near Uxbridge. He married a sister of the first Sir Henry Meux, Bart., and was Judge Advocate General under Lord Melbourne in 1838-39. He died in 1841, when his son, Mr. Richard Arabin, succeeded him in his two properties. See Burke's 'Landed Gentry.'

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Let it also be recorded that the late Mr. H. B. Churchill, under the signatures, "H. B. C.," "Inner Templar," and "Fitzhopskins," was a frequent contributor to 'N. & Q.' (See 6th S. ii. 160.)

W. C. B.

May I contribute my mite? According to my extracts from the Inner Temple Bar book, Serjeant Arabin appears to have been called to the Bar May 8, 1801. As MR. PICKERING has been unable "to ascertain" this date I feel a shyness in sending it, even for what it is worth.

J. FOSTER.

OLD SCOTTISH BALLAD (7th S. viii. 508).—If E. R. will take the trouble to look in pp. 418-21 of vol. vii. (1887) of our Ballad Society's 'Roxburghe Ballads,' he will there find a full account of this pretended Scottish ballad, which is a humorous but corrupt modern version of the indisputable English original, "Sir Walter Raleigh sailing in the Lowlands, shewing how the famous Ship called the *Sweet Trinity* was taken by a false Gally [i.e., galleon or galley], and how it was again restored by the craft of a little Sea-boy, who sank the Gally: as the following Song will declare." The first line of the ballad, in the broadside version, is "Sir Walter Raleigh has built a Ship, in the Neatherlands." Having been licensed by Roger L'Estrange, and bearing his initials, the date of issue is demonstrable to have been between 1665 and August, 1685, at latest. Printed for G. Conyers, and therefore probably in 1680. A corrupt modern stall-copy, printed at the Pitts press (very different from the Pitt Press), is also reproduced by me, alongside of the early text, and reference is made to Mrs. Gordon's memoir of her father, Prof. John Wilson, of Edinburgh, "Christophæus

North" (vol. ii. p. 317, 1862), where the Scotch version, as sung often in my hearing by the late P. S. Fraser, F.S.A.Scot., is given complete. It is also in Logan's 'Pedlar's Pack,' p. 43, 1869.

J. W. EBSWORTH.

The Priory, Molash, by Ashford, Kent.

PHENOMENAL FOOTPRINTS IN SNOW, S. DEVON (7th S. viii. 508).—The beast was discovered to be a common badger, and the storm that the footprints had caused dropped to dead calm in a single day.

D.

[Many similar replies are acknowledged.]

SEETHING LANE: MINCING LANE (7th S. viii. 327, 395).—After the quotations given, there can be no doubt that Mincing is a corruption of Middle English *mynechene*, Old English *myneceann*, i. e., the feminine to *monk*, *munk*, Old English *munuc*, a nun, so that the name means originally Nun's Lane. To explain the meaning of Seething Lane some more quotations, and more ancient ones, are wanted.

T. HOOPS.

Brown's Green, Birmingham.

At the latter reference, MR. MASKELL incidentally refers to Mincing Lane. Is there any doubt about this having derived its name from the mynchens, or nuns, of St. Helen's, Bishopsgate, having been holders, or occupiers, of property there? I have a faint recollection, too, of having read somewhere that Seething Lane owed its nomenclature to the once thriving business and manufactories, or boiling houses, of the wax and tallow chandlers of the City of London.

R. W. HACKWOOD.

THE DUKE OF WELLINGTON (7th S. viii. 429, 497).—The descent of the Duke of Wellington can be clearly traced step by step from Robert Cowley, Bailiff of Dublin A.D. 1515. The printed State Records of England and Ireland alone afford quite sufficient information. I have, however, not discovered any authority for the statement, found in some peerages, that Cowley was born in England, or that he came of a Rutland family. I believe the late duke had an idea that his family was pure Irish, the name being originally O'Kolly. This is disproved by a letter of Archbishop Loftus, who states that his son-in-law, George Cowley, grandson of Robert, was of English birth, by which is meant English descent. The earliest records of the city of Dublin show that Cowleys were citizens in the thirteenth century, at which time Dublin was a plantation from Bristol. Cowley is also a very old Bristol name. The Bristol and Dublin citizens, as their names show, were in very many cases from the counties of Somerset and Gloucester. Smith, in his 'Lives of the Berkeleys,' gives an account of the family of Cowley of Cowley (now Coaley), which was a male branch of the great house of Berkeley. Unless some proof can be produced that

Robert Cowley was English born and from Rutlandshire, the probability is that he was a member of the Dublin family of Cowley, which with the Bristol family of the same name were, it may be assumed, of Gloucestershire extraction. Perhaps some reader can throw some light on the birth and parentage of Robert Cowley, who is at present the earliest known ancestor in the male line of the Duke of Wellington.

A. W. CORNELIUS HALLEN.

Alloa.

Your correspondent is in error in thinking "there is no evidence to show that the Duke had any Celtic blood in his veins." There is ample evidence. The Cooleys, or Cowleys, were for many generations stewards in the Ormond household at Kilkenny. In this position they put money together and became esquires on their own account early in the sixteenth century. In the reign of Elizabeth one of them rose to legal eminence. The branch of the family from which the duke was descended adopted the name Wesley, or Wellesley, but it is a singular fact that in Sir John Davis's report to James I. on the decadence of the English interest in Ireland the Wesleys are particularly named as having completely adopted Irish habits and customs, calling themselves not by their old name, but by the Celtic one of MacQuorish or McYorish. All these facts are easily accessible, but history is sometimes inclined to "boycott" truth when it ceases to be fashionable.

W. F. BUTLER.

7, Charles Street, St. James's.

In connexion with this subject permit me to say that Sir Bernard Burke gives the reign of Henry VII., and not Henry VIII., as the period of the immigration of the ancestor (Walter Cowley, of Colley, who lived in Drogheda in 1506) of the Duke of Wellington into Ireland; and also that Waleran de Wellesley was justice itinerant in Ireland in 1261, and was father of Waleran de Wellesley, of Brienstown, co. Meath, from whom the duke was also descended. It may not be out of place to remark that the families named were not of English, but of Norman origin. In 'The Norman People' (Messrs. H. S. King & Co. London, 1874), it is recorded that the "Colley-Wellesley" family came from "Robert Bordet, of Cuilly, near Falaise, Normandy, who witnessed a charter of the Count of Anjou in 1050." The Baroness Burdett-Coutts is of the same ancestry.

HENRY GERALD HORS.

Freegrove Road, N.

HERALDIC (7th S. viii. 368, 414, 476).—Exceptions to the rule "colour upon colour or upon metal is bad heraldry" are far from known in Italy. Three ancient and illustrious Tuscan houses bear metal upon metal. Aligh Party per pale or and sa., over all a fess

Another coat sometimes borne by this family was Az, a wing or. Lotarino della Stufa: Arg., two lions rampant or, supporting a cross gu. Ubaldini: Az, in the honour point, on a plate a cross or; in the nombril point the attires of a stag fixed to the scalp arg.

ROSS O'CONNELL.

Garrick Club.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Leslie Stephen. Vol. XXI. Garnett—Gloucester. (Smith, Elder & Co.)

PUNCTUALLY with the close of the quarter comes the new volume of the 'Dictionary of National Biography.' The contents are pleasantly varied, and many of the lives may be read for their own sake, apart from the question of reference. In history the place of honour is occupied by the lives of the four Georges. Covering, as these do, a period extending from the Restoration to the beginning of railways, it is seen how many historical events of highest importance are included in the period. Two of the lives—those of George I. and George IV.—are in the hands of Prof. Ward. George II. is treated by Mr. J. M. Rigg, and George III. is the subject of an admirable biography by the Rev. William Hunt, who is responsible for other important contributions, including Geoffrey, Bishop of Coutances; Geoffrey of Gorham; Geoffrey, Count of Brittany; Gervase of Tilbury; and Germanus, Bishop of Auxerre. Mr. Leslie Stephen supplies a fair number of biographies, the most important being that of Edward Gibbon, a model in all respects. The estimate of Gibbon's personal and literary merits is convincing, and a pleasant compliment to the late J. Cotter Morison is paid. It is amusing to find Mr. Stephen occupying himself with Charles Gildon. Grace, Lady Gethin, is accorded a short notice from his pen, and the arduous struggles of Gifford, the editor of the *Quarterly*, are painted with unusual vivacity. Among Mr. Sidney L. Lee's contributions the most interesting, if not the most important, is the life of Gayton, the author of the 'Festive Notes to Don Quixote.' To some extent this pleasant memoir is a vindication of Gayton, who has been treated with scanty courtesy by Wood and Hearne. George Gascoigne, the poet of the 'Steele Glas,' is also by Mr. Lee. The initials to the volume of Gascoigne's collected verse published in his absence are conjecturally filled in, H. W. becoming Henry? Wotton? and G. T., George Turberville. We wonder if Mr. Lee is responsible for this. For this, too, the literary verdict will command highest respect. Not less excellent are the biographies of Glibert Gifford, Alexander Gill (first and second), and others.

Among eighteenth century lives those of Gay, the poet, and of Gilray, the caricaturist, by Mr. Austin Dobson, are of the most importance. They are written with Mr. Dobson's customary insight and lucidity. No life of primary importance is sent by Mr. Bullen, who has, however, short and interesting accounts of Humphrey Gifford, Henry Glapthorne, and Octavius Graham Gilchrist, the antiquary. Anne Gilchrist is in friendly and family bands, being dealt with by Mr. H. H. Gilchrist. The Rev. J. Woodfall Elsworth deals appreciatively with George Gilfillan and with David Cooke Gibson, an almost forgotten artist and poet. Gibson, the sculptor, and Thomas Girtton are in the hands of Mr. Cosmo Monkhouse. Mr. C. H. Firth sends an excellent account of Sir John Gell, the Parliamentarian, concerning whom Mrs. Hutchinson had so low an opinion. Geoffrey of Monmouth and Thomas Gent, the York printer, are the

two most important contributions of Mr. H. R. Tedder; Miles de Gloucester, Earl of Hereford, that of Mr. Round; and Sir Vicary Gibbs that of Mr. Russell Barker. Prof. Tout deals with Owen Glendower; Canon Venables with Thomas Garnier. Mr. Courtney sends lives of Lady Elizabeth Germain and Sir John Germain, and Mr. Manners Chichester of George Sackville Germain, whose mismanagement at Minden so annoyed King George. Dr. Garnett deals principally with the bearers of his own name, and supposedly the members of his family. Dr. Norman Moore and Prof. Laughton keep entire control of their respective departments, and do highest service. Mr. Thomas Bayne, Mr. G. C. Boase, and many well-known writers, keep up the standard of the work. We had almost forgotten to mention the exhaustive account of Geoffrey de Muschamp, Bishop of Lichfield, by Miss Kate Norgate.

A Historical Companion to Hymns Ancient and Modern. Edited by the Rev. Robert Maude Moorsom, M.A. (Parker & Co.)

In an elegant and well-printed volume, exactly the size to be slipped into the pocket, we have here the original hymns, Greek, Latin, German, Italian, French, Danish, and Welsh, the translations of which are sung by church choirs and congregations. The Latin hymns of the first fifteen centuries have been taken so far as possible from the Sarum, Hereford, York, and Aberdeen Breviaries and the Durham or Anglo-Saxon Hymnary. Hymn writers are given in chronological order. By means of full indexes the task of finding any hymn is simplified. Towards the worthy Anglo-Catholic hymnal for the widespread Anglican Church for which the editor longs this volume is a contribution. Scholars, at least, will be glad to have in so accessible a form hymns the beauty of which cannot easily be overstated or overpraised. Those portions of certain Psalms which are given are from the Vulgate. In the case in which the originals of hymns have not been discovered Mr. Moorsom appeals for assistance. It is especially in the case of hymns translated by the Rev. J. M. Neale from the Greek that the source is sought. Many hymns belonging to the eighteenth century, with which Charles Coffin, principal of the college of Beauvais, enriched the Breviary of Paris, are given, though the editor holds that more importance than they in themselves deserve has perhaps been assigned them. A glossary of Greek and Latin words in less common use adds greatly to the comfort of the reader not specially well up as regards mediæval forms.

MR. SWINBURNE, in the *Fortnightly*, commemorates the death of Robert Browning by what is called a "sequence of sonnets." Some of the poems are in Mr. Swinburne's happiest vein. Prof. Tyndall's 'Personal Recollections of Thomas Carlyle' will attract and repay general attention. Its statements are, of course, intended to relieve Carlyle from some of the charges he has incurred. His memory must, however, always be associated with grimness. Following this article comes the Bishop of Peterborough's much discussed paper on 'The State and the Sermon on the Mount.' Prof. Dowden supplies in 'An Eighteenth-Century Mystic' an account of the extraordinary experiments essayed by some of the pietists of the last century. No fewer than three of the *Fortnightly* articles are unsigned.—Two countesses, in the *Nineteenth Century*, write on the very remarkable change that has come in recent days over womanhood. Lady Cowper deals with 'The Decline of Reserve among Women,' a matter more noticeable, perhaps, in great cities than in the country, but perceptible everywhere. She holds that it may almost be said that "in these days there is no longer any inward life, for it is so turned

inside out for all who care to see, that not only is there nothing kept private between man and man, but hardly is anything allowed to remain sacred between man and his Creator." Lady Jersey's 'Ourselves and our Foremothers' is, to a certain extent, an apology for her sex. In 'The Ascertainment of English' the late Charles Mackay makes some sensible suggestions as to reverencing and preserving our language. When he deals with the abuses of style of which writers are guilty he is on safe ground. Now and then, however, the cloven foot is exhibited, and the Celtic theories are advanced. Dr. Bamberger describes the 'German Daily Press,' and Mr. Huish writes on 'Ten Years of British Art.'—To the *Century* Miss Amelia B. Edwards, the honorary secretary of the Egypt Exploration Fund, sends 'Bubastes: an Historical Study.' It is brilliantly illustrated with designs of monuments, all of which are now given for the first time. Mr. Jefferson's autobiography is pleasantly continued. Under the name of Louise Morgan Still appear some lines forcibly recalling Poe. Mr. Henry James gives an excellent and a well illustrated account of Daumier, the French caricaturist. The grim tragedy of the assassination of Lincoln and the subsequent death of Booth is told with dramatic effect.—Mr. William Minto writes in *Macmillan* upon 'The New Biography of Pope,' speaking favourably of the work in the main, but taking exception to portions of the treatment. 'The Father of Low German Poetry' deals with the dialect poetry of Klaus Groth, the Platt-Deutsch poet, whose seventieth birthday has recently been commemorated. 'Leaves from a Note-Book' are very interesting.—'Casanova,' a bold subject for a magazine, is discussed in a somewhat restrained fashion in *Temple Bar*. The early portion of Casanova's career alone is, it is needless to say, dealt with. 'The Decline of Goethe' is the curious title of a not very mature paper. 'The Catastrophe of Sedan' is depicted.—Dr. Smiles begins in *Murray's* a dissertation on 'Authors and Publishers.' The ground covered is too extensive, but much of interest is said. 'Madame Schumann and Natalie Janotha' is compiled from the diary, written in Polish, of the late Madame Janotha, niece of the pianist.—Mr. W. J. Lawrence gives in the *Gentleman's* 'Pantomime in the Far West,' which means, of course, in America. The Rev. S. Baring-Gould, who has been assiduous of late, writes in characteristic style on 'The Philosopher's Stone.' The question 'Who was Robin Hood?' is also raised.—'A Realist at Work,' by Thomas St. E. Hake, contributed to *Belgravia*, deals with Balzac, and is the only article in the magazine not belonging to fiction.—In the *Newbery House* Mr. Baring-Gould continues his 'Recent Discoveries in Christian Archaeology in Rome,' and Mr. A. G. Hill, F.S.A., writes on 'The Altar and the Screen.'—'Circuit Notes' and 'A Wild Swannery,' in the *Cornhill*, are both to be commended.—As regards both letterpress and engravings, Sir Frederick Dickson's 'The Straits Settlements' is the most noticeable of the contents of the *English Illustrated*. A bold experiment is tried by Mr. Walter Besant in continuing Ibsen's 'A Doll's House.'—Mr. Lang's 'Prospective Review,' in *Longman's*, is very happily carried out. 'The Home of Charlotte Brontë' is pleasantly described.—Among contributors to *Woman's World* is Mrs. Bancroft.—In 'A Summer's Dream,' in the *New Review*, Mr. Swinburne draws nearer to the 'Triumph of Time' than he has done for many years. Mr. Gosse writes 'Robert Browning: in Memoriam,' Lady Dilke, Mr. Henry James, Mrs. Lynn Linton, Mr. Walter Besant, Mr. Hardy, and Mr. Rider Haggard are among the contributors.

The *Bookbinder*, No. XXX., gives many admirable reproductions of ancient and fine bindings, and a continuation of Mr. Quaritch's brief 'History of Decorative

Binding.' A view, from the *Quiver*, of Mr. Shore's library is curious, as bestowing the name "library" on a room apparently almost without books.

THE *Monthly Chronicle of North Country Lore and Legend* (Walter Scott) maintains worthily its reputation as one of the most interesting and valuable of antiquarian periodicals. Alnwick Church, Warkworth and Manchester Castles, and Hebburn Hall are among the places depicted.

THE Rev. John Peake, Vicar of Ellesmere, Shropshire, has reprinted, with additions, from *Eddowes's Shropshire Journal* a paper on Ellesmere, with an account of the parish church. It supplies much curious and valuable information and is liberally illustrated.

UNDER the editorship of the Rev. J. Charles Cox, LL.D., F.S.A., the *Antiquary* begins a new and improved series. It is still published by Mr. Elliot Stock, who also issues the *Field Club*, No. 1., a magazine of general natural history, and *Springtide*, an illustrated magazine for children.

THE past year has exacted further toll in removing from us Frank A. Marshall, a well-known dramatist and Shakespearian critic, and a frequent contributor to 'Shakespeariana' and other portions of our columns. More than one of Mr. Marshall's dramas displayed very genuine ability. His 'Study of Hamlet' and his edition of the 'Henry Irving Shakespeare' are the works by which he was best known to our readers. He was born in London in 1840, and educated at Harrow and Oxford, and left the university without taking a degree. Previous to taking up literature as a profession he was six years in the Audit Office. His family are well known in Yorkshire and in Cumberland, and have considerable estates situated on the English Lakes. William Marshall, his father, was M.P. for East Cumberland. Frank Marshall was of very amiable and social nature, and will be much missed. The origin of his illness was jaundice. He died at his residence, 8, Bloomsbury Square, on Saturday last.

MR. J. M. COWPER promises the 'Registers of the Parish of St. Alphege, Canterbury,' being the third of the series of "Canterbury Parish Registers" he has copied and edited.

Robert Browning buried in Poets Corner.
Notices to Correspondents 31 Dec. 1889

We must call special attention to the following notice:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GUALTERULUS ("Barnbrack").—A currant bun, a corruption of Irish *bairigen breac*, speckled cake (Dr. Murray's 'Dictionary').

E. WHITING.—Stowe's 'Abridged Summary' is a work of slight pecuniary value.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 11, 1890.

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Notes.

THE ECCLESIASTICAL ANTIQUITIES OF
BERKSHIRE, 1889.

Though it is now some thirty or forty years since the rage for church restoration set in throughout the length and breadth of England, and overspread the home counties in particular, the practice has continued with almost unabated zeal to the present day, greatly to the detriment, as many of us have learnt when all too late, of the ancient buildings in which our forefathers were content to worship. Parish has vied with parish in the "thoroughness" of the restoration to be undertaken, and where funds were most readily forthcoming the work of destruction has been the most complete.

I have before me as I write the reports of the Society for the Protection of Ancient Buildings since its foundation, and melancholy reading each one of them presents to all true lovers of ecclesiastical antiquity. It has occurred to me that the objects for which that society is striving will appeal to many a reader of 'N. & Q.' and that a brief account of the parochial antiquities of this single county of Berks as they now exist, and a retrospect of what has been done in the way of restoration during the last few years may do something to arrest the indiscriminate modernization of those that still remain to us in an unrestored state.

When Ashmole visited the county in 1666 he took notes of the monumental inscriptions and

armorial bearings then existing in 120 churches and chapels and 16 manor houses. (I quote from the original MS. in the Bodleian Library, and not from the abridged and imperfect description of the county published after his death, in 1719.) There were, however, some 50 churches which Ashmole did not visit; and the following lists are confidently believed to include every ecclesiastical edifice of any pretensions to antiquity within the boundaries of the county.

List No. I. contains the names of 40 unrestored churches, for which the sympathy of all lovers of the past is especially claimed; List II. the names of 100 "restored" churches; and List III. of 30 which have been wholly rebuilt in the present century. Whilst placing the buildings in List I. in the forefront of interest, it is not by any means intended to imply that the whole of those in No. II. have been despoiled of all their original beauties during the more or less thorough restoration which they have undergone in recent years. So far is this from being the case, that, did space allow, I could name many instances where nothing beyond conservative repair has been attempted (Lockinge in the northern, and Warfield in the eastern division of the county are good examples of reverent and successful treatment); but with regard to those in List III., whilst no doubt admirably adapted to the requirements of modern public worship, it cannot be gainsaid that these are at least past praying for.

I shall be grateful to any correspondent who will favour me with additions or corrections in any of the three lists, whilst taking this opportunity of tendering my best thanks to the many incumbents and others who have assisted me in their compilation.

I.

Berkshire Churches which have not been recently restored.

Aldermaston. E.E. east window.
Baulking. Early English.
Boxford. Perpendicular.
Bucklebury. Norman and Perpendicular work.
Buscot. Early English chancel.
Chaddleworth. Norman and Perpendicular work.
Challow, East. Good E.E. arches in nave.
Challow, West. Perpendicular chancel and rood screen.
Charney. Mixed styles; some painted glass.
Coleshill. Mixed styles; also a good hour-glass stand.
Compton. Transition Norman.
Compton-Beauchamp. Decorated chancel.
Cookham. Early English.
Coxwell, Little. Very good decorated roof.
Cumnor. A fine church of mixed styles, with good E.E. tower.
Didcot. Some old painted glass.
Enborne. Early English chancel.
Fyfield. Good decorated chancel.
Goosey. Early English.
Hampstead-Marshall. Red brick, temp. James I.
Hatford (disused). Mostly E.E.
Hinksey, North. Some Norman work.
Hinksey, South. Good Perpendicular roof.

Hinton-Waldrist. Good E.E. chancel arch.
 Inkpen. A few E.E. windows.
 Letcombe-Regis. Fifteenth century glass.
 Longcot. Good E.E. north doorway.
 Longworth. Plain Perpendicular tower.
 Padworth. Norman.
 Shefford, Little (disused). Perpendicular.
 Shellingford. Fifteenth century glass; E.E. tower.
 Shrivenham. Good Perpendicular tower.
 Sparsholt. A fine decorated church.
 Sulhampstead Abbots. Norman font.
 Sutton-Courtney. Fifteenth century glass and good
 Perpendicular rood screen.
 Tidmarsh. Early English.
 Uffington. Very fine E.E. church.
 Upton. Some Norman work.
 Wantage. Decorated and Perpendicular.
 Yattendon. Perpendicular throughout, about 1450.
 Total—40 unrestored churches.

II.

*Restored Churches in Berkshire, with the Name of the
 Architect employed, and the approximate Date of the
 Last Restoration.*

Abingdon : St. Helen's, 1873, Woodyer ; St. Nicholas,
 1881, Dolby.
 Aldworth. 1878, St. Aubyn.
 Appleton. 1883.
 Ardington. 1887, Somers-Clarke and Allin.
 Ashampstead. 1849.
 Ashbury. 1873.
 Aston-Tirrold. 1863, Coleman.
 Aston Upthorpe. 1860, Philip Hardwick.
 Avington. 1851, Butterfield.
 Basildon. 1875.
 Beeton. 1882, Dolby.
 Beenham Valence. 1859.
 Besselsleigh. 1788.
 Binfield. 1859.
 Bisham. 1856.
 Blewbury. 1877.
 Bray. 1860, Thomas Wyatt.
 Brightwell. 1858.
 Buckland. 1870.
 Catmore. 1848.
 Chieveley. 1873, Hugall.
 Childrey. 1877.
 Chilton. 1876, Street.
 Cholsey. 1877, Woodyer.
 Clewer. 1858.
 Coxwell, Great. 1882.
 Denchworth. 1856, Street.
 Drayton. 1872, Dolby.
 Eaton-Hastings. 1874.
 Englefield. 1857, Scott.
 Faringdon. 1854.
 Farnborough. 1885.
 Finchampstead. 1856.
 Frilsham. 1849.
 Garston, East. 1882.
 Hagbourne. 1775, Hopkins.
 Hampstead-Norris. 1880.
 Hanney, West. 1880.
 Harwell. 1867.
 Hendred, East. 1861.
 Hendred, West. 1881.
 Hurley. 1852.
 Hurst. 1876.
 Ilale, East. 1882.
 Ilale, West. 1881, Dolby.
 Kingston-Bagpuze. 1882, Dolby.

Kingston-Lisle. 1883.
 Kintbury. 1884, Bodley and Garner.
 Lambourne. 1850.
 Letcombe-Basset. 1882.
 Lockinge. 1886, Allin.
 Lyford. 1875.
 Marlston. 1865, Butterfield.
 Milton. 1861.
 Moreton, North. 1858, Street.
 Moreton, South. 1849.
 Moulsoford. 1847, Scott.
 Newbury. 1867, Woodyer.
 Oare. 1852.
 Pangbourne. 1866, Woodman.
 Pusey. Rebuilt in eighteenth century, 1745.
 Radley. 1848.
 Reading : St. Giles, 1873. St. Lawrence, 1861;
 Mary, 1883. Grey Friars, 1863, Woodman.
 Remenham. 1870.
 Ruscombe. 1880.
 Sandhurst. 1864.
 Shalbourne. 1873, Bodley.
 Shefford, Great. 1870, Hugall.
 Shinfield. 1867.
 Shottesbrooke. 1852, Street.
 Sonning. 1853.
 Speen. 1860.
 Stanford-Dingley. 1870, Billing.
 Stanford in the Vale. 1851.
 Stevenon. 1853, Street.
 Streatley. 1865, Buckridge.
 Sunningwell. 1877.
 Swallowfield. 1871.
 Thatcham. 1852.
 Wallingford : St. Leonards, 1850, Hakewell. St. 1
 1854. St. Peter's, rebuilt in 1769.
 Waltham St. Lawrence. 1847.
 Warfield. 1876, Street.
 Wargrave. 1848.
 Wasing. 1876.
 Welford. 1886.
 Windsor : St. George's Chapel, 1885.
 Windsor, Old. 1864.
 Winkfield. 1888.
 Winterbourne. 1854.
 Wittenham, Little. 1862.
 Wittenham, Long. 1850.
 Wokingham. 1882.
 Woolstone. 1867.
 Wootton. 1885. Total—100 restored churches.

III.

*Ancient Churches in Berkshire rebuilt during the p
 Century on former Sites.*

Appleford. Rebuilt in 1886 by Scott and Christ
 Barkham. 1862.
 Bradfield. 1843, Scott.
 Brimpton. 1869.
 Burghfield. 1843.
 Easthampstead. 1867, Hugall.
 Garford. 1880, Dolby.
 Hungerford. 1814.
 Marham. 1839.
 Peasemore. 1842.
 Purley. 1870.
 Shaw. 1840.
 Sotwell. 1884.
 Stratfield-Mortimer. 1869.
 Sulham. 1838.
 Sunninghill. 1827.
 Tilehurst. 1866.
 Upton. 1862.

West Woodhay. 1882.
 White Waltham. 1868.
 Wickham. 1849, Ferrey.
 Windsor: St. John Baptist. 1822.
 Woolhampton. 1861.
 Wytham. 1811.

Old Churches rebuilt on new Sites.

Arborfield.
 Brightwalsham.
 Fawley.
 Leckhampstead.
 Greenham.
 Midgham.

Total—30 rebuilt churches.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

SHAKESPEARIANA.

SHAKESPEARE LEXICOGRAPHY: "MOVE," "MOTION" (7th S. vi. 342; vii. 302; viii. 103).—Let me primarily meet MR. GRAY's answer to my objections:—

1. He misrepresents me. I did not say (whatever I might think) that *motion* in "the dramatists" does not mean "automaton." I only asked for the proof that it does so, if it does. MR. GRAY does not realize that he is the offender, and not I. He asserted that "the word *motion* is sufficiently common in the dramatists in the sense of puppet, automaton." It is his business, as advancing a new theory, to prove his premises. References to "the dramatists" in the lump are not what 'N. & Q.' requires. Specific examples are needed. I asked for them, and I ask again.

MR. GRAY has submitted his proof. Let us consider it. His allusion to the dramatists is, so far, much more cry than wool. Their solid phalanx is reduced to a passage from Ben Jonson—and that useless for its purpose. The motions in a great antique clock are not automata. Gifford, in his edition of Ben Jonson, explains them as "puppets," moved by the pendulum. MR. GRAY misconceives what an automaton is. He speaks of the hand of a clock as if it were one (vi. 343). Neither the hands of a clock nor the puppets that sometimes indicate the hour are automata. An automaton moves of itself. Hence a clock is an automaton; but its hands or other external parts of its machinery are in no true sense automata.

2. My critic's second note is very wide of the mark. I know that Shakespeare uses "motion" with widely various meaning in all kinds of situations. He does so nearly ninety times. But in its Punch and Judy sense he never does so, save jestingly, and I asked if it was a fit symbol of a man. That point MR. GRAY evades. All I have seen confirms Johnson, whose 'Dictionary' (ed. Todd, 1818) has one definition of our word thus:—"A puppet, and in a sense of contempt." That sense of contempt has already been illustrated from Shakespeare. It is not a whit contradicted by Ben Jonson's 'Cynthia's Revels' (very end of Act I.)

or his 'Tale of a Tub' (Act V. sc. v.). Nor does Dr. Murray's great 'Dictionary,' *voce* "Automaton," in the slightest affect that position. It rather confirms it than otherwise, for the examples are all late, and almost every one of them conveys a note of detraction. But in any view they are not in point.

I claim that MR. GRAY has given absolutely no proof that *motion* means "automaton." He must prove that unequivocally, and explain away the sense of contempt, if his suggestion is to have a hearing at all.

3. To say the living body is an automaton is a metaphor, as my critic tells me. To say the dead body is a kneaded clod is another metaphor. Conjoin them, and the result is the clumsiest mixture. Who ever heard of an automaton, a machine, warm or cold, being turned into moulded earth? If that is not mixed metaphor, I shall confess that it deserves a worse name.

As regards the word *move*, I call it a verb of motion. It may be active, or intransitive, or reflexive, "only this and nothing more." I see no difficulty whatever. 'Timon,' I. i. 45, is reflexive; 'Macbeth,' IV. ii. 22, is intransitive. 'Othello,' IV. ii. 55, is not very intelligible, whether it be read "unmoving" or "and moving." Either way *move* is an intransitive verb.

The "sensible warm motion" is in no need of this wooden automaton to explain it. I need not restate my argument (vii. 303) that *motion* implied an idea of living flesh and blood. Stormonth's 'Dict.' 1884, defines it, "Animal life and action." The 'Imperial Dict.' 1882, says, "The senses or perceptive faculties collectively." Shakespeare himself uses it with such a significance. He speaks in 'Othello' (I. ii. 75) of

Drugs and minerals that weaken motion.

In 'Cymbeline' (II. iv. 85) he tells of carvings so exquisite that life alone was lacking—only

Motion and breath left out.

These passages confirm the dictionaries. Sensible, warm motion is, in short, little other than "conscious, active, moving life." It is not amiss to say that death turns life to clay—that sensible warm motion becomes a kneaded clod.

Moreover, sense and motion have long been linked together in literature. We saw that in Milton (quoted vii. 303). Shakespeare, though with another meaning, speaks of "motions of the sense" ('Measure for Measure,' I. iv. 59). But before Milton and before Shakespeare, Marlowe ('Tamburlaine,' part i., Act V. sc. i.), had drawn the image of a dead king and queen thus:—

No breath nor sense nor motion in them both.

Another of Shakespeare's contemporaries, Lord Herbert of Cherbury ('Autobiog.,' ed. Ward & Lock, p. 32), said,—"Wisdom is the soul of all virtues, giving them as unto her members life and motion."

And his brother, George Herbert, in a verse running strangely parallel with the words of Claudio, says, in his address to Death ('Temple,' facsimile, 1882, p. 180):—

For we consider'd thee as at some six
Or ten years hence
After the losse of life and sense
Flesh being turned to dust, and bones to sticks.

How the ideas of sense and motion and life interlink! In Shakespeare *motion* has many meanings, free from the taint of contempt attaching to its "puppet" sense. That for which I argue does not preclude a double interpretation uniting the ideas of "movement" and "life." To me it appears quite adequate, natural, and intelligible.

I have no desire to push the controversy further. When MR. GRAY has replied to this all too lengthy note is he willing to accept the finding of the majority of a jury of contributors, selected by the Editor, who shall himself be foreman and formulate the deliverance?

GEO. NEILSON.

Glasgow.

SOME OF THE OBELI OF THE GLOBE EDITION IN
'THE WINTER'S TALE.'—

Cam. I have loved thee,—

Leon. †Make that thy question, and go rot!

I. ii. 324-5.

Leontes was so indignant that Camillo had dared to doubt the truth of his accusation, that, deaf with passion, he did not so much as hear the interrupted sentence, "I have loved thee." Replying not to it, but to what had preceded, he burst in with, "Make that thy question, and go rot," i. e., If you dare to question the truth of my accusation you may go rot.

Good expedition be my friend, and comfort
†The gracious queen, part of his theme, but nothing
Of his ill-ta'en suspicion.—I. ii. 453-460.

I read:—

Good expedition be my friend, and comfort
The gracious queen's part of this theme, but noting
Of his ill-ta'en suspicion.

May good expedition deliver me from the threatened danger; and may comfort be the gracious queen's part in this sad affair, if she but note his ill-ta'en suspicion.

My good Camillo,

She is as forward of her breeding as
†She is i' the rear our birth.—IV. iv. 590-2.

The First Folio has an apostrophe before "our," marking the elision of "of." This should be restored. The meaning plainly is,—She is as much before (or above) us in breeding as she is behind (or below) us in birth. A better division of the lines would be:—

Flo. My good Camillo,
She's as forward of her breeding as she is
I' the rear 'our birth.

I cannot say 'tis pity, &c.

"Thinkest thou, for that I insinuate or †toaze from thee thy business, I am therefore no courtier."—IV. iv. 760.

The First Folio has "at toaze," and I am surprised that the "at" has not been followed as the clue to the true reading,— "Thinkest thou, for that I insinuate at ease from thee thy business," &c. Once pointed out, I think it will commend itself, and that "toaze" will tease no more.

No more such wives; therefore, no wife: one worse,
And better used would make her sainted spirit
Again possess her corpse, and on this stage,
Where we're offenders now, appear soul-vex'd,
†And begin, "Why to me?"—V. i. 56-60.

I much prefer the reading in the First Folio:—

No more such wives, therefore no wife: one worse
And better used, would make her sainted spirit
Again possess her corps, and on this stage
(Where we offenders now appear) soul-vext,
And begin, why to me?

Their appearance on the stage did not make them offenders. They were offenders, as all men are, in the sight of Heaven. The reading in the Globe gives the former false sense; the reading in the Folio the true one. "Appear" must be understood as repeated, thus:—

One worse,

And better used, would make her sainted spirit
Again possess her corps, and on this stage
(Where we offenders now appear) appear soul-vext.

We have a similar construction in 'King Lear,' IV. vi. 265:—

To know our enemies' minds, we 'ld rip their hearts.
(To rip) their papers is more lawful.

The only change I make is in the punctuation of the last line, which I present thus:—

And begin "Why?" to me.

All were offenders before Heaven. Leontes alone had sinned against Hermione. To him alone, were she to appear, would she (thought he) address her reproach. The one word "Why?" would be enough to overwhelm him with shame. Having uttered this one word, Hermione, as she continued to look on him in reproachful silence, would seem to him to say, "Why this kindness to another; why such unkindness to me?"

R. M. SPENCE, M.A.

P.S. There are two unsavoury obeli on which I have not commented: II. i. 134, "I'll keep my stables," on which see Dr. Ingleby's 'Shakespeare Hermeneutics,' p. 76; and II. i. 143, "land-damn," on which see Hanmer.

BOOKS ON GAMING.

(Continued from 7th S. viii. 483.)

Returning to our author, we find him bringing out his eleventh edition, undated, with the following half-title: "Mr. Hoyle's | Games | Complete. | Price 3s. bound." On the verso of this is the "Advertisement" and "To the Reader," as usual,

signed by "Tho: Osborne" (autogr.). Following this is the title:—

Mr. Hoyle's | Games | of Whist, Quadrille, Piquet, Chess, and Back-Gammon. | Complete. | In which are contained, | The Method of Playing and Betting, | at Those Games, upon equal, or ad- | vantageous Terms. | Including also, | the Laws of the several Games. | The Eleventh Edition. | London: | Printed for Thomas Osborne, at Gray's Inn; | James Hodges, near London-Bridge; and | Richard Baldwin, in Pater-noster-row.

The autograph signature of Edmond Hoyle appears at the foot of this title; the verso is blank. 12mo.; 3 ff. prelim. (including first f. of contents); A in sixes; B to I in twelves; K in eights. "The Contents" occupy pp. xii; then comes the sub-title of whist, practically the same as that of the tenth edition, barring slight typographical differences, down to the word "Gent." The next line of the former title is here omitted, and the edition is not specified. After "Gent.", "The Laws of the Game," &c., down to "not hitherto published," follow as before, the rest being cancelled. The verso of this sub-title is blank. Then follows the whist treatise, 81 pp., with blank verso of p. 81. Quadrille comes next, the same as before, except that the sub-title bears the words "The Third Edition. | By Edmond Hoyle, Gent."; verso blank; then pp. 85-111, verso of 111 being blank, that is, pp. 30, including title. Then comes piquet and chess, third edition, title as before, down to "Gent.," where it ends; verso blank; then pp. 115-164, that is, 52 pp., including title. Next follows backgammon, with title the same as before, down to "Laws of the Game." Then comes "The Fourth Edition. | By Edmond Hoyle, Gent."; verso blank; then pp. 167-208, that is, 44 pp., including title. (H.H.G., H.J., and J.M.) At foot of p. 208 there is a list of *errata*, for the first time. This shows a little increased care on the part of the editor. Moreover, the misprints of 15 for 14, and "take" for *make*, in law 3 of backgammon, noticed *supra*, are in this issue at length corrected.

We now come to the twelfth edition (A), which appeared, undated (1761), with the following title:—

Mr. Hoyle's | Games | of | Whist, | Quadrille, | Piquet, | Chess, | and | Back-Gammon. | Complete. | In which are contained, | The Method of Playing and Betting, | at those Games, upon equal, | or advantageous Terms. | Including | The Laws of the several Games. | The Twelfth Edition. | To which is now first added, | Two New Cases at Whist, never before printed; | also | The New Laws of the Game at Whist, | As Played at White's and Saunders's Chocolate-Houses. | London: | Printed for Thomas Osborne, in Gray's-Inn; | Stanley Crowder, at the Looking-Glass, and | Richard Baldwin, at the Rose, in Pater-noster-Row. | [Price Three Shillings, neatly bound.]

Hoyle's autograph signature is at foot; on verso is that of Tho. Osborne. This edition was advertised in the *London Chronicle*, March 26-28, 1761,

as "This day.....published, Beautifully printed on a fine Paper, in a small genteel Pocket Volume, Price only 3s. neatly bound," &c. [This advertisement contains also the announcement of the essay on chess and the essay on chances, each "Price 2s. 6d. sewed"; and this part of the advertisement was repeated in the *London Chronicle*, December 20-22, &c., 1764, with the addition of "2. edition." In the table of contents, p. iv, under chap. xxii., note: "The Old Laws relating to the Game (which are | also continued for the Use of those who don't | chuse to play by the New)." "New Cases at Whist, never publish'd 'till 1760," are given, p. 64; and, p. 66, the "New Laws at Whist, &c., 1760." 12mo.; title, 1 f.; A in sixes; B to I in twelves; K in eights; L in twos; and 1 f. added. Whist fills the first 86 pp., after which quadrille (fourth edition) extends to p. 115 (verso blank); piquet and chess (fourth edition) to p. 168; and backgammon (fifth edition) to p. 212. At foot of the last page is a note of an *erratum* which is still uncorrected, though noted in the list of *errata* at the end of the preceding edition. Then comes an added leaf, pp. 213 and 214, on which are "Two New Cases at Whist, | Added since this Book was printed off," and a list of *errata*, including the one above mentioned and several more. (J.M.) This edition was reprinted (B) without the signatures (autogr.) of author and publisher on the face and back of the title; but they are printed on the verso, as before, at the end of the "Advertisement." "To the Reader" is omitted, and the first page of "Contents" is numbered iii. The "Two New Cases" appear on pp. 213 and 214, but not the list of *errata*, for the *errata* have been revised in the book. This shows it to have been printed later than the former (A) issue. (B.M. and H.J.) In another variation (C), on larger paper, the author's and publisher's (autogr.) signatures and the *errata* are again wanting, and the lines of ornament at the top of pp. 212, 213, are omitted. (J.M.)

JULIAN MARSHALL.

(To be continued.)

THE SUFFIX "DAUGHTER."—In the 'Diary of the Rev. John Mill' (parish minister of Dunrossness, in Shetland, from 1743 to 1803), published a few months ago by the Scottish History Society, I find the following names, which may be worth noting: Andrewsdaughter, Charlesdaughter, Gilbertsdaughter, Hendriesdaughter, Laurencedaughter, Mansdaughter,* Robertsdaughter, Sandersdaughter, Thomasdaughter, Williamsdaughter.

I do not know of any other part of Great Britain where the suffix *daughter* is (or was) used in a family name. To most English-speaking people it would sound rather odd if, on going into a house,

* A contraction for Magnsdaughter, as Manson is a contraction for Magnusson.

a boy were to be asked "What is your name?" to have the reply Peter Williamson, but when the boy's sister was asked a similar question to be told that her name was Annie Williamsdaughter. I presume the practice has now fallen into disuse, and that in Shetland, as in other parts of the kingdom, the sons and daughters in a family are known at the present day by their father's surname only. In the Gaelic-speaking part of the Highlands, however, a different prefix to the father's, or family name, is still used to distinguish sons from daughters, viz., *Mac* and *Nic*—for example, *Mac Aoidh* and *Nic Aoidh* (son and daughter of *Aoidh*, or *Iye*), *Mac Dhomhnuil* and *Nic Dhomhnuil* (son and daughter of *Donald*); and yet in English both sons and daughters would be called Mackay and Macdonald. Here the Gaelic undoubtedly has an advantage over the English system.

JOHN MACKAY.

SIR WALTER SCOTT AND 'KENILWORTH.'—An anecdote illustrating Sir Walter Scott's accuracy with regard to local details may be worth preserving—perhaps the more so that in the same novel, 'Kenilworth,' he falsifies history by making the Earl of Leicester's marriage with Amy Robsart secret and unacknowledged, while it was celebrated, I believe, at her father's house, and certainly with his knowledge and consent. He must have been at some pains in making inquiries with regard to the neighbourhood of Cumnor Hall and parish.

It will be remembered that the low ruffian of the book was Mike Lambourne. About the year 1818 or 1819 my mother was a constant visitor at Cumnor Vicarage, and by overhearing one Dick Lambourne and another fellow planning the murder of her uncle, the vicar, was the means of saving his life. I believe that Mr. Slatter was a magistrate, and had sent him to gaol for poaching or some other delinquency. Shortly after his abortive attempt to murder my great-uncle he was transported, for sheep-stealing, I think. Even in my day there were Lambournes at Cumnor, a wild, reckless lot, with gipsy blood in their veins.

The "Bear and Ragged Staff," however, was Sir Walter's own invention, the present sign to the little inn being the gift of some enthusiastic undergraduates of Oxford. Cumnor Hall was pulled down by Lord Abingdon the year before 'Kenilworth' came out.

In 'Ivanhoe' Scott makes Richard I. return to England in secret, the fact being that he returned in a sort of triumphant procession, with many foreigners in his train.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

PARIS IN 1801: J. G. LEMAISTRE: STEPHEN WESTON.—More than sixteen years ago (4th S. xi. 394) a question was asked in 'N. & Q.' which, so far as I know, has remained unanswered to the

present day, regarding the authorship of the following work:—

A Rough Sketch of Modern Paris; or, Letters on Society, Manners, Public Curiosities, and Amusements in that Capital, written during the last two months of 1801 and the first five of 1802. London: Printed for J. Johnson, in St. Paul's Churchyard. 1803.

A copy of the second edition of this book which is in my possession gives the name of "J. G. Lemaistre, Esq.," on the title-page as the author, and I am desirous of learning any particulars respecting that gentleman which may be within the knowledge of the readers of 'N. & Q.' He was evidently a person who moved in good society, and was well informed in matters of art and literature, but was apparently affected with that spirit of British prudishness which, so long as the outward forms of respectability are observed, does not concern itself overmuch with the essentials of things.

In 1801 manners in Paris were the subject of a strong reaction, and it was erroneous, as well as uncharitable, to gauge them by the standard of an English country house. But to those who are willing to make allowance for Mr. Lemaistre's insular views (for which, indeed, he apologizes in his preface), and who are interested in perusing history by the side-lights thrown on it by society, this volume will afford an hour or two of excellent reading. It does not seem to have had a wide circulation, as, although my copy, which is in the original boards, is entitled the "second edition," it is easy to see that the only new portions of the book are the title, the preface to the second edition, and a page of *errata* at the end. In this preface the writer is not quite ingenuous, for he alludes to the "rapid sale" of the first edition, and apologizes for the typographical errors found in it, which "he can only correct in that which is now issued by means of an *errata*." If the volume had been really a second impression, there would have been no difficulty in making the necessary corrections in the text. But the cut sheets and the leaves pasted in too clearly reveal the true state of the case.

I am also anxious to learn something of the author of another book which was published at the same time, and which bears in some respects a strong resemblance to Mr. Lemaistre's volume. This is entitled

The Praise of Paris: or, a Sketch of the French Capital; in Extracts of Letters from France, in the Summer of 1802; with an Index of many of the Convents, Churches, and Palaces, not in the French Catalogues, which have furnished Pictures for the Louvre Gallery. By S. W., F.R.S., F.S.A. London: Printed by and for C. and K. Baldwin, New Bridge-street. 1803.

The writer of this book was Stephen Weston, a list of whose classical and antiquarian works fills two columns of Bohn's edition of Lowndes. He was the namesake, and perhaps the descendant, of an eighteenth-century Bishop of Exeter, and, to

judge from this book, was a virtuoso of the Horace Walpole type, with a pretty taste for pictures, books, and medals. His antiquarian knowledge was, perhaps, behind even his age, as he begins his book by stating that "Paris is derived from Par Isis, because it was built near the famous temple of that goddess, not far from the site of the Abbey of Saint Germain des Prés." The frontispiece to the book is an etching of the goddess Isis. But although as an archaeologist he may have had something to learn, his little book is vividly written, and his descriptions are as clearly cut as a cameo. The following extract, which I will ask the permission of the Editor to quote, comprises a whole chapter, and affords a very fair specimen of his style, to say nothing of its intrinsic interest:—

"As long ago as Addison's time the Parisian milliners were in the habit of sending to the famous Madame —, in Leicester-fields, a doll completely equipped in the fashionable robe of the day. The *Marchandes des Modes* in the Palais Royal improve upon this, for they dress up a living idol, and lend it to walk round and round the garden till all admire it. Many a lady makes her fortune by being a proper peg to hang clothes upon. At the opera last night, in the saloon, between the acts, I saw several English who had been at Madame Recamier's at Clichy to breakfast magnificently at one o'clock, and after that they amused themselves as they liked, with hunting and shooting, and there was a cry for two hours of more fusils, more cabriolets, more horses, till every one was served. Madame Recamier came the other night to Frascati, and was followed, I believe I told you in a former letter, like the Gunnings in St. James's Park. The print, however, made of her in England for half a guinea, and sold here (having been copied exactly) for half a crown, is the portrait of a beauty of Windsor or Hampton Court, and no resemblance of Madame Recamier, who has, as you know, something of the Chinese in her countenance, which is not much like European features."

Poor Madame Recamier little suspected that the lynx-like eye of a Fellow of the Royal Society was engaged in detecting the Mongolian in her lovely face. When the private diaries of our modern sons of science come to be revealed, shall we find similar entries, I wonder, concerning the beauties who fill the shop windows of South Audley Street and the Burlington Arcade, or the latest *modes* which the famous Monsieur — transmits to his fair clients from Paris?

W. F. PRIDEAUX.

Jaipur, Rajputana.

'HAMLET' THE LONGEST OF SHAKESPEARE'S PLAYS.

—It is a well-known fact that 'Hamlet' is the longest of Shakespeare's plays, yet, according to Fleay's 'Shakespeare Manual' (Macmillan, 1878, p. 136), 'Anthony and Cleopatra' usurps that position with 3,964 lines, as against 3,924 attributed to 'Hamlet.' A young lady carefully counted the lines in the former play, which amounted to 3,083 lines, which, if correct, would again place 'Hamlet' at the head of the poll.

MORRIS JONES.

CLERICAL CULTURE AT THE END OF THE LAST CENTURY.—A Lincolnshire clergyman has lent me a letter, of which I send a transcript herewith. It was written to the father of the gentleman to whom it now belongs. As a specimen of the clerical ignorance of former days it is very striking. One wonders, after reading a document of this kind, which might be paralleled by many other examples, what amount of ignorance was considered as a bar to ministration in the Established Church:—

Feb. 5. 1797.

REVERENT SIR,—I give you this notes that i can give no more then 20 gines, the ould stipend for sarven my curecy of South lofman from the 29 March next. I beg your ancer to Sir, your ombel Sarvent

WILLIAM FANCORT.

[Address] Revd Mr Bateman Baredwon.

"Baredwon" is intended to represent Barrowden, in the county of Rutland, and "South lofman" signifies South Luffenham, in the same shire.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

REYNOLDS FAMILY.—The annexed fragmentary account of this family is found in a MS. 'Book of Precedents of the Royal Peculiar Court of the Deanery of Bridgnorth, co. Salop,' dating from 1730:—

"John Reiglolds and Martha his Wife had Issue Martha, Mary, Ann, Jane, Elianor, John, Samuel, Thomas, francis and Elizabeth.

"Martha Married one William Haslewood of Stourbridge and she is Dead and left two Children Susannah and William Dyed at Stourbridge.

"Mary Married Samuel Perrey and are both Dead at London and Left several Children (viz.) Ann, Samuel and Joseph.

"Ann Married Mathew Rowley at Colebatch and is Living.

"Jane Married Tho^s Hickmans of Stourbridge and is now Living.

"Elianor Married John Jones and is know Living.

"John Dyed in the parish of Lydbury and left Issue one son John the Minor.

"Samuel Dyed at Belbroughton in Com. Worcester and left Issue John now with francis and several other Children.

"Thomas Dyed without Issue.

"francis is Living in the parish of Stotesdon and has Issue.

"Elizabeth married Martin Rushbury Clerk and Dyed without Issue at London.

"Martha Reighnolds is still Living."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FOLK-LORE: REMEDY IN CASE OF CONVULSION.

—On December 20, 1889, I was summoned by one of my parishioners, at Allerston, to baptize a child, which during the previous night had had a convulsion fit. On inquiring of the mother what she had done to bring the child round and to prevent a recurrence of a similar attack, she said that she had rubbed the palms of the child's hands

with a raw onion; that she had been recommended to do this by a neighbour; that she certainly thought it had done the child good; and that it had not had a second fit. I am not aware that any notice of this remedy for such form of seizure incidental to children has appeared in 'N. & Q.' so I venture to send these particulars, as they may be of some interest to many of its readers.

FRANCIS W. JACKSON.

Ebberston Vicarage, York.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COCKLE-DEMOIS.—I should be glad of an explanation of this term as used in the following passage. I suppose it has been investigated by some editor:—

"Next.....marcht a mock-Maske of Baboons attir'd &c.....all horst with Asces & dwarfe Palfrics, with yellow foot cloathes & casting *Cockle-demois* about in courtesie, by way of lardges."—1613, Chapman, 'Maske of the Inns of Court' ('Plays,' 1873), vol. iii. p. 91.

J. A. H. MURRAY.

Oxford.

[DR. MURRAY is doubtless aware that Cockledemois is the name of a character in Scott's translation of 'Geste des Bouteilliers: *Book of Devorgoil*].

THE VIRGIN MARY.—If it is within the province of 'N. & Q.' to admit such an inquiry, I should be much obliged to any of your clerical contributors if they could direct me to an authority of the early Church where the parentage of the Virgin Mary is given, or furnish me with any information on the subject. The Messianic genealogy of the gospels is that of Joseph, not of his wife.

A. W. B.

HERALDIC.—What families have a horse's head for a crest?

F. G.

THE "BLUE-EYED MAID" SIGN.—I believe the only public-house in London bearing this sign is at No. 173, Borough High Street, Southwark. I should be glad to know the date of its erection and why so called, and any particulars respecting its history.

J. R. D.

CAREY: BUTLER.—What connexion existed between the Careys, Lords Hunsdon, and the Butlers, Earls of Ormonde? The latter bear the quarterings of Carrick, viz., the swan on a chief gules, and in addition they bear the supporter on the sinister side, and the motto precisely as that borne by the Lord Hunsdon, viz., Supporter, a male griffin argent, armed, ducally gorged and chained or. Motto, "Comme je trouve." From this seal one would infer that the house of Carrick

in Ireland and Carey of "Smeeton Hall," Essex, England, are identical. James Butler, second Earl of Ormonde, held this manor in 1382; also James, third earl; James, fourth; and James, fifth earl, who was also Earl of Wiltshire. Thomas, the younger brother of James, Earl of Wiltshire, had been attainted, but restored by the first Parliament of Henry VII. He married Anne, daughter and coheir of Sir Rd. Haukford, Knt., by whom he had two daughters, coheirresses, Ann, married Sir James St. Leger; and Margaret, married to Sir William Bullen, K.B. He had by her Sir Thomas Bullen, in 1525 created Baron and Viscount Rochford, and in 1527 Earl of Wilts and Ormonde. On his decease, in 1538, he left by Lady Elizabeth his wife, daughter of Thomas, Duke of Norfolk, George; Anne, second queen of Henry VIII.; and Mary, married to William Carey, by whom she bore Henry, Lord Hunsdon. George Bullen, Viscount Rochford, was beheaded in 1536. Sir John Cary, Chief Baron of the Exchequer in the reign of Richard II., and banished to Ireland, was not the son (as has been erroneously stated) of Sir William Cary, but of Sir John Cary, Knt., bailiff of the forest of Selwood, in Wiltshire. Are the Butlers of Ireland descended from the Le Bouteilliers of Normandy? Haimon le Bouteillier (cup-bearer) de Albini (see Arundel) was Count of Sussex. Robertus le Bouteillier was cup-bearer to Ranulph, Earl of Chester. T. W. CAREY.

HERALDIC.—Fairbairn's 'Crests' gives a dove and olive branch to the names of Allardice and Allen of Creselly, co. Pembroke. Were there any Allens near London in the last century who had such a crest? Particulars requested.

W. WALTERS.

Sunderland Road, Forest Hill.

PUNISHMENTS INFLICTED ON LADIES.—I should feel much obliged if any of your readers could refer me to the original sources of information as to the punishment of the following ladies: Mlle. De Limenil (maid of honour in France), Madame De Linnecourt, Madame De Biron, Madame La mothe, Mlle. Theroigne de Mericourt, Mlle. Du mont, Madame Lapouchin, Madame Bestuschen, Countess Orloff, Madame Remuth and her friends, Mlle. Bogdanow (or Bogdanova), Madame De Maderspach, Mlle. Doris Ritter (friend of Frederick the Great. Is there any account of the execution of her sentence, or was it remitted?), Miss Anne Burden (Quakeress), Miss Nash, Mrs. Twitchell, and Miss Josephine Foster (of Cambridge, U.S.).

EMILY MILLAR.

THE SCENE OF CESAR'S DEATH.—Cæsar was killed in the Roman Senate. The Senate's meeting was not in the Capitol, but in a building which Suetonius (§ 88) calls a *curia*, and which Plutarch distinguishes from the Capitol, and so describes a

to show that it was the Pompeian Curia (Cæs., § 66, 67). So Cicero, 'De Divina,' ii. 9. But Shakespeare speaks of the death as in the Capitol. Indeed, Chaucer fell into the same mistake. He says (l. 8316):—

And in the Capitoll anon him hent
This false Brutus and his other foon,
And sticket him with boydekins anon.

How far back can the blunder be traced; and how could it have originated? JAMES D. BUTLER.
Madison, Wis., U.S.

JEAN PAUL MARAT.—In the year 1774 Marat resided in Edinburgh, where he taught the French language. What induced him to go to Scotland? How long did he remain there? Did he study at the University of Edinburgh? Did he ever visit England? Details of any kind concerning his sojourn on British soil and his connexion with us will be welcome.

Should any of your readers be the fortunate possessors of copies of "An Essay on a Singular Disease of the Eyes, by M. M****"; of an 'Essay on Gleet'; or of 'The Chains of Slavery'; any other edition, in English, than that of "London: J. Almon; T. Payne; and Richardson & Urquhart, MDCCCLXXIV." I should be grateful if they would allow me to inspect them. Neither is in the British Museum. H. S. ASHBE.

53, Bedford Square, W.C.

PANTILES.—Is the name of this famous Tunbridge Wells walk derived from the tiles with which it was paved, or those which roofed the covered part of it? Those in favour of the first derivation point to a few flat square tiles forming part of the pavement near the post office, and tell us that these are some of the pantiles in question, still *in situ*. In favour of the other derivation it is stated that pantiles had a ridge at right angles to the plane of the tiles, and therefore must have been used only for roofing; moreover, that English literature abounds in phrases referring to Tunbridge Wells such as "Let us take a walk under the pantiles." Can your correspondents help with information to decide the question? Local guide-books afford none. THORNFIELD.

ILLUSTRATION OF HOLY COMMUNION.—Can any reader of 'N. & Q.' kindly tell me the date and title of an English Roman Catholic book of devotion, which has on p. 466,—

"Here followeth a Devout Meditation to be said before the receiving of the blessed Sacrament of the Altar, to stirre vp in our sowles a feare and loue of this most Holie Sacrament. Who art thou, O my lord, and who am I, that I should be so bolde, as to approche vnto thee?"

Above this, at the top of the page, is a curious picture, representing a priest, in chasuble, &c., administering the Eucharist to six persons at two low movable rails, placed at right angles to one

another. A gentleman (in Elizabethan or Jacobean dress) holds one of the bearing-candlesticks or torches. On the altar there is no gradine, but two burning tapers, book on cushion, paten with Host, chalice, and on the south end two cruets, apparently of glass. All the communicants hold rosaries. CHR. WORDSWORTH.

THEALE, HUNDRED OF BERKS.—Can any one inform me when this was formed? It does not appear in Domesday, and the village which gives its name to the hundred is in the parish of Tilehurst, which is in the hundred of Reading.

A. A. H.

SCOTT FAMILY.—To what clan or family belong the Scotts of East Lothian, who joined the Pretender and were afterwards proscribed? I should also like to know if a list of those proscribed is in existence; and where it can be seen. POKER.

LYLES IRWIN.—I should be glad to obtain the names of any of Irwin's works which were published in India. See 4th S. xi. 34.

G. F. R. B.

LIONS WILD IN EUROPE.—In recently re-reading 'Memoirs of Madame Junot' I find mentioned a visit of the then First Consul to the Museum of Natural History (recently opened in Paris) where was a lioness caught in the neighbourhood of Constantinople. Can this be correct? Have lions been found in Europe in a wild state within historic times?

CHARLES J. HILL.

Waterford.

DE WINTER AND MATSON FAMILIES.—There is a tradition in a branch of the Matson family that a Robert Matson, of Borden, in Kent, married a daughter of Admiral De Winter, the Dutch naval commander at Camperdown. I shall be glad of proof of this statement. HARDRIC MORPHYN.

COMMERCIAL TERMS OF THE LAST CENTURY.—I have lately discovered some curious manuscripts and accounts relating to the slave trade early in the eighteenth century, and should feel greatly obliged to any reader of 'N. & Q.' acquainted with the commercial phraseology of that period for his assistance in explaining them. Two of the documents are lists of the goods put on board vessels bound to the African coast, with the view of purchasing therewith cargoes of slaves. The following are some of the items:—

250 paper brawles at 5s. 6d., 68l. 15s.

50 blew Byrampants, 50l.

100 large Niccanees, 80l.

100 small do. 60l.

100 cotton Romals, 60l.

30 Photas, 20l.

5 cwt. Neptunes, 22 in. in the bottom, 40l.

15 cwt. Monelas, 56l.

The above are all in one cargo. The second manifest also contains a quantity of "papered brawles."

"Niocanees," "Romals," and "Photeas," and has the following in addition :—

60 Bejuta pants at 18s., 54l.
60 Blew Cuffs at 20s., 60l.
19 Cushlacs at 15s. 6d., 14l. 14s. 6d.
2,000 Rangoes, 12l.
50 blew papered Sectias, 20l.
4 casks of Monelaa, 51l. 11s. 9d.
4½ cwt. of Neptunes, 38l. 0s. 9½d.
12 cwt. Bugles, 76l. 2s. 10d.

The remainder of the cargo in each case consisted chiefly of items only too intelligible—gunpowder, cheap muskets and blunderbuses, brandy, gin, &c.

JOHN LATIMER.

Bristol.

[*Bravel* is given in Dr. Murray's 'Dictionary' "a blue and white striped cloth manufactured in India." Is not *bugle* the tube-shaped glass bead?]

SIR PETER PARRAVICINI.—In vol. viii. Harleian Society's publications, among Le Neve's knights is stated as follows :—

"Sir Peter Parravicini, born in Italy, came over to England.....He died Feb., 1694, buried at (St. Dunstan's in the East).....Wife not known. Daughters,—Mary, unmarried 1695; Qy. if she and her sister did not live in Cecil Street, Strand, and died there ... day of May, 1725, of whom a character in the *Penny Post* by Heathcote, paper of Wednesday, May 12. She was buried at (St. Dunstan in the East)."

I have searched the British Museum for a *Penny Post* of May 12, 1725, but can find no trace of this notice, nor does the name Heathcote appear to be known. Can any one inform me where any file of old papers is kept? As it appears to me, the Museum collection is incomplete.

COL. TORRIANO.

MEASURES.—In Arnold's 'Chronicle' (*temp.* Hen. VII.), p. 194, in a list of the customs and subsidies payable on merchandise are the following :—

"The Custum of beddis Double Wursted."

"The subsidie of the Wursted beddis single and double."

In Sir M. Hale's 'Concerning the Customs,' iii. p. 201 (Hargrave's 'Tracts') :—

"For bedds of worsted, viz.: For double bedds, For half doubles, For single bedds."

"The custom on the single pece of worsted, 1d.: on the single bedd, 5d."

In Richard II.'s time there was a measure called a "bolt of single worsted" (17 Ric. II. cap. iii.).

I am unable to discover what quantities these several measures contained. Can any one inform me? Are any of the measures still in use? If not, when were they disused? J. S. LEADAM.

WAR IRON JEWELLERY.—Is there any authority for calling the finely-cast Berlin ironwork, often set in gold, war jewellery? There is a tradition among the curiosity dealers that the manufacture was begun at least to supplement the jewels given up by the ^ and German ladies in the great Napo-

leon wars. Is this true? I have before me a beautiful necklace and earrings of iron, gold mounted, which look like Tassie's work. On one of the cameos subjects is a number at the back, as often occurred in his casts. J. C. J.

Replies.

OLD JOKES IN NEW DRESS.

(7th S. viii. 66, 136, 291, 409, 433.)

An instance of contemporary ignorance concerning the Duke of Wellington which "beats hollow" that of the Hampshire peasant occurs in the very absurd and painful little book lately published under the misleading title of 'The Letters of the Duke of Wellington to Miss J.' I say "misleading," because the reader naturally expects that if a volume of letters is announced there should be some few *bonâ fide* letters in it, whereas there is nothing but a series of curt acknowledgments of the tirades with which "Miss J." thought fit to persecute him for years together—curt acknowledgments, nearly every one a repetition of the other, and which need at the most occupy but three pages. We are told, p. 2, that Miss J. belonged to "the smaller English gentry," and was brought up at "one of the best schools in England, where many of her companions were of noble birth"; and yet this young woman of twenty, in the year 1834, when she made her first attack, confessedly (p. 33) under the belief that she would get the duke to marry her, and must, therefore, have thought about him more than most young women, we are also told, at p. 8, "was not aware that he was the conqueror of Bonaparte, and did not even know when the battle of Waterloo took place." No instance adduced yet comes up to this.

The present correspondence brings to mind a good story of long ago, which may be classed in the category of which it treats. A man of no education had a foolish habit of pretending to a fund of information by constantly asserting "there are many fine things in Aristotle that people in general know nothing of." A friend, no better informed, but who grew irritated by this assumption of superior knowledge, put him down with the rebuff that there might be very fine things in Aristotle, but he didn't believe the speaker had ever been near that place, if, indeed, he even knew where it was.

I beg to thank Mr. FITZPATRICK for his indulgent lines (7th S. viii. 433), and to assure him I had no intention of writing "critically." It was only that, in regard to this little bit of homely haberdashery, it comes in my way to hear shopmen use the word "clocks" familiarly; so the dictionaries must be in error—after the manner of dictionaries.

To turn now to the amusing anecdote of your correspondent who signs O.; I can make it further

prove the fact that the same blunder will turn up and furnish matter for a joke under a variety of circumstances; for it has many times happened to me in different parts of Europe that a peasant, when asked the name of a particular peak can supply no name for it but "the mountain," or for a particular stream nothing but "the river." He knows but that one mountain and that one river, so has no need to distinguish it. It is, indeed, a French stock story that a Gascon, finding himself once in Paris, and hearing the Seine so called, exclaimed, "Tiens! vous appelez ça 'la Seine'? à Bordeaux on l'appelle 'la Garonne.'"

Similarly an old lady in the department of the Ardèche, from whom I and a fellow traveller had been picking up some folk-lore, ventured the observation, "Pardon, but I should like to know why it is that, though you speak with me the same sort of French that other gentry from Paris talk, yet you seem to use an altogether different kind of French when you speak to each other." She did not seem to have the least idea that there was more than one language. Something very like it happened to us in Spain.

Coincidentally with this correspondence I observed in a report of the grand dinner given to Barnum, that he said in his toast speech that "it has been said all the jokes in the world may be reduced to forty original ones." From whom did he quote this excellent observation?

R. H. BUSK.

As we have got into our anecdote in this matter, I may perhaps be allowed to add a story for the truth of which I can vouch, because I had it at first hand and at the time.

A few years before the recent restoration of the abbey church at Tewkesbury a friend of mine went over from Cheltenham to see that noble building. Having seen it, and finding that he had still an hour or two to spare, he ordered luncheon at the hotel, and resolved to pay a visit to the battle-field, if he could find the way. "Waiter," said he; "do you happen to know the place where the battle of Tewkesbury was fought?" "Certainly, sir," said the waiter; and added that, as work was slack just then, he would willingly go thither with the gentleman. As they went along, down the main street and across the bridge toward the meadows on the further bank, my friend expressed his pleasure, not unmingled with surprise, at finding that his companion was familiar with such a battle-field. "For," said he, "it happened long ago, you know—four hundred years ago." "Four hundred years, sir?" exclaimed the waiter. "Bless you, no! I don't believe it's ten years." "I think you'll find I'm right," said my friend. "Well, sir," the other replied, "I reckon I ought to know, for I was there." At this the stranger stopped short and faced that mediæval waiter. "You were there!" cried he, with unrestrained

emotion. "Yes, sir, I were. There's only one battle o' Tewkesbury as ever I heard on, and that's the great fight betwixt Conky Jim and the Porky One!"

I do not vouch for the names—which are taken from *Punch*—of these two combatants; nor do I dare to hint at what may have happened to my friend and his luncheon after such an *éclaircissement*.
A. J. M.

I can cap O.'s story of the countryman who was ignorant of the name of his own river. Some years ago, on my first visit to Wimborne, I was going down to the station outside the omnibus. Seeing a broad river before me, I asked the driver its name, thus proving reprehensible ignorance of the geography of my own country. His only reply to my question was, "Oh, it's the river." "Yes, I know that. But what river? What's its name?" "Sure I don't know; it's the river." As with the Warwickshire Avon, my Dorsetshire friend was, under another dress, giving the river the name his Teutonic ancestors had called it by, the Stour, or stream.
EDMUND VENABLES.

Here is a variation of the "stupendous ignorance of persons with respect to great men" anecdote, which I have just come across, and which, even taking the "ignorance" to be assumed, may well be added to those already given:—

"General Grant was once invited to dine at Apsley House by the second Duke of Wellington. A most distinguished party assembled to meet him. During a pause in the middle of dinner the ex-President, it is related, addressing the duke at the head of the table, said, 'My lord, I have heard that your father was a military man. Was that the case?'"

R. W. HACKWOOD.

ST. MILDRED'S CHURCHES, POULTRY AND BREAD STREET (7th S. viii. 443, 496).—It would be interesting, I think, if MR. TATE would refer to his article in the *City Press*, and inform us what was the number of the congregation of St. Mildred's, Poultry, when he attended that church in 1870; because, as he seems to imply that it was not so very small—he says that the City churches were not so deserted as some supposed, and does not say St. Mildred's was any exception—by comparing this with MR. BEARD's experience in 1867, it would seem that there was some revival in the attendance after that date. My belief that that church was taken down nearly thirty years ago was merely derived from a remark of a clerk coming out of one of the houses of business now on its site, who, in answer to my inquiry whether he knew when the demolition took place, said, "Our people came here thirty years ago, so I suppose the church must have been removed then." Of course I took this as only approximate; but thought it would probably be right within two or

three years, and that some reader of 'N. & Q.' might be able to give the date more accurately. Perhaps NEMO will kindly explain why he thought the other St. Mildred's had also been removed, which led me to state it to a friend who was inquiring about churches dedicated to that saint. One such, I believe, formerly existed at Oxford.

W. T. LYNN.

Blackheath.

There is an engraving of St. Mildred's, Poultry, in the *Illustrated London News* of May 11, 1872, and from the accompanying letterpress it appears that the church was demolished in the early part of that year. EDWARD H. MARSHALL, M.A.

Hastings.

St. Mildred's, Poultry, was standing later than 1863. I think it was demolished in 1872. The site was subsequently bought by the Gresham Assurance Society, and they have perpetuated the name by calling their new premises St. Mildred's House. A memorial account was printed under the authority of the churchwardens. The benefice was united to that of St. Olave's, Jewry, and the two were merged recently in that of St. Margaret's, Lothbury.

EDWARD SMITH.

Hale End, Walthamstow.

The *Antiquary*—not the monthly magazine published by Elliot Stock, but its predecessor, a fortnightly medium of intercommunication for antiquaries, &c.—for June 14, 1872, describes St. Mildred's, Poultry, as being "now in course of removal." This appears to settle the question of date of demolition.

EVERARD HOME COLEMAN.

71, Brecknock Road.

STELLA, LADY PENELOPE RICH (7th S. vii. 347, 431; viii. 110, 311, 438).—HERMENTRUDE is quite right, as she generally is. An earl's daughter marrying a baron who is a peer becomes a peeress, but she descends two degrees in the scale of precedence. If she marries a commoner she, like the daughters of dukes and marquesses under similar circumstances, retains her original rank and precedence.

Lady Penelope Devereux became Lady Rich when she married her first husband (created Earl of Warwick after their divorce). By her second marriage she became Countess of Devonshire, as MR. A. HALL correctly observes.

H. MURRAY LANE, *Chester Herald*.

"HUMANITY" MARTIN (7th S. viii. 427, 478; ix. 14).—MR. H. G. HOPE gives no authority for the statement that "the original of Godfrey O'Malley, M.P., the uncle of the hero of Lever's 'Charles O'Malley,' was Dick Martin, the member for Galway." I find the fact so stated, however, in the *'Life of Charles Lever'* (London, Ward & Lock), p. 140. The *Dublin University Magazine*,

contrary to MR. PICKFORD's surmise, contains no notice of Dick Martin, so far as I know; but a good deal about him will be found in the volume of the *Irish Quarterly Review* for 1859, pp. 529-549. It may, perhaps, be added that strange anecdotes of Dick Martin are told by Father Tom Burke, in the life of the latter published by Kegan Paul, especially in vol. i. pp. 2, 3.

FRED. E. PRENDERGAST.

DICTIONARY QUERIES (7th S. viii. 427, 477).—"James Drury and Co.," "Thomas Preston and Co.," "Robert Grimshaw and Co.," and "Ridge-way and Co." occur in the earliest 'Manchester Directory,' published by Mrs. Raffald in 1772. It is possible that earlier instances could be found in the 'London Directory' and in the *London Gazette*. E. A.

RADCLIFFE (7th S. viii. 287).—Arthur and Edward Radcliffe, London merchants, who died about the middle of the last century, were the last surviving sons of Edward Radcliffe, of Hitchin, co. Herts, Esq., who died in 1727 (will proved in Cur. Prer. Cant. the same year).

Edward Radcliffe the younger was of Devonshire Square, London, and died in 1764 without issue (will proved in Cur. Prer. Cant. the same year). Arthur Radcliffe at time of death was of Bath, and died in 1767 without issue (will proved in Cur. Prer. Cant. same year). Upon the death of their only nephew, John Radcliffe, without issue, the Hitchin estates passed into the female line.

Anthony Radcliffe, of Kell Head, Dumfriesshire, cannot have been a lineal male descendant of any Earl of Derwentwater, as it has been conclusively proved that there are now none such. He may, however, have been descended from John Radcliffe, of Corbridge (died 1669), uncle of the first Earl of Derwentwater, who left behind him five sons, whose issue have never, so far as I know, been traced out, or he may have been descended from one of the Cumberland Radcliffes of the Derwentwater tribe, e.g., from Percival Radcliffe, Vicar of Crosthwaite during the Protectorate, and Rector of Boughton-under-the-Blean, co. Kent, after the Restoration (died 1666), who left behind him four sons, Timothy, Samuel, Anthony, and Jeremiah. Of these Timothy died at Bawtry, co. York, in 1696, and Samuel at Keswick, co. Cumb., in 1690; but the other two I have never been able to trace. Perhaps if W. J. P. could give me some further clue to this Anthony Radcliffe I could help him further. FRANCIS R. Y. RADCLIFFE.

5, Hare Court, Temple, E.C.

BANK "BILLS" (7th S. viii. 488).—This reminds me of an amusing circumstance that occurred to me some twenty years ago. I was travelling in the north of Scotland, on the Caledonian Canal route, when I was asked if I would lend an American, who was travelling with his daughter, some money,

as he had run short, till he got to Inverness. I had some conversation with the gentleman, whom I found most intellectual and a very good companion. He said he had nothing but "bills" about him, and wanted some small change. I lent him five pounds, and on arrival at the end of our journey he asked me what hotel he should stop at. As I had already ordered my rooms, I invited him to stay at the same place. In the morning, when the ladies had left the room, I said, "Now about your 'bills.' If you will let me see them, I will see what I can do for you." Imagine my surprise and amusement when he produced a roll of Bank of England notes!

EDWARD T. DUNN.

Lonsdale Road, Barnes, S.W.

ARCHDOLTES: FOOLSOEPHER (7th S. viii. 325, 431).—Howell would seem to have been fond of this word. He uses it also in the 'Familiar Letters' (p. 454, ed. 1726), where he calls Socrates "the patient Philosopher (or Foolosopher)," for submitting to the tyranny of Xantippe. Howell was not a married man.

C. C. B.

HERALDIC (7th S. viii. 489).—Papworth gives Gules, a fess chequy argent and azure as borne by Hagarthy, or Hagarty, of Ireland, and Haigh, of Scotland, quartering Abernethy, Lindsay, Earl of Crawford (1398), and Lindsay, Lord Spynie (1590); also quartering Abernethy, but makes no mention of the Stuarts, county Aberdeen, in connexion with such arms.

With regard to the crest, Fairbairn's work contains several examples of lions and demi-lions rampant belonging to families of Stuart, both in England and Scotland, but says nothing of the one with the bleeding paw referred to by your correspondent H. W. S.

As both these books are the acknowledged authorities on the subjects of arms and crests respectively, I am at a loss to any further clue, but would be glad to know what is the motto of the Stuarts of Aberdeen county.

J. BAGNALL.

Water Orton.

MURAT, KING OF NAPLES (7th S. viii. 468).—M. Thiers, in his 'History,' attributed the fall of the empire to six errors, the fourth of which was "plunging into the Spanish abyss, which engulfed our strength." Napoleon often asserted in 1808 that at Tilsit the Czar approved his designs upon Spain; and as he had founded, he said, the fourth dynasty in France he could not tolerate the Bourbons in that country. Murat (who was denounced by Talleyrand, who suspected treachery) was, in February, 1808, appointed lieutenant-general of the army in Spain, and received a variety of instructions in connexion with the infamous proceedings by which it was proposed to conquer the country, and his orders were carried out with singular capacity. Murat, who had views

of being himself King of Spain, on the occasion of an *émeute* in Madrid acted in a manner which Lanfrey characterizes as "a memorable example of cool and calculated cruelty"; but the blood shed by Murat was of no avail, in fact it proved a fatal blow to Napoleon by filling the hearts of the Spanish people with a bitter hatred of the French. The want of judgment shown in these atrocities committed by Murat was the inducement, no doubt, for Napoleon to complain that affairs were precipitated in Spain, and to say, when at St. Helena, that Murat was not only one of the great causes of his fall, but also that Murat, "a soldier whom I had made a king and the husband of my sister, was one of those who had betrayed me."

HENRY GERALD HOPE.

Freegrove Road, N.

ARMORIAL BEARINGS (7th S. viii. 308, 391, 476).

—Burns never wrote—

The gowd is not the guinea's worth,
which is a flat truism, but—

The Rank is but the guinea's stamp,
The man 'a the gowd for a' that,
which is an apt and beautiful figure.

J. CARRICK MOORE.

ARUNDEL CASTLE (7th S. viii. 467).—It is theoretically true that the possession of Arundel Castle confers a feudal honour on its owner, the Duke of Norfolk; but if the duke were to sell his castle to a Manchester millionaire I much question whether the House of Lords would affirm it and allow the new purchaser to take his seat as Earl of Arundel. The same story has been constantly told of Berkeley Castle; but when the late Lord Fitzhardinge brought the question before the House of Lords the decision was adverse to his claim.

E. WALFORD, M.A.

Hyde Park Mansions.

BEAUTY SLEEP (7th S. viii. 429).—The Rev. T. Lewis O. Davies, in his 'Supplementary English Glossary,' describes "beauty sleep" to be the sleep before midnight, and gives the following references to the use of the expression:—

"'Are you going? It is not late; not ten o'clock yet.' 'A medical man, who may be called up at any moment, must make sure of his beauty-sleep.'"—Kingsley, 'Two Years Ago,' chap. xv.

"Would I please to remember that I had roused him up at night, and the quality always made a point of paying four times over for a man's loss of beauty sleep. I replied that his loss of beauty sleep was rather improving to a man of so high a complexion."—Blackmore, 'Lorna Doone,' chap. lxiv.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Sleep before midnight is called "beauty sleep" in North Lancashire.

J. F. MANSERGH.

Liverpool.

The sleep secured before midnight is so called also in the North Riding of Yorkshire. The

'New English Dictionary' quotes in illustration of the use of the expression:—

"1857, Kingsley, 'Two Y. Ago,' ii. xv. 148, 'A medical man, who may be called up at any moment, must make sure of his *beauty-sleep*.'"

F. C. BIRKBECK TERRY.

TILTING (7th S. viii. 428).—With reference to the group in the Tower armoury, alluded to by THORNFIELD, I wish to observe that it was not Gavin de Fontaine who unhorsed the Duke of Clarence at the battle of Beaugé. All readers of 'The Lay of the Last Minstrel' will recollect the lines,—

And Swinton laid the lance in rest
That tamed of yore the sparkling crest
Of Clarence's Plantagenet.

Canto v. st. iv.

Swinton knew the duke by his coronet, shining with precious stones, "ran fiercely at him with a lance, and wounded him in the face."* The distinction of having actually slain the duke was claimed by Alexander Macausland, of the household of Lord Buchan, says the 'Book of Pluscardine' (book x. chap. xxvi.).

BLANCHE A. SWINTON.

19, Eaton Place, S.W.

WELLINGTON STATUE (7th S. viii. 349).—The four figures round the pedestal represent the four nationalities of 1815, viz., (1) the British Guardsman, (2) the 42nd Highlanders, (3) the Inniskillen Dragoons, (4) the 23rd Welsh Fusiliers. The statue was unveiled by H.R.H. the Prince of Wales on December 21, 1888.

HAROLD MALET, Colonel.

SAINTE NEGA (7th S. viii. 489).—MR. J. HOOPER's remark on the "frankness" of inventing a saint to be the patroness of lying, reminds me of Horace, 'I. Epist.,' xvi. 59-62:—

"Jane pater" clare, clare gum dixit Apollo,
Labra movet metuens audiri; "Pulchra Laverna,
Da mihi fallere, da justo sanotouque videri,
Noctem peccatis et fraudibus obijce nubem."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

'GRADUATI OXONIENSES' (7th S. viii. 387).—There is such a work as the above, but not with that title, as it is called "A Catalogue of all Graduates in Divinity, Law, Medicine, Arts, and Music.....between October 10, 1659, and December 31, 1850.....Oxford: MDCCCLII." This is the last of a series of similar publications, which are enumerated in the advertisement prefixed to the 'Catalogue,' presumably by Dr. Bliss, the Registrar of the University, though his name does not appear in the volume. It seems to have been some time in the press, as the 'Catalogue,' pp. 1-754 contains the degrees to October 10, 1848; and then follows a "Supplement with the Degrees from

that date to December 31, 1850," and the names of University Officers, &c., from 1659 to 1851. The work originally appeared in 1689, and was compiled by Richard Peers, at the suggestion, very probably, of Dr. Fell, the Dean of Christ Church. This original catalogue was continued in

1. Procecders between July 14, 1688, and July 14, 1695.

2. Procecders between July 16, 1695, and March 23, 1699.

3. Procecders between March 23, 1699, and March 29, 1705.

These three were paged to correspond with Peers's first volume, and were printed, with a general title, in 1705.

4. Procecders between March 29, 1705, and July 24, 1713.

Forty pages, numbered separately, not continuously as the three preceding.

In 1720 a new catalogue was projected, which appeared after seven years.

5. Procecders between October 10, 1659, and October 10, 1726.

6. Procecders from October 10, 1726, to October 10, 1735.

7. Procecders from October 10, 1735, to October 10, 1747.

8. Procecders from October 10, 1747, to October 10, 1760.

In 1770 the Delegates of the Press determined to prepare a new catalogue, under the care of Dr. Chalmers, a Fellow of St. John's.

9. Catalogue of Degrees from October 10, 1659, to October 10, 1770.

All that follow, to 1820, were edited by Mr. Gutch, of All Souls, afterwards Registrar of the University.

10. Catalogue of Degrees from October 10, 1770, to October 10, 1782.

11. Catalogue of Degrees from October 10, 1782, to October 10, 1792.

12. Catalogue of Degrees from October 10, 1792, to October 10, 1793.

13. Catalogue of Degrees from October 10, 1659, to October 10, 1800.

14. Catalogue of Degrees from October 10, 1659, to October 10, 1814.

15. Supplement of Degrees from October 10, 1814, to October 10, 1820.

16. Catalogue of Degrees from October 10, 1659, to December 31, 1850.

A new edition, bringing the list from 1850 down to 1890, is anxiously looked for. This, with a fresh supplement for the ten years to the end of the century would suffice, and the whole might be arranged in one series again from 1659 to 1900. The earlier degree lists are being printed by the Oxford Historical Society. W. E. BUCKLEY.

CURIOUS INN SIGNS (7th S. viii. 386).—MR BIRD seems to think that the "Holy Wa' Sprinkle" has not been described. At the risk appearing egotistical, I feel tempted to say that

* Hume, 'History of the House of Douglas.'

he cares to refer to 'Old Southwark Inns and their Associations,' published last year, which my good friend Dr. Rendle and I took infinite pains to make as complete as possible, he will find many pages devoted to it. The earliest notice we have is contained in a deed of 1585, when it was in the tenure of Thomas Bromfyld, and the sign still appears towards the end of the eighteenth century as "The Three Brushes or Holy Water Sprinklers." The building was situated in a small court on the east side of the Borough High Street, near the back of No. 19, known latterly as Baxter's Coffee-house, of which perhaps it once formed part. Both showed considerable signs of antiquity, and were highly decorated. They disappeared in 1830, when the approaches to new London Bridge were being formed. The site was for a time included within the precincts of St. Thomas's Hospital, and is now, I believe, covered by the South-Eastern Railway. I have examined Mr. Coleman's deed of 1624, which does not add materially to our knowledge; it shows, however, that the Bromfyld or Bromfield family still kept up their connexion with the house, and that the two adjoining tenements were called "The Castell" and "The Bell." "The Holy Water Sprinklers" belonged to a class of signs common before the Reformation, but most of which were changed about that period. "The King's Head," not far off—still existing, in name at least—was known as "The Pope's Head" till 1534. A little further south is "The George," which as late as 1554 was called "The St. George." Destroyed by fire in 1676, it was rebuilt on the old foundations, and is perhaps the best existing specimen of a galleried inn of that period. Further south again, another galleried inn, "The Queen's Head," marks the site of "The Crowned or Cross Keys," which was at one time let as an armoury to King Henry VIII.

PHILIP NORMAN.

"THE RAINBOW," FLEET STREET (7th S. viii. 467).—

"You will easily find the Rainbow, it is by the Inner Temple Gate, opposite to Chancery Lane.....This coffee-house.....is one of the most ancient in London. Aubrey, in his 'Lives,' speaking of Sir Henry Blount, a fashionable of Charles the Second's day, tells us, 'when coffee first came in, he was a great upholder of it, and had ever since been a constant frequenter of coffee-houses, especially Mr. Parre's at the Rainbow, by Inner-Temple Gate.' Here Johnson used to sit."—'Doings in London,' 1828, p. 353.

Liverpool.

J. F. MANSERGH.

THE WIND OF A CANNON BALL (7th S. vii. 426; viii. 57, 395).—Photography has of late years enabled a satisfactory study to be made of the projectiles from big guns, and instantaneous pictures of shots during their flight are in existence. If in these cases the action of light has been subtle enough to give any indication of the movement of air before and behind the travelling projectile, as

the following from *Scribner* shows that it does in the case of the rifle bullet, that which has always been a vexed question, viz., the possibility of fatal effects resulting from the "wind" of a cannon ball, ought to be easily set at rest by experts.

The rifle bullet being a comparatively small object, necessitates the camera being placed so much nearer its line of flight than in the case of the larger missiles, that some special means had to be devised for taking the picture, as no quick-acting shutter could act with sufficient rapidity. Of course

"the desired end is accomplished by the aid of electricity. The camera is provided with an extremely sensitive plate, and placed in a dark room, through which the bullet is made to pass. The instant the bullet is in front of the camera it breaks an electric circuit, producing a spark which illuminates the bullet for an instant, and its image is impressed upon the sensitive plate.....[Thus] a well-defined photograph of an object moving at a greater velocity than that of sound is obtained. Such pictures show the condensation of the air in front of the bullet, the vacuum behind it, and the eddies and currents produced in the surrounding atmosphere by its motion."

The last sentence bears very directly upon the question.

R. W. HACKWOOD.

Howell ('Familiar Letters,' i. 3, v.) has the following:—

"The French King.....bath been also before St. John d'Angeli, where the young Cardinal of Guise died, being struck down by the puff of a Cannon-bullet, which put him in a burning fever, and made an end of him."

C. C. B.

WOMEN EXECUTED FOR WITCHCRAFT (7th S. viii. 486).—See some interesting references in Buckle's 'History of Civilization,' i. 363, n. It is stated, on the authority of Dr. S. Parr, that "two witches were hung at Northampton in 1705, and in 1712 five witches suffered the same fate at the same place." It must be remembered the statute abolishing the penalty of death for witchcraft was 9 George II., c. 5. Addison, in 1712, had not made up his mind on the subject of witches (*Spectator*, 117); John Wesley's mind was unshaken fifty years later.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

BYRON AND R. B. HOPPNER (7th S. viii. 507).—Upon reference to a nonagenarian friend, whom I knew to have been well acquainted with the late Mr. Richard Belgrave Hoppner (generally known as Mr. Belgrave Hoppner), I learn that he was one of the four sons of Hoppner, the well-known painter. After ceasing to be consul at Venice, he had a diplomatic appointment to Lisbon, and subsequently made his home principally on the Continent, residing for two years at Grenoble and afterwards at Versailles. He died some fifteen or sixteen years ago at Turin, where he had passed the last two or three years of his life. By his marriage with a Swiss lady he had a son and a

daughter. The former died unmarried, and the latter, who was born at Venice, married General de Lamarre, a French Crimean officer, who died in January, 1880. Madame de Lamarre is still living, and has an only daughter married to one of the family of La Tour d'Auvergne. Mr. Hoppner, I believe, was last in England in 1870. The fourth volume of Moore's 'Life' contains many letters from Byron to Hoppner. FREDK. CHAS. CASS.

Monken Hadley Rectory.

ENGLISH FRIENDS OF GOETHE (7th S. viii. 387, 432, 489).—The Naylor of Mr. ALFORD's list is Mr. Hare Naylor, son of Bishop Hare and father of Archdeacon Julius Hare. He went to live at Weimar in 1805. Of these portraits Henry Crabb Robinson writes:—

"I have already mentioned Goethe's fondness for keeping portrait memorials, and can only consider it as an extreme instance of this that I was desired to go to one Schmeller to have my portrait taken,—a head in crayons, frightfully ugly, and very like. The artist told me that he had within a few years done for Goethe more than three hundred. It is the kind of *Andenken* he preferred. They are all done in the same style—full-face." —H. C. Robinson's 'Diary,' vol. ii. p. 110.

S. A. WETMORE.

Seneca Falls, New York, U.S.

WORDS THAT ARE NOT WANTED (7th S. viii. 85, 133, 311).—May the "uniformed hellhounds" of the *Kerry Sentinel* be added to the ranks of the rejected? I do not find in any dictionary that I have had the opportunity of looking into *uniformed* in the sense of clothed in uniform, or the very word in any sense; nor do I find *hellhound* without the hyphen. Yet there is a Miltonian ring about the words. Those who to some are "liveried angels" to others may seem "uniformed hellhounds."

KILLIGREW.

DERBYSHIRE HISTORY (7th S. viii. 468).—I am afraid that my ability to oblige A. G. with information concerning the records of Eckington and Killamarsh, co. Derby, does not keep pace with my good will. The family of Sitwell is intimately connected with the former place, and its present head, Sir George Sitwell, Bart., takes active and intelligent interest in Derbyshire antiquities. I have heard since I left my native county, six years ago, that Sir George is engaged (in concert with other gentlemen) in laying the foundations of a really good Derbyshire history, and hope the rumour may be well founded. For present reference, A. G. may consult Lysons's 'Magna Britannia,' v. (Derbyshire), 142-4; Cox's 'Notes on the Churches of Derbyshire,' i. (Hundred of Scarsdale); Pilkington's 'View of Derbyshire,' ii. 374-6, &c. Dr. Cox hints that materials for an extended history of the manor of Killamarsh (*op. cit.*, ii. 261, note) were accessible to him, but, as they had no immediate bearing upon the history

of the church, he thought it better to abstain from encumbering his work with them. I do not know any place bearing the name of Walmersho. The will of Wulfric Spott, A.D. 1002,* mentions "the land at Walesho" in the same sentence as "that at Eckington." The words are:—

"I bequeath to Morcare the land at Walesho, and that at Theddlethorpe, and that at Whitwell, and that at Clown, and that at Barlborough, and that at Duckmanton, and that at Eckington, and that at Beighton, and that at Doncaster, and that at Morleston."

It will be seen that, whilst most of the places indicated in this bequest are in the county of Derby, there are exceptions, of which Walesho is evidently one. It would be impossible to derive Walmersho from Chinewolde maresc, which had become Kinwaldmarsh in the reign of Edward II., and finally Killamarsh. It may be interesting to note in this connexion that the manor of Killamarsh was held under the Crown by the tenure of a horse of the value of five shillings, a sack, and a spur, to be provided, during the space of four days, whenever the king's army made war in Wales.

ALFRED WALLIS.

"FOUR CORNERS TO MY BED" (7th S. viii. 208, 275, 414, 494).—May not the enclosed lines be a more correct rendering of the original? A Suffolk nurse-girl, about 1844, taught a child (one for whom I now have great esteem) to say the Lord's Prayer before getting into bed, and after having lain down to say:—

Matthew, Mark, Luke, and John,
Bless the bed I lie upon.
Five angels standing round my bed,
At each corner and my head,
Two to watch and two to pray,
And one to drive ill dreams away.
And now that I lie down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take.

WYATT PAPWORTH.

This folk-prayer occurs not only, as has been remarked, throughout England, but throughout the greater part of Europe also. I could give plenty of instances from Italy if wanted.

R. H. BUSK.

16, Montagu Street, Portman Square.

CURIOUS MISTAKE IN 'DOMBEY AND SON' (7th S. viii. 65).—The recently published "Charles Dickens Edition" (Chapman & Hall) gives Dr. Blimber's punishment to Johnson in the following words:—"Johnson will repeat to me to-morrow morning before breakfast, without book, and from the Greek Testament, the first chapter of the Epistle of St. Paul to the Ephesians." The mistake, or misprint, in the first edition is singular, as Dickens could scarcely have intended, or sup-

* 'Diplomatarium Anglicum i Saxonici,' p. 43.

posed, the boy capable of committing to memory the whole of the epistle in a single evening.

JOSEPH BEARD.

Ealing.

The mistake looks rather like an *ellipsis*, as one sometimes says "first *Æneid*." I remember Provost Hawkins of Oriel rebuking me for so doing. The "Library Edition" of 'Dombey and Son' has "first chapter of the Epistle," which certainly would be a more reasonable imposition.

EDWARD H. MARSHALL, M.A.

Hastings.

TOOTH-BRUSHES (7th S. vi. 247, 292, 354; vii. 29, 291, 414).—As, notwithstanding all that has been said at the above references, it still remains doubtful when the tooth-brush came into ordinary and general use, the following reference to it as a familiar article may be worth noting:—

"While you are waiting for a fresh supply of tooth-brushes—battering your teeth with the ivory, and pricking your gums with the bristles, of your old one, completely grubbed out in the middle—its few remaining hairs staring off horizontally on all sides."—'Miseries of Human Life,' 1806, p. 233.

Near the commencement of the present century tooth-brushes evidently were pretty well known.

J. F. MANSEGH.

Liverpool.

"WASHING THE BABY'S HEAD" (7th S. viii. 85).—This custom seems to be analogous to that still very common in Scotland, namely, "washing the bridegroom's feet"; or, shortly, "the feet washing." This ceremony takes place usually the night before a wedding, and consists of a bachelor supper-party, with more or less of joviality and potations. It is theoretically understood to be the bridegroom's farewell to such vanities and the society of his single friends. The rite, I believe, only obtains among the "better" classes of society.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

I have been familiar with this saying in the form of "wetting the baby's head" for as long as I can remember noticing such things. It is very common in Liverpool and the neighbourhood.

C. C. B.

This expression, as a North Yorkshireism, has been familiar to me from childhood. I have, however, always heard it used in the form "wetting t' barn's head." F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

RICHARDSON'S 'DICTIONARY' (7th S. viii. 311, 446).—MR. BUCKLEY may claim the credit for Dr. Richardson that he gave "a series of quotations.....which are not only well selected and arranged in chronological order, but also have a full reference in most cases appended to them";

word, it being alien to the chief purport of my note, I repeat my firm conviction that he was, with able forerunners staring him in the face, a bad compiler of a dictionary—bad both in his sins of omission and in those of commission.

BR. NICHOLSON.

CONFIRMATION (7th S. viii. 348, 470).—For an interesting description of the primary visitation of the Archbishop of Canterbury (Dr. Moore), in June, 1789, when, accompanied and assisted by the Bishop of St. David's (Dr. Horsley), a series of confirmation services was held, see *Gent. Mag.*, vol. lvi. pt. ii. pp. 611–12. It is worthy of notice that before the beginning of the visitation service in the cathedral the archbishop blessed the clergy and congregation from his throne.

T. M. FALLOW.

Coatham, Yorkshire.

May I correct two errors? Keppel was Bishop of Exeter, not Norwich. It was Bishop Bowyer Sparke who confirmed the eight thousand candidates at Manchester (see 'Life of Bishop Blomfield,' i. 97). He was twelve hours and a half about it.

EDWARD H. MARSHALL, M.A.

Hastings.

DISCOVERIES IN THE BIBLE (7th S. viii. 249, 392).—I cannot think that Lord Coleridge, or indeed any lawyer, would regard the blessing and cursing at Judges xvii. 2 as either pronounced for the same action or on the same person. Micah's mother cursed—we are not told whom—because her money was missing, and afterwards blessed her son for restoring it—surely quite opposite acts, even if by the same person.

E. L. G.

PLATONIC YEAR (7th S. viii. 304, 430, 490).—Hazlitt, in his essay 'On the Pleasure of Painting,' refers to the Platonic year in terms that agree better with MR. LYNN's note than with MAJOR-GENERAL DRAYSON'S. He says, speaking of his past experience:—

"Oh for the revolution of the great Platonic year, that those times might come over again! I could sleep out the three hundred and sixty-five thousand intervening years very contentedly!"

C. C. B.

THE INTRODUCTION OF TURKEY-RED DYEING INTO ENGLAND: THE MARQUIS DE LAUNAY (7th S. viii. 485).—Those who look for accuracy in 'N. & Q.'—I am not one of them, for I do not look for it anywhere—should ask MR. F. L. TAVARÉ to explain his article at the above reference. It may be interesting to inquire whether a particular kind of dye was first used in England by A. or by B.; but it would be of far higher interest to know for certain whether a son of the last governor of the Bastille did settle in England and become an Englishman. And this is precisely

first states, as of his own knowledge, that a Mr. C. L. Delaunay, who died "on October 5" (1889, we infer), was the son of a Mr. L. B. Delaunay, and was a grandson of the Marquis De Launay, whose name, however, MR. TAVARÉ spells De Launey. He then quotes an article of the usual kind from a local newspaper, from which it appears that "an old resident" "came in contact with our Blackley representative" lately, and immediately (being anxious, as old residents always are, to supply "our representative" with copy) "commenced an interesting conversation upon the Delaunay family" (with an *a*). The O.R. "remarked that between the Marquis De Launay [*sic*], whose tragic end is.....described by Carlyle, and the Delaunays [*sic*] of Blackley there was no connexion whatever." And the O.R. added, in his garrulous way, that "such a statement"—namely, the statement that there *was* a connexion between the Marquis De Launay and the Blackley Delaunays—"was an absolute fabrication." "Our representative," having gone home and set down "these facts," observes that by them "two erroneous statements at least will be corrected," one of which erroneous statements is, saith he, "that the Delaunays [with an *a*] of Blackley were in no way related to the historic Marquis De Launay" (with an *e*). In other words, the O.R. affirms one thing, and "our representative" thinks that his affirmation is a proof of another thing, which is the exact contrary of what he affirmed.

This is not complimentary to an O.R. who is doing his best to provide us with copy. And MR. TAVARÉ quotes these inconsistent views without remark, although his own words show that he does not agree with the O.R., in spite of that old gentleman's "vast amount of knowledge" on the subject, and that he *does* agree with the remarkable inference drawn by "our representative" from the O.R.'s communications. A. J. M.

CARLOVINGIAN LEGENDS (7th S. viii. 487).—See the article on 'Carlovingian Romance,' by Mr. R. J. King, published originally in the 'Oxford Essays,' 1856, and reprinted in his interesting volume of 'Sketches and Studies.'

EDWARD H. MARSHALL, M.A.

Hastings.

CLARKE FAMILY (7th S. viii. 467).—There is some mistake in this query. There is no such dignity as a deanery at Bath.

"The monastery of Bath was dissolved in 1543/4, and an Act of Parliament passed (stat. 34 & 35 Hen. VIII., cap. 15) for making the Dean and Chapter of Wells to be one sole chapter for the Bishop of Bath and Wells."—Le Neve's 'Fasti Eccl. Angl.' i. 127, ed. Ox., 1854.

Le Neve does not mention a Dr. Clarke as connected with the cathedral of the diocese, and it is not likely that in 1802 he could ever have been

the Rural Dean of Bath, as the order of rural deans, after being long in abeyance, was not revived till the reign of George IV. (see 7th S. viii. 198). He may, however, have been the rector of Bath Abbey Church. W. E. BUCKLEY.

HUSBAND AND WIFE DYING ON THE SAME DAY (7th S. vii. 345).—An affecting instance of the death of a husband and wife on the same day is reported in the *Liverpool Daily Post* of December 6, 1889:—

"The landlord and landlady of the well-known hostelry the 'Red Lion,' Chester, died on Wednesday within a few hours of each other. It was noticed that Mr. Stanton was greatly depressed after his wife had undergone a serious operation on Sunday last. She died from syncope at five o'clock on Wednesday morning, and the husband very shortly after was seized with apoplexy, and died at 10 A.M. Mr. and Mrs. Stanton, who will be buried in the same grave, were respectively aged forty-six and forty-one."

In Liverpool, in the same week, a husband died two days after his wife, and they were "both..... interred at Fazakerley Cemetery at 1 P.M." on December 7.

J. F. MANSERGH.

Liverpool.

FOLK-LORE: COAT TURNED INSIDE OUT (7th S. viii. 388, 458).—An instance of turning the coat is recorded in Bishop Corbet's poem 'Iter Boreale,' describing a journey which he took in company with three other university men from Oxford to Newark and back again. Lost in the mazes of Chorley Forest, they wander

As in a conjuror's circle—William found
A mean for our deliverance. 'Turn your cloaks,'
Quoth he, 'for Puck is busy in these oaks;
If ever you at Bosworth would be found,
Then turn your cloaks, for this is fairy ground.'
But ere this witchcraft was performed, we meet
A very man who had no cloven feet,
Though William, still of little faith, has doubt,
'Tis Robin, or some sprite that walks about.

"A common instance is that of a person haunted with a resemblance whose face he cannot see. If he turn his coat or plaid, he will obtain the full sight which he desires, and may probably find it to be his own fetch, or wraith, or double-ganger."—Scott's 'Demonology or Witchcraft,' p. 148.

S. A. WETMORE.

Seneca Falls, New York.

When a Swedish peasant is misled by a *Skogsnufva* (wood-woman) he turns his coat, cap, or stockings; and the same charm is used against the *Ljeschi* (wood-spirit) in Russia. See W. Manshardt, 'Der Baumkultus der Germanen,' pp. 123, 140.

MABEL PEACOCK.

A FOOL AND A PHYSICIAN (7th S. vii. 68, 27).—At the latter reference Mr. T. ADOLPHUS TROLLOPE thinks, though doubtingly, that the *d'esprit* related by him was the "retort courtoise" of Canning to Sir Henry Hallford. I fear TROLLOPE's version is hardly correct, as in

'Encyclopædia of Wit,' an old jest-book (no date), which is an *omnium gatherum* from all our jest-books, Joe Miller's included, there is the following identical repartee:—

"A querulous invalid was telling his physician that he, though at an advanced time of life, did not know how to manage himself. 'You know, my friend,' says the doctor, 'that a man at forty is himself either a fool or a physician.' The invalid surveyed the son of Galen, who was of that age himself, and shrewdly replied, 'Pray, doctor, may not a man be both!'"

From the above version it is clear that the repartee was not made by Canning, who died, I believe, at the age of fifty-seven.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Trade Tokens issued in the Seventeenth Century. A New and Revised Edition of William Boyne's Work. By George C. Williamson, F.R.Hist.Soc., &c. Vol. I. (Stock.)

SINCE the appearance in 1853 of Boyne's 'Trade Tokens' a large amount of fresh information upon the subject has been gathered. Much of this has been printed. It lurks, however, in local records or privately printed pamphlets, and can with difficulty be consulted by the antiquary or the numismatist. The time, it has long been felt, has come when the newly acquired information shall be brought together and rendered generally accessible. This is now being done in the best, indeed in the only practicable way. Boyne's book, a very creditable product of industry and knowledge, has been taken as the basis and has been supplemented by private research. As in the case of the Philological Society's 'Dictionary,' which bids fair to be the most monumental work of its time, outside labour has been employed for the collection of materials, which have been arranged and co-ordinated by specially selected experts.

In the case of tokens the arrangement is necessarily local. It has been found expedient, accordingly, to dispose them generally under counties, London being naturally assigned a place to itself. For these separate divisions separate editors have been obtained, each editor being responsible for his own share in the work. In some cases, however, one writer is responsible for more than one county, Mr. Henry S. Gill taking charge of counties so widely separated as Devonshire, Hampshire, and Staffordshire, and Mr. J. W. Lloyd of Hereford, Monmouth, Shropshire, and Wales. Ireland is treated as a whole, though many editors are assigned it. It does not, however, appear in its place in alphabetical order, but is reserved for the second volume. As may be expected, names which are pleasantly familiar in 'N. & Q.' are frequently met with in the present volume. Mr. J. S. Udall is thus responsible for Dorsetshire, and the Rev. B. H. Blacker and Sir John Maclean for Gloucestershire. London, meanwhile, which occupies close upon two hundred pages of the eight hundred and odd comprised in the first volume, is in the hands of Mr. G. Eliot Hodgkin, with whom is associated Mr. J. Eliot Hodgkin, the latter the possessor of the most important collection of trade tokens in existence after that of the British Museum, including some four hundred or five hundred specimens which that institution does not possess. Very much more difficult than is generally supposed is the task of classification of tokens.

Where the name of a place is common great research is often necessary to verify the issuer. Mr. Williamson holds the copyright of Boyne's book. Each step that he has taken has been under the sanction of the Society of Numismatists, and the kindred society, that of Antiquaries, has warmly sympathized with his labours. How important are the additions may be shown in the single instance of London. Boyne's book furnished some 2,800 descriptions; the list now given extends to 3,543. The London tokens are arranged alphabetically under the names of streets.

In the general introduction very much curious and interesting information as to tokens is supplied. The amount of light that is cast upon life under the Commonwealth and the following reign is remarkable. In the volume alone, however, can be consulted the facts which Mr. Williamson has brought together. One fact alone, as showing the dissemination of trade in the seventeenth century, will we mention. Eighty-three traders in Exeter issued tokens, thirty-two in High Wycombe, sixty in Rotherhithe, forty in Bury St. Edmunds, and twenty in the village of Oundle, in Northamptonshire, while but fourteen were struck in Manchester, eleven in Liverpool, two in Brighton, and one each in Clapham, Sunderland, Gateshead, Stockton, Oldham, Bolton, and Bury. In the second part of the volume, together with the remaining counties and the names of subscribers, will be issued a full series of indexes, including indexes of counties, places, surnames, Christian names, initials in the field, devices and arms, merchant-marks, shapes, values, and peculiarities. By the aid of these it is hoped every collector will be able to decipher a token, whatever its condition. Many pages of tokens and other illustrations are given. A high service is, in fact, in the way of being adequately rendered.

The Fables of Æsop as First Printed by William Caxton in 1484, with those of Avian, Alfonso, and Poggio.

Now again edited and induced by Joseph Jacobs. 2 vols. (Nutt.)

To the very interesting series constituting the "Bibliothèque de Carabas" Mr. Nutt now adds a reprint of the 'Book of the Subtle Histories and Fables of Esope which were translated out of Frenshe into Englysshe by William Caxton.' In most respects this reprint makes direct appeal to the antiquary, the philologist, the folklorist, and the bibliophile. It is a reproduction, practically in facsimile, of one of the most popular, and consequently one of the scarcest, of old books. It is a work of conscientious and elaborate erudition, and it is in all typographical respects a delight. Mr. Jacobs is already favourably known to students of folk-lore. His latest labour will secure him even more favourable recognition. One of the two volumes of his work is occupied wholly with preliminary matter or history of *Æsop*. This is a subject on which English scholarship has been remiss, little having been done in this direction, as Mr. Jacobs points out, since Bentley. In France, meanwhile, and in Germany the subject has been profoundly studied, and the latest conclusions of knowledge are embodied in Mr. Jacobs's historical introduction. Not content with treading in the wake of his predecessors, he has supplied himself an admirably thoughtful, if in part conjectural history of the entire development of the fable in Eastern and Western countries. It is hopeless to dream of conveying an idea of the labour and the ingenuity involved in this accomplishment. The literary history of each fable is given in the synopsis and parallelisms now first supplied. Separate essays on the fables of Avian, the *factae* of Poggio, and on the *fabliaux* are given. There are abundant indexes and a useful glossary. It is pleasant to have this work of

Caxton. Its literary merits are not supreme, but English of the fifteenth century has always interest as well as value. One is forcibly struck with the modesty of Caxton's treatment. Even when the works of Poggio, who was anything but squeamish, are dealt with, Mr. Jacobs finds one fable only he is compelled to omit. In the case of 'The Matron of Ephesus,' here called 'The Knyght and the Wydowe,' the whole, considering the form it takes in Petronius Arbiter, Dolopathos, Brantôme, and Restif de la Bretonne, and a score other writers, is a model of reticence. It is long since a piece of work of this class so thorough in treatment has been accomplished, and author and publisher put in a strong claim upon gratitude. The edition is ushered in by a pleasing and characteristic poem by Mr. Andrew Lang.

MESSRS. CASSELL'S publications include *Our Own Country*, which with Part LX. is concluded. Spots of surpassing beauty are reserved for the closing number, which includes the Thames from Windsor to Reading and the East Sussex coast. Fine views of Henley, Cookham, Medmenham, and other spots of mingled beauty and interest, illustrate the former; the latter being graced by a full-page representation of Lewes and designs of Pevensey Castle, Hurstmonceaux, Bodiam, and Battle. A full index accompanies this pleasing picture of modern England, which deserves and enjoys a widespread popularity.—After quitting Soho Old and New London, Part XXVIII., proceeds by St. Giles's to Covent Garden. Among very numerous illustrations are views of the two great neighbouring patent houses at different periods in their history, including Covent Garden in course of destruction by fire. 'Rich's Glory' reproduces a curious old caricature. A view of Great Queen Street in 1850 shows it still a residential spot.—With Part LXXII. of the *Encyclopædic Dictionary*, the sixth and penultimate volume is completed. The part includes "Suspired" to "Tartuffism." Very full information is given under "Swedenborgian," "Swine" and its compounds, "Sword," "Sylogism," "Symmetry," "Synagogue," and "Tabernacle."—*Celebrities of the Century*, Part XII., begins at George MacDonald and ends at Max Müller. The two poets Morris, Lewis and William; the two Morleys, Henry and John; Moody, the preacher; Helena Modjeska; Sir John Millais, R.A.; Louise Michel; and the Rev. J. P. Mahaffy are among the numerous living possessors of celebrity.—In *The Holy Land and the Bible*, Part IV., we are in the land of the Philistines, and have representations of the supposed site of Gath, and of Ashdod, the modern Esdud. The Hill of Adullam is also depicted.—After some revelations concerning pearl fishing, *Pictureque Australasia*, Part XV., takes the reader to some portions of Australia worthy of the qualifying adjective. Dunedin to Christchurch reveals some spots of magical beauty, and much of the scenery on the Murray and its tributaries is enchanting.—*Nauemann's History of Music*, Part XXII., carries English music through the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, a brilliant period in our musical record. Following this comes the spread of the musical "Zept" over central Europe, with an account of the origin of that curious word. The first page of Sebastian Bach's autograph pianoforte Fantasia in c minor is given in facsimile.—Three acts of 'Macbeth' are given in Part XLVIII. of the *Illustrated Shakespeare*. No coquetting with modern views as to the character of Lady Macbeth is visible. That grim heroine is shown large of mould, and savage as well as handsome of feature. Macbeth, too, is every inch a soldier.

The last number of *Le Livre* in its old shape has appeared, and brings with it title, indexes, &c., to the closing volume. With its brilliant 'Conte pour les Biblio-

philes' of MM. Octave Uzanne and Albert Robida, letting in new light upon the "Romanticists," we should regret even more than we do its cessation were it not to be succeeded by another *Le Livre*, to be even more attractive. Something, moreover, may be said in favour of concluding a set of books while the interest in them is unexhausted. In its class *Le Livre* has been a distinct success, and it will retain a place in all bibliographical libraries. Upon its successor it will be time enough to speak when it arrives. The same energy and knowledge that have made the old *Le Livre* will support the new.

By an oversight Miss Kate Norgate was credited with the authorship of the article on Geoffrey de Muschamp, Bishop of Lichfield, in the 'Dictionary of National Biography,' instead of that on Geoffrey, Archbishop of York.

Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. E. E.—The verses quoted by Carlyle, beginning,—

Work! and pure slumbers shall wait on thy pillow,
are by Frances S. Osgood, and are entitled 'Labour.'

MRS. SCARLETT.—The *Antiquary* is still in existence, and will probably answer your requirements. It is published by Elliot Stock, of Paternoster Row.

S. PASFIELD OLIVER ("J. Durant Braval").—See 'Dictionary of National Biography,' and 'N. & Q.' 7th S. i. 127, 210. The title of the book of travels is 'Remarks on Several Parts of Europe,' 4 vols., 1723-1733.—2. ("Robert Danvers.") Full particulars concerning this colonel of Dragoons, who ultimately became a Fifth Monarchy man, are given in the 'Dictionary of National Biography.'

A. CALDER ("Miss Glyn").—Isabella Glyn was born in Edinburgh, May 22, 1823, of a Presbyterian family, and studied acting in Paris under Michelet. A sketch of her career, by the late J. A. Héraud, the particulars of which were supplied by herself, appeared in Tallis's *Dramatic Magazine* for December, 1850. A biography of this actress may be expected in the next volume of the 'Dictionary of National Biography.'

HOLLAND, THE ACTOR (7th S. viii. 486).—Some replies to URBAN dealing with Charles Holland are acknowledged. The two individuals, however, are not the same.

H. V. V. ("Man is immortal till his work is done").—Asked 6th S. v. 309, and still unanswered.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 18, 1890.

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Notices to Correspondents.

Notes.

CAPTAIN JOHN SMITH OF VIRGINIA.

(Continued from p. 2.)

When writing of Ferneza's book I forgot to mention that, according to Prof. Arber, Don Pascual de Gayangos had seen a printed translation of the Italian "history" rendered into Spanish by a Montalvo.* Let us hope that the Señor will kindly favour us with a short description of that bibliographical curiosity. I have reason to suspect that he is mistaken, and it is not impossible that when writing to Prof. Arber he had another book in his mind, viz., Fray Francisco de Montalvo's 'Historia de las Guerras de Vngria,' &c. (Palermo, 1693), a copy of which is in the library of the Madrid Academia de la Historia, probably the very copy which he has seen.

To revert to Capt. Smith. As his travels and doings in Western Europe do not at present concern us, we will allow him to journey to Venice and embark at Malamocco unmolested, and not find fault with his route to Gratz either, but simply mention that, according to his narrative,† he crossed the Adriatic to Ragusa, and "spending some time to see that barren broken coast of Albania and Dalmatia," he proceeded to Capo d'Istria, and from

there "travelling the maine of poore Slavonia" to Lubiano, he finally reached the capital of Styria, where at the court of the Archduke Ferdinand of Austria he met "an English man and an Irish Iesuite" who introduced him to "many brave gentlemen of good quality," amongst others "to Lord Ebersbaught, the Baron Kisell, General of the Archduke's Artillery," and to "Colonel Voldo, Earl of Meldritch," all three bold warriors whose names would have remained unknown to posterity and their valiant deeds unrecorded in history if our conscientious historian had not rescued them from oblivion. From Gratz Smith journeyed to Vienna. How he fared afterwards is related in the following chapters.

Our author begins the story of his deeds on Hungarian soil* by telling his readers that "after the losse of Caniza, the Turkes with twentie thousand besieged the strong Towne of Olumpagh," and continues by relating how the garrison got into sore straits until he appeared on the scene as a *deus ex machina*, and came to their rescue with a "strange invention" of torch-signals and the unusual "stratagem" of employing dummy "musketeers" to mislead the unsophisticated Turks. The first device enabled "Kisell, the General of the Archduke's Artillery," to inform Lord Ebersbaught, "the Governour [of the fortress], his worthy friend," that he was about to attack the Turks at a specified time and hour, and to ask him to co-operate with the army of relief. The combined attack and sally of the Christians was successful. The stratagem of dummies confused the Turks, and enabled "Kisell to put 2,000 good soldiers into the town before the morning." Many of the Turks were killed, the rest of them very much scared, and, to cut a long story short, they were obliged to raise the siege and return to Kanizsa. In acknowledgment of the good services rendered by him to the Imperial cause Smith was rewarded and made captain of 250 horsemen under the mysterious "Earle of Meldritch."

Palfrey and Prof. Arber think that by Olumpagh† Ober-Limbach (in Hung. Felső Lendva) is meant. A castle of that name exists in Hungary close to Kanizsa, but it is impossible to find any record of a siege at the period in question. Kanizsa as we know, surrendered on Oct. 22, 1600, to Ibrahim, the Grand Vizier, who, having placed a very strong garrison therein, shortly after recrossed the Save and went into winter quarters at Belgrade. The troops thus left behind often sallied forth on foraging expeditions into the neighbourhood, but they could have hardly spared 20,000 men to lay a regular siege to a fortified place.

Olumpagh was, according to Smith's account, on or near the plain of Hysnaburg—or, according to

* Smith's 'Works,' edited by E. Arber, introduction, p. xxi.

† End of chap. iii.

* Chap. iv. As Smith reprints the narrative from Purchas without comment, he accepts all responsibility.

† Olumpagh, according to Purchas.

Purchas, Eysnaburge—and a place in its neighbourhood is named Knousbruck by Smith and Konbrucke by Purchas. A river is said to have divided the Turks, and after the conclusion of the siege and retreat of the enemy Kisell is said to have been received with much honour at Kerment (i. e., Körmend). With the exception of Knousbruck, which I have not been able to identify,* all the places named are in the county of Vas; but it is a far cry from Ober-Limbach to Eisenburg, the two places being some thirty-five English miles apart, and as the dummy "musketeers" were placed in the plain of Hyanaburg, and must therefore have been masked by several groups of mountains lying between the two places, it is difficult to understand how they could have influenced the course of the attack, to say nothing of the range at which their sham muskets were called upon to do execution.

The only point of interest in this chapter of which the historian will take notice is that, whether the signalling with torchlights described by Smith actually took place or not, to him is certainly due the honour of having invented, or at least first published in print, a code of signalling many years before that the invention of which is variously ascribed to Admiral Penn or James II. when Duke of York.

The next chapter (chap. v.) treats of the siege of Alba Regalis (or Stuhlweissenburg in German) by the Imperial troops under the Duke of Mercoeur, during which another invention of Capt. Smith was to play an important part, viz., his "fiery dragons," made out of "round-bellied earthenware pots" filled with gunpowder and musket balls and covered with a mixture of pitch, brimstone, turpentine, &c. A full recipe is given of the way in which they were prepared. Though ordinary bombs were known since 1433, when Malatesta, Prince of Rimini, is credited to have invented them, this combination of bombs and stinkpots was, we may presume, entirely new, and we need not be astonished, therefore, at the consternation they produced among both Turks and Christians, according to Smith; though I have consulted several contemporary accounts of the siege and not one of them mentions a word about the "fiery dragons." The name of the commander of the besiegers' artillery is given by Smith as "Sulch," by Purchas as "Sults." The "copyist" as we see, is nearer the truth and "more scrupulously careful" than our eye-witness. It is before this Count von Sultz, well known in history, that Capt. Smith, as he informs us, carried out on a former occasion his first experiments with the "fiery dragons" at Komárom, the virgin fortress on the Danube, since become famous through its heroic

defence by General Klapka, during the War of Independence in 1848-9.

The history of the siege of Alba Regalis, its main incidents, such, e. g., as Count Russworm's stratagem of surprising and capturing one of the suburbs, named Sziget,* at night by wading with his troops through a muddy lake which until then was considered impassable, are well known. Palfrey was very much struck with the occurrence of this word "Sziget" in Smith's account of the siege, and exclaims, "Here is a strong indication that the narrator [i. e., Smith] was an eye-witness, ignorant of the Hungarian language." It is difficult to see the force of this argument. The word occurs in Knolles on p. 1135 (third edition), and was, no doubt, copied with the rest of the story.

Alba Regalis we know from history, fell on Sept. 17, 1601. The events which followed its fall are related by Smith in the next chapter (chap. vi.). Authenticated history relates that the new Grand Vizier Hassan Djemidji, having arrived too late to prevent the fall of "the right arm of Buda," as the Turks called Alba Regalis, endeavoured to reconquer it for the Sultan; but before he could attempt a siege he had to wage a battle under its walls with the Duke of Mercoeur's army. He was badly beaten on the plain of Sárrét (i. e., Capt. Smith's "Girke"), the Pasha of Buda and the Kiaya Mohammed, besides several other high officers, being among the slain. He thereupon withdrew his troops and hastened to the relief of Kanizsa, which was at that time besieged by the Archduke Ferdinand. The Duke of Mercoeur, on the other hand, sent Russworm to the assistance of the Imperials. Thus far Capt. Smith is borne out by established facts. He gives us the additional information that he had a horse killed under him and was himself wounded; and further that the "Earl of Meldritch," under whom he served, was sent to assist "Busca"† against Prince Sigismund of Transylvania.

In the following chapter (chap. vii.), "the unhappy Siege of Caniza" is very briefly touched upon. The opening statement, so far as it relates to the unhappy issue of the siege, is perfectly true. We are told that "the worthy Lord Rosworme had not a worse journey to the miserable Siege of Caniza (where by the extremities of an extraordinary continuing tempest of haille, wind, frost and snow..... the Christians were forced to leave their Tents and Artillery, and what they had.....) than the noble Earle of Meldritch had to Transylvania." The Archduke Ferdinand, as already mentioned, had laid siege to Kanizsa on Sept. 1, 1601, with an army of 30,000 men. The defender of the fortress was the brave Hasan Teryaki (i. e., Hassan "the

* Probably the "Hobēprukh" shown on Mercator's map.

* Palfrey is right; "Sziget" means an island in Hungarian. In the present instance it is also the name of the suburb.

† Purchas rightly names him Basta.

opium-eater"), a man of whom his countrymen are justly proud. The siege had already lasted three weeks when the news of the loss of Alba Regalis reached the camp of the beleaguering army. In order to intimidate the garrison, the heads of the unfortunate Pasha of Buda and the Kiaya Mohammed, which had been sent by Archduke Matthias to Ferdinand,* were stuck on spears and displayed in front of the trenches in full view of the defenders. But Hassan assembled his soldiers, and in a powerful harangue endeavoured to persuade them that the heads were not those of the two pashas. He informed them, also, that it was his firm resolution to defend the place to the bitter last. "Ibrahim," said he, "had not been able to take Kanizsa until he had made a solemn vow to devote its revenues to the holy city of Medina; and the Prophet would never allow a town which belonged to his holy tomb to fall into the hands of infidels." "Besides," he added, "the enemies commenced the siege on the very day on which all true believers celebrated the anniversary of the birth of the Prophet," a circumstance, in his opinion, which alone made the success of the Giaours utterly impossible. The speech had the desired effect. The garrison held out until the arrival of the army brought to their relief by the Grand Vizier, but more so a tempest of snow of unusual violence, accompanied by intense cold, compelled the archduke to raise the siege on Nov. 18, and decamp.† Thus far as regards Kanizsa. What sort of journey "the Earl of Meldritch" had we are unable to verify.

LEWIS L. KROFF.

(To be continued.)

In Ashton's preface to his 'Works' he states:—

"Americans are utterly astonished at the apathy shown by the English to the memory of a veritable 'worthy,' Capt. John Smith. On the other side of the Atlantic they would fain claim him as their own, if they could, and they cannot comprehend the indifference to, and ignorance of, the details of his life. It cannot be from lack of interesting particulars, for his life was one peculiarly adventurous, bordering almost on the romantic, and his adventures were related by himself, and others, with a terse and rugged brevity that is very charming. In all Biographies he is styled 'an Adventurer,' and in all probability would never have received a notice at all, had it not been for the peculiarly romantic connexion between him and Pocahontas. Modern scepticism has, of course, endeavoured to throw doubts as to the reality of Smith's story, but a moment's reflection will show that it was put to the severest test, and it was never once contemporaneously questioned. When Pocahontas came over here in 1616, Smith wrote a letter to Queen Anne (consort of James I.) commending her to Her Majesty, and detailing her various services to himself and the Colony at large. Of her saving his life he writes thus: 'After some six weeks fasting among those "Salvage Courtiers," at the minute of my execution she hazarded the beating out

of her own brains to save mine, and not only that, but so prevailed with her father that I was safely conducted to James Towne.' Can any one seriously think that if it were a fabrication he would so write the Queen, well knowing that Pocahontas was here in the country, would be sure to be questioned on the matter by every one that came in contact with her, and that either she, or her husband, John Rolfe, could at once explicitly deny it, and thus cause instant discovery, if it were a falsehood?"

GEORGE ELLIS.

St. John's Wood.

MR. LEWIS L. KROFF, in his note on Capt. John Smith, says of our Lincolnshire worthy, "One feels inclined to suspect that he has not been at all to the south-east of Europe." Does not MR. KROFF here overlook the fact, so strongly insisted on by Prof. Arber in proof of Smith's veracity, that in 1614 he named several places in Virginia (Cape Tragbignia was one) after persons who had befriended or things that had happened to him during his travels? These designations were published by him in his 'Description of New England' many years before he had any thought of writing his 'True Travels and Adventures,' and when, apparently, he could have had no motive for deception.

C. C. B.

MR. L. L. KROFF has chosen an excellent motto. But a reference to its source will enable him to make it more exact. It comes originally from Cicero:—

"Nam quis nescit, primam esse historiae legem, ne quid falsi dicere audeat? Deinde ne quid veri non audeat? Ne qua suspicio gratiae sit in scribendo? Ne quid similitatis!"—"De Oratore," ii. xv. 62.

ED. MARSHALL.

QUEEN ANNE BOLEYN.

On Jan. 1, 1890, a Tudor Exhibition was opened in London, containing many portraits and relics of this family, which for more than a century ruled England, and amongst them a portrait or portraits painted in oils of this unfortunate queen will be found. Perhaps it may be remembered that some time ago in 'N. & Q.' attention was drawn by me to the fact that the colour of hair, complexion, and eyes in old oil paintings cannot now be received as evidence, as age tends very much to darken and dim the colouring.

There is a portrait of Anne Boleyn by Holbein at Warwick Castle, which no doubt was painted about 1534, during her short reign of prosperity as Queen of England. One engraving of this picture represents her as dark in complexion, and another as singularly fair; but both these examples of engraving are of modern date. In both she is represented as wearing a hood stiffened and a dress cut square in front. It would be really interesting to know what her personal appearance was. Shakespeare, in 'Henry VIII.,' Act IV. sc. i., much extols her beauty, and gives a graphic description of

* See the Archduke's letter to Archduke Albert in 'Monumenta Hungariae Historica,' Diplomataria, vol. iii. p. 161.

† Hammer and Ellis on 9. Ellis and Ellis on 205.

her coronation at Westminster Abbey, which took place on June 1, 1533:—

2nd Genl. Thou hast the sweetest face I ever looked on.

Sir, as I have a soul, she is an angel.

He mentions her train being borne by the old Duchess of Norfolk, her aunt. Yet within three short years from this time Anne Boleyn was branded as guilty of the crimes of adultery and incest, and beheaded on the Tower Green.

Writers seem to differ very much in regard to her personal appearance. W. H. Ainsworth, for instance, in his 'Windsor Castle,' observes:—

"Anne Boleyn's features were exquisitely formed, and though not regular, far more charming than if they had been so. Her nose slightly aquiline. Her neck long and slender. Her eyes large and blue" (bk. i. c. iii.).

He, however, mentions that the Comte de Chateaubriand, a contemporary writer, though rather disparaging her personal attractions, speaks in rapturous terms of her accomplishments, as dancing and music. The passage is rather too long for quotation in these pages.

In a recent memoir of 'Anne Boleyn,' by Paul Friedmann, we are informed that in 1521, several years before her marriage to Henry VIII., on her return from France "she had now become a young woman, not very handsome, but of elegant and graceful figure, with very fine black eyes and hair, and well-shaped hands" (chap. i.). The writer goes on to say, "She was naturally quick and witty, gifts her French education had fully developed." It will be seen from these writers that their description of Anne's appearance varies considerably, whilst Shakspeare merely gives a general description of her beauty. In the above-mentioned book, 'Anne Boleyn,' chap. xviii., it is stated that she was beheaded by the executioner from Calais with a "heavy two-handed [qy. two-handed?] blade," the unfortunate queen first having kneeled down on the scaffold in front of the chapel of St. Peter ad Vincula, in the Tower, on May 19, 1536, only five days after her sentence. The mode of execution may be doubted, as most likely the broad axe and block were used. He thus sums up her character: "Anne was not good: she was incredibly vain, ambitious, unscrupulous, coarse, fierce, and relentless" (chap. xviii.). Few students of the history of that period would endorse this opinion, or speak so depreciatingly of her. Yet undoubtedly she was ambitious, and her desire to become queen rendered her unscrupulous as to the means employed. Most probably Henry's disappointment at not having a male heir had much to do with hastening her downfall.

At the fine mansion, Blickling Hall, in Norfolk, built by Chief Justice Hobart in the reign of James I., now the seat of the Marchioness of Lothian, may be seen, on the grand staircase, two wooden statues of Anne Boleyn and her daughter

Queen Elizabeth. An older mansion than the present edifice was one of the numerous seats of the Boleyn family, and at Blickling Anne is said to have spent her earlier years. In the fine Perpendicular church of Salle, not far from Blickling, are many small brasses of the Boleyns, and a large slab in the nave is said to cover the remains of the unfortunate queen; but this is merely a legend, as she was buried in the little chapel in the Tower. Perhaps in her early days she had worshipped in Salle church, where her uncle, Simon Boleyn, officiated as priest. It is perfectly surprising to note the great number of the Boleyns and their relatives the Howards who fell either on the battlefield or the scaffold, the very last of Henry VIII.'s victims being Henry Howard, Earl of Surrey, the most accomplished man of his time, and first cousin of Queen Anne Boleyn.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MARRIAGES OF THOMAS, LORD DARCY.—Your columns afford such an admirable medium for corrections to be made in the 'Dictionary of National Biography,' that the contributors to that work ought themselves to be glad to make use of them to rectify their own mistakes. I therefore crave permission to set right what I have said about the two marriages of Thomas, Lord Darcy, which I find I have given in the reverse order, a thing the more inexcusable because the right order is given by Dugdale, in his Darcy pedigree. I was misled by a letter in the Cottonian MSS., signed "D. Darcy," which has hitherto been supposed to have been addressed to Lord Darcy by his wife, and which was certainly written during the Northern Rebellion of 1537, into the belief that Dousabella Tempest must have been his second wife, and Lady Edith Nevill his first. I have since, however, found indisputable evidence (which will appear hereafter in the 'Calendar of Henry VIII.') that Dousabella was really the first, as Dugdale declares her to have been. The letter signed "D. Darcy" in the Cottonian MSS. (Vespasian F., xiii. 127^b) appears, on closer examination, not to have been addressed to Lord Darcy, but to his son, Sir George Darcy, by his wife Dorothy, as will also appear in the 'Calendar.' As to the Lady Edith, though Dugdale inaccurately calls her Elizabeth, and says she was sister, instead of daughter, of Lord Sandys, I have no doubt he is right in saying that she died on Aug. 22, 1529, though I have only stated that she was alive at least as late as 1522. Rowland, in his 'Account of the Family of Nevill' (Table II., at end), says she died at Stepney on that day, and Dugdale says she was buried at the Friars Minors at Greenwich.

JAMES GAIRDNER.

ST. SATIVOLA. (See 7th S. viii. 324.)—By what is probably an error of the press, "St. Satmole" is

given as the patron saint of one of the Exeter parishes, instead of St. Satvole, i. e., St. Sativola, now modernized into St. Sidwell. The virgin St. Sativole is an entirely local saint, and I do not know of any church bearing her name but this one outside the old east gate of Exeter. It was built on the traditional site of her martyrdom, and according to William Worcester her body lay within its walls. Worcester writes, "Sancta Sativola virgo canonizata, jacet in Ecclesia Sanctæ Sativolæ civitatis Exoniæ ultra portam orientalem." An ancient well near the church, by a misconception of the origin of the name, is or was called St. Sid's Well. The name sometimes appears as Sithewella, which has given rise to the tale that the sainted lady was decapitated by a scythe. She appears in the east window of Exeter Cathedral with a scythe in her hand and a well behind her, a pictorial rebus on the transformed name. She is also said to be represented on one of the columns of the cathedral carrying her severed head. She is commemorated on Dec. 18. The date of her martyrdom is placed somewhere after the middle of the seventh century. Mr. Freeman says ('Historic Towns,' p. 15):—

"Her worship is any how older than the time of Æthelstan.....But it is hard to make anything of the saint herself, of her father Benna, and her sisters Juthwara and Eadwara. Their names at least must be corruptions of something English."

EDMUND VENABLES.

CLINK, A PLACE-NAME.—Near Witton Gilbert, about four miles from the city of Durham, is a place of modern growth called The Clink. An aged pitman, overhearing a learned discussion as to the origin of the name, thus accounted for it: "Aa say, mistor, ye're quite wrang. Ye see, when the engine was first set a-gannin up there hor chain made such a clinking noise that we just christened hor 'The Clink,' and she's nivvor been caaled owt else since." J. T. F.

Bishop Hatfield's Hall, Durham.

GREATEST AND LEAST DISTANCES OF THE EARTH FROM THE SUN.—The great value and utility of 'Chambers's Encyclopedia,' now being reissued, renders it desirable to point out an unfortunate error in the last-published volume (the fourth), in the article on 'The Earth.' Speaking of its varying distance from the sun, the writer says, "The minimum distance, attained in June, is.....and the maximum in December." As a matter of fact, in this period of the world's history it is nearest the sun about the end of the year, and farthest from him, or at maximum distance, at the beginning of July. But in consequence of a slow progressive motion of the line of apsides, these times are gradually becoming later, a whole revolution of that line occupying nearly 365 d. 6 h. 14 m., whilst the duration of a tropical year (the year of ordinary use, from its regulating the seasons) is

about twenty-five minutes less than this, which is called by astronomers the *anomalous* year.

It is worth notice that last year (1889) the earth never reached its least distance from the sun, as it was in that position on the afternoon of December 31, 1888, and the next occurred on New Year's Day of the present year (January 1, 1890). The sun was last at maximum distance from us on the evening of July 1, 1889. W. T. LYNN.

ARISTIDES: THEOPHRASTUS.—From a letter Lord Howden, in 'Rogers and his Contemporaries,' by P. W. Clayden (Lond., 1889, vol. ii. p. 241), it appears that a curious edition of Theophrastus, which Rogers had showed him, brought to his recollection a remark of Theophrastus upon the character of Aristides, as he thought, in which it was pointed out "that he was just and upright in all private matters, but not always in public affairs, where the interest of the State required injustice." Wishing to verify so "startling a position in ethics," he sought for a copy of Theophrastus in the circulating libraries within his reach, but was unable to meet with one at St. Leonards, or "even in Hastings." So he wrote to Rogers for the book, being uncertain whether he was not wrongly supposing that this "bit of international morality was in Theophrastus at all."

He was not wrong in ascribing this to Theophrastus; but it is preserved where a major-general and equerry would have been more likely to have seen it, in Plutarch's 'Life of Aristides,' where, in the Langhorne's translation, vol. ii. p. 475, Lond., 1819, there is:—

"Upon the whole Theophrastus says, that in all his own private concerns, and in those of his fellow citizens, he was inflexibly just, but in affairs of state he did many things according to the exigency of the case to serve his country, which seemed to have need of the assistance of injustice. And he relates that, when it was debated in council, whether the treasure deposited at Delos should be brought to Athens, as the Samians had advised, though contrary to treaties, on its coming to his turn to speak, he said, 'It was not just, but it was expedient.'"

ED. MARSHALL.

MARGERY, LADY DE LA BECHE.—The eventful life and numerous alliances of this lady scarcely seem to have received sufficient notice from genealogists. She was a daughter of Michael de Poynings and Margery, his wife, whose family is not known to me. Her first marriage was to Edmund Bacoun, who died in 1336-7, leaving as his heirs John Burghersh (son of Maud de Kerdeston, daughter of Margaret Bacoun, daughter of the said Edmund, by his first wife Joan Brewes) and Margery, only child of Edmund and Margery Poynings, his second wife (Nicolas's 'Calendar of Heirs,' art. "Bacoun"). By Aug. 8, 1337, Margery Poynings had married her second husband, Nicholas de la Beche, Keeper of the Tower of London (Close Roll, 10 & 11 Edw. III.).

Lysons tells us that Beaumys Castle, near Reading, built by Nicholas de la Beche in 1338, sustained "an outrageous assault in 1352, when John de Dalton, coming with an armed force, killed Michael de Poynings, uncle to Lord Poynings, Thomas le Clerik, and others; frightened the chaplain to death, and carried off several prisoners, among whom was Margaret, Lady de la Beche." The following extracts from the Close Rolls will throw further light on this statement, and will also correct one or two inaccuracies in the above account.

"Margery de la Beche, lawful wife of Gerard del Isle, was carried off last Good Friday, before dawn, by Sir John Dalton, William, son of Sir John Trussel, and Sir Edmund de Mauncestre, from Beaumes to Reading, where our son Lionel is, Custodian of the realm, to the disrespect of the said Custodian."—April 21, 1347.

On the same day, John Darcy, Keeper of the Tower, is commanded to receive Sir John Dalton and his companions, Robert his father, &c., on account of their abduction of Margery de la Beche, the murder of Michael de Poynges le Vncle and Thomas le Clerik of Shipton, and other felonies, committed at Beaumes, near Reading (Close Roll, 21 Edw. III., part i.). On June 28, 1348, mention is made of "Sir John Dalton, who married Margery de la Beche" (*Ibid.*, 22 Edw. III., part i.). She must have died very shortly afterwards, for on the same Roll is an order for the sale of the woods pertaining to Margery, who was wife of Nicholas de la Beche, "ore la femme Johan," son of Robert de Dalton, by reason of the forfeiture of the said John for treasons and felonies, and on Nov. 30, 1349, we come upon "Margery, widow of Nicholas de la Beche, deceased (*defuncta*); they had no male heir" (Close Roll, 23 Edw. III., part ii.). She was not improbably one of the numerous victims of the terrible "Black Death" of 1348-9.

Gerard de Lisle, who appears to have been Margery's third husband, is not easy to identify, and I should be glad of any information on this point, and also of an answer to the query, Did Margery leave female issue by Nicholas de la Beche? I cannot discover that she had any child save Margery Bacoun, who was returned as aged fifteen, and then wife of William de Molynes, in 1352, and twenty-one in 1361 ('Calendar of Heirs,' art. "Bacoun"). The Close Roll for the former year states that her proof of age had been taken before Oct. 13, 1352, and apparently not long before; that is to say, she was of the full age of fourteen years at this date. These dates look as if she were born about, if not after, the death of her father. She was dead on July 21, 1399, and left a family of at least four sons. HERMENTRUDE.

MAIL COACHES RUNNING IN 1836.—I cut the following paragraph from the *New Monthly Magazine* for 1836, when coaching had reached its acme of

speed and comfort, and also when it was soon to be abandoned on some of the principal roads in favour of the railways. Haydn says the Act for the transmission of mails by railways was passed in 1838:—

"*Mail Coaches in England.*—In England there are 5 four-horse and 49 two-horse mails. In the four-horse mails the rate of travelling varies from 8 miles to 10 miles 5 furlongs per hour. There is one exception the Devonport and Falmouth mail, which goes only 7 miles 2 furlongs per hour. The average is probably about 9 miles 2 furlongs. They all carry four inside passengers, and either three or four outside, except one which carries six outside, and two which carry eight. In the two-horse mails the rate varies from 6 miles to 9 miles 2 furlongs, and will probably average about 7 miles 6 furlongs. The passengers are almost invariably four inside and four outside. The average speed travelled by both classes is 8 miles 7 furlongs. The average mileage for four-horse mails is 1½d. per mile; for two-horse mails, 1¼d. The rate of the London and Holyhead mail is 10 miles 1 furlong per hour; of the London and Edinburgh, 9 miles 6 furlongs. The difference of 3 furlongs per hour is equal to one-twenty-sixth part of the time."

J. D. C.

A MONUMENT ONCE IN LICHFIELD CATHEDRAL.—The one referred to below was perhaps destroyed in the Cromwellian siege of the city. The will of John Fraunces, of Formark, in the county of Derby, esquire, dated Dec. 27, 1602:—

"First, I will that my mortall bodye be buried in the Church at Repingdon [Repton, seventeen miles from Lichfield and six from Derby] with such solempnitie as my executors in their discretions shall thinke fitt & convenient, as neare my late loving wief as may be.

"Also I will that a convenient Tombe with two pictures of death in Image manner wrought & ingraven be sett & rayzed over the buriall place of me & my wief within two yeares next after my decease, after the example that is to be found in the Ile upon the south side of the quere of y^e minster at Litchfield, so that the charges & costes of y^e said Tombe shall not exceed the somme of fyftee pounds."

F. J. F.

BURNS'S "OF A' THE AIRTS."—Readers south of the Border who are now making, or have yet to make, their acquaintance with the poetry of Burns may naturally be perplexed as to the choice of versions of the above song presented by two recent editors. In their interest, and in that of minute criticism, I would draw attention to the correct view. Prof. Palgrave, in his "Golden Treasury" collection, gives the song as consisting of four stanzas, while Mr. J. Logie Robertson, in his recent 'Selections from Burns,' for the Clarendon Press, prints only two. These respective readings are given without comment. Mr. Robertson's version, it should be noted, is the proper one; it is quite certain that the sixteen additional lines which have periodically appeared in the numerous editions of Mr. Palgrave's dainty volume are spurious. The late Mr. Robert Chambers gives them in a foot-note in his unique edition of the poet's works, but mentions that they have usually

been ascribed to John Hamilton, a musicseller in Edinburgh. They did not appear in the original copy in Johnson's 'Museum.' Though the lines by Hamilton are not unworthy, as Mr. Chambers said, to appear on the same page with those of Burns, yet the external evidence against them should be sufficient, one would suppose, to debar them from a critical selection from the poet.

W. B.

STAINED GLASS IN ANGERS CATHEDRAL.—It may be well to note in your pages that there is in Musgrave's 'Nooks and Corners of Old France,' vol. ii. p. 33, an account of some stained glass in Angers Cathedral representing the martyrdom of St. Thomas of Canterbury. K. P. D. E.

SIMILAR PASSAGES.—With

We drank the Syrian sun to sleep,
Lord Tennyson, 'A Dream of Fair Women,' compare from an epigram of Callimachus:—

ἐμνήσθην δ' ὅσσάκις ἀμφότεροι
ἡέλιον ἐν λείσῃ κατεδύσαμεν. *Anth. VII. 80*

Simollett, in his translation of 'Gil Blas,' has:—

"I remember in particular two of my bottle companions, with whom I often drank down the night before we rose from table" (bk. v. c. i.).

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CODGER.—Todd explains this as "contemptuously used for a miser, one who rakes together all he can," in accordance with his own conjectural derivation from Sp. *coger*, "to gather, get as he can." Later dictionaries all take this sense from him (Webster with wise expression of doubt), but none of them gave any evidence. I have not heard it so used, nor does any suspicion of such a sense appear in any of the thirty quotations sent in for the word by our readers. Has Todd's explanation any basis? A schoolboy to whom I have spoken seems to have heard it so used; but he may have confused it with *cadger*, which many take as the same. J. A. H. MURRAY.

Oxford.

COB-NUTS.—Are these a variety of the common hazel-nut; or is the name merely given to large, well-grown nuts? J. A. H. MURRAY.

Oxford.

COB AT GIBRALTAR.—This was the name under which the Spanish piece-of-eight passed current in Ireland in the seventeenth century. I have been told that the name is still in common use at

Gibraltar for the Spanish dollar. Can any one confirm this; and, if possible, send us a quotation? J. A. H. MURRAY.

Oxford.

THE USE OF FLAGONS AT HOLY COMMUNION.

—In the 'History of Hallamshire,' by the late Joseph Hunter, F.S.A., there is the following statement respecting Bradfield, which is an ancient parochial chapel in the parish of Ecclesfield: "The number of communicants in Easter Sunday, 1617, was 1,141, in which surely many children must have been included." As Bradfield is on the moors, and contains more than 38,000 acres, but only a thin and scattered population, the statement seems to be incredible. Nevertheless, I should like to know, as a matter of history, whether the number of communicants did not greatly diminish during the last century and first half of the present, else why are flagons amongst the communion plate of so many old parish churches, as well as cathedrals?

At Bradfield were two stupendous pewter flagons, which were formerly kept at the public-house, but have for many years been superseded by very beautiful modern plate. At Ecclesfield parish church we have, amongst the communion vessels of solid silver, two flagons, respectively dated 1713 and 1759, each of which holds three quarts. Also, the Vicar of Ecclesfield receives thirty-two bottles of port wine for the Easter Communion, which the lord of the manor is bound by long custom to supply. The size of the vessels which I have mentioned certainly indicates that there was a time when the chalice held an insufficient supply of wine, and had to be replenished from the flagon.

What I should like to know is whether the revival of spiritual religion in the Church, under the Evangelical system, did not tend to discourage a belief in the necessity of communion at the Lord's Table? Otherwise, how are these larger vessels to be accounted for in places where the chalice amply suffices? Was there ever a time when the Easter Communion was treated by members of our Church as the Jews treated their Passover; and all who professed and called themselves Christians became communicants on Easter Day? Will Nonconformity explain the cause of change? Would the law enforcing sacramental test sufficiently account for the large vessels and great quantity of wine supplied for the Holy Communion? ALFRED GATTY, D.D.

SIR WILLIAM MILNES.—It is stated in Hutton's 'History of Derby,' published in 1791, that Sir William Milnes was the judge who held the assizes at the market cross there in 1514. His name does not occur in any county history containing an account of the Milnes family to which I have access, and I should feel grateful to any one who would kindly suggest a source from

whence information relative to this judge and his family could be obtained.

E. S. M.

GALWAY TRIBES.—Some of your correspondents may perhaps be able to supply the names of the families constituting the tribes of Galway. I believe the following are some of them: Blake, Bodkin, Browne, Burke, Daly, French, Joyce, Kirwan, Lynch, Martin. Perhaps the list is to be found in Hardiman, but I am unable to refer to it.

Y. S. M.

SIR JOHN JERVIS, CHIEF JUSTICE OF THE COMMON PLEAS.—When was he admitted to the Middle Temple? When did he become a Q.C. and a Bencher? I should be glad if any member of the Middle Temple would kindly ascertain these dates from the books of the inn. I may add that I do not want references to Foss, or to obituary notices in the *Gent. Mag.*, *Annual Register*, or law magazines, &c. Can any reader of 'N. & Q.' also tell me where Jervis was buried, and if there are any portraits of him in existence?

G. F. R. B.

ANDREW SNAPE.—Can any reader give me some information about Andrew Snape, farrier to King Charles II., and son of Dr. Snape, of Eton?

FRANCES.

A PORTRAIT OF SHAKESPEARE.—A book has recently come into my possession, entitled 'Heads of all Fashions,' dated 1642, published anonymously, but enumerated in Bohn's 'Bibliography' under the works of John Taylor the Water Poet. On the title-page is a woodcut representing seventeen heads, most of them rude caricatures, amongst which is a head of Shakespeare, copied from the Stratford bust of the poet. The text contains twenty-seven verses; each verse describes a different head. No. 10 probably refers to Shakespeare. The lines run as follows:—

A Long-head cannot weare a little cap,
The forehead is so distant from the nap,
This head hath many whimsies in the Braine,
Yet wonders much at Rome, at France, at Spain.
These many plots have wrought against our Land,
But this Long-head hopes they shall nere long stand.

Is not this portrait of Shakespeare the first one which had appeared in a publication not devoted to his works?

MORRIS JONAS.

ABRAHAM VENABLES.—Can any reader give further information about a gentleman of this name, who lived in the seventeenth century? Abraham, who was a son of General Robert Venable, of Cheshire, sailed from England in a ship called the *Friend's Adventure*, and landed in Pennsylvania in 1682. He had a brother William, who married Miss Warrington, of Allerton, Staffordshire. The brother also emigrated, and settled in New Jersey. On his arrival in Pennsylvania Abraham is said to have gone southward, and to

have founded the Virginian branch of the family. Is it known from what port the *Friend's Adventure* sailed; when and whom Abraham married; and what family he had? Any of these particulars, or reference to any book which gives them, will be gratefully received.

G. F. CROWTHER.

25, Bloomsbury Square, W.C.

KIDDLEWINK.—Can any of your correspondents inform me what is the derivation of the word "kiddlewink," or "tiddledy winks"? A friend tells me in the Midland Counties it denotes a house where beer is sold without a licence. Lately a game has been introduced here bearing the name of "Tiddledy winks."

M. D.

Lamaha House, Georgetown, Demerara.

["Tiddlewink, a beer-shop.—West."—Halliwell.]

'THE ART OF COMPLAISANCE.'—Can any one tell me anything about the following book, which came into my hands lately? It is not in Lowndes nor in Halkett and Laing's 'Dictionary':—

"The | Art | of | Complaisance | or the | Means to oblige in | Conversation. | Qui nescit dissimulare, nescit | sivere. | The Second Edition. | London | Printed for John Starkey at the | Miter in Fleet-Street near | Temple Bar. 1697."

The introductory letter "to his ingenious friend Mr. W. B." is signed "S. O." The book contains an advertisement of another published at the same office, "The Rules of Civility, or certain ways of deportment observed amongst all persons of quality upon several Occasions."

HERBERT MAXWELL.

CHURCH ROOF.—Can you tell me if there is any church in England with panelling roof showing the York and Lancaster roses side by side? I should be grateful for any suggestions which would assist me in the restoration which I am about to commence.

GORDON WICKHAM, Vicar.

Bradford Abbas, Sherborne.

JAMES BASSETT.—I am about finishing a chart of the ancestors of Benjamin Harrison, President of the United States, among whom was William Bassett, born 1670 or 1671, whose seat (in New Kent, co. Virginia) was called Eltham. From the latter name I guess that he was a descendant of the James Bassett who (see Berry's 'Pedigrees of Kent') married Mary, widow of Stephen Clarke, and daughter of William Roper, of Eltham, co. Kent, England (her mother being a daughter of Lord Chancellor Sir Thomas More). Is not that James Bassett identical with the James Bassett (a younger son of the Lord of Umberleigh) who, according to Burke's 'Landed Gentry,' left by his wife Mary two sons, Philip and Charles? There is a misprinted date of James's death in the 'Landed Gentry,' viz., 1859. Is not this Philip the person as to whom inquiry was made in vol. viii. of Fifth

Series of 'N. & Q.'? I suppose this Philip's name, with the date of his birth, 1557, and the true date of his father's death, and his mother's Christian name, are in a visitation; it is said, "Inq. 3 Eliz." If any reader has carried down his descendants and those of his brother Charles, may I be allowed to have the benefit of his investigations? My identifications are, of course, guesses; it is just possible that they can be proved. I do not intend to put down in the chart anything that is uncertain. All I can say, unless some one can carry the line further back, is that William Bassett, of Eltham, New Kent, Va., born 1670-71, was, as his tombstone says, son of William Bassett, of Southampton, England, esquire, and Bridget, his wife. I am inclined to think that William, of Southampton, lived in Virginia at one time—say about 1660—and that he was born about 1630, and was in some way connected with the Fellgate family, and that Bridget was a second wife. My desire to exhaust every available source of information is my apology for troubling you. My chart should be finished speedily, to have public interest. I therefore beg the favour of information as soon as convenient.

CHAS. P. KEITH.

Philadelphia.

LOVELL FAMILY.—Sir Galathiel Lovell, Knt., Baron of the Exchequer, born 1632 or 1633, died 1713; married Mary, daughter of ——. Her maiden name required. Her arms, according to an old family document, were: Ar., on a fesse vert, between six crosses crosslet sable, 3 and 2, of first, three cinquefoils of the field. She died 1719.

Samuel Lovell, Judge, entered at Gray's Inn 1679; married Anna Maria Sergeant, who died 1736. Her parentage and arms, if she bore any, required. He died in Jamaica 1706.

Samuel Lovell, of Kensington, captain 3rd Regiment of Foot Guards, died 1751; married Mary, daughter of ——. Her maiden name and coat of arms wanted.

M. L.

ROASTED ALIVE.—In an old scrap-book I find the following: "January 8th.—In 1643 one Thomas Chantrye de Clipstone entered an oven at Clipstone to be cured of the ague and died there." Can any one confirm this and give further particulars?

F. HINDE.

Retford.

SOWCARK.—Can any friend throw light upon the word "sowcark" in the extract below? It is clearly so spelled in the original, and occurs but twice as here given, not at all in vol. i. It is evidently some valuable perquisite formerly belonging to the warden:—

²² Consensum est.....i. Quod Socii in posterum suis Communis contenti essent; omnibus vero Appietantiis, Exequiis, Carni Aprugne, Vino ad carnam aprugnam,

hiscis omnibus renunciaret, atque insuper Ly Sowcark, in quod nihil juris sibi in posterum competere pronuntiaret."

In iii. warden is to have 30*l.* for resigning the sowcark, 1*l.* 17*s.* 6*d.* for the appietancie, 40*s.* for the boar's meat, 20*s.* for the obits, 10*s.* for the sheep-money ('Merton Coll. Register,' vol. ii. p. 392, A.D. 1651).

H. HURST.

Oxford.

ORIGIN OF TERMINATIONS.—Can you or any of your readers inform me as to the derivation of the termination of the following place-names?—Hellyn, Dolwyddellen, Carned Llewelyn, and Clogwyn yr Helwyn.

C. A. S.

AUTHORS OF QUOTATIONS WANTED.—

Oh, the days when we were young,
When we laughed at Fortune's spite.

Sad and fearful was the story.

MAO ROBERT.

They alone content may gain,
Who can good from ill divide,
Or in ignorance abide—
All between is restless pain.

C. C. B.

Replies.

BURNING OF WOMEN: CREMATION.

(7th S. viii. 387.)

J. R. here raises a question which has been twice before raised in 'N. & Q.' but never thoroughly sifted, in deference, I believe, to some maudlin sentimentality. Thousands of false stories of inconceivable atrocities circulate freely on all sides. The most "enlightened" seem to delight in these. But when it is sought to establish the more merciful truth of the matter, *then*, forsooth, facts must be burked, under the plea that discussion is painful!

The "twice" I refer to are (1) at 7th S. iii. 208, by myself, and (2) in a previous correspondence before my acquaintance with 'N. & Q.' began, which I subsequently found running through some of the earlier series. I have carefully gone through the instances of "burning" instanced in the First and Second Series, and find they are not cases of "burning" at all, but of strangulation and cremation—of cremation, the pet process of our would-be modern civilizers.

Going on to the next series, at 3rd S. iv. 4 (July, 1863), a correspondent, whose *nom de plume* is JEAN LE TROUVEUR, points out the blunder of Phillimore's 'History of the Reign of George III.,' i. 50, in saying that women were burnt alive, maintaining that they were always strangled first. The replies of two correspondents who followed are rather self-contradictory, and, instead of weakening, go to support this statement.

At 4th S. xi. 174 a correspondent signing E. S. says he had heard his father mention

having seen a burning—he did not know whether alive or not!—but as there seem to have been no screams, it may safely be inferred that this also was a case of cremation.

At p. 222 H. W. D. gives instances in 1788 in which the culprits were strangled first, and one in 1726, in which Catherine Hayes was “said” to be burnt alive; but “said” is not evidence. At p. 347 J. H. B. quotes Blackstone’s ‘Commentaries,’ iv. 29, to show that criminals were subjected to strangulation before disembowelling or burning, and yet goes on to repeat the common hearsay stories. He has also a story of an ancestor of his own having been “said to” have repeated a verse of the Bible while being disembowelled; but he gives neither his own name nor his “ancestor’s,” nor any data by which to check the story. On the other hand JEAN LE TROUVEUR, on the same page, repeats more forcibly than before his previous statement.

To sum up this correspondence, it results anyhow in this, that most of what is commonly called “burning” is simple cremation.

People who want to make out the superiority of present times over the past delight in repeating that such-and-such an author says that so-and-so was “burnt alive,” followed by a silly smattering of righteous indignation at what never happened, while the dispassionate scholar finds the whole thing a “plant.”

Huss is now said to have been suffocated; Savonarola was hung and cremated; Vannini was hung and cremated; Labarre was beheaded and cremated; Giordano Bruno at the worst there is the merest doubt about. A writer in a Roman periodical, February, 1886, asserts that the burning rests on the testimony of one single writer, Gaspar Schopp, originally a Lutheran, then a Catholic convert, finally an opponent of all religion, discredited by all; he says, “Desdorits, professor of philosophy in the Lycée of Versailles, has proved that his letter was a calumny and an invention”; probably, therefore, another case of cremation. Other reputed “burnt alives” it has been shown were burnt in effigy only. A vast number of similar accusations have been disproved in Joseph de Maistre’s ‘Lettres à un Gentilhomme Russe,’ 1871.

R. H. BUSK.

16, Montagu Street, Portman Square.

The burning of women was the punishment assigned for acts of petty treason, and applied to “a servant slaying his master, a wife slaying her husband, a man slaying his prelate, to whom he owes faith and obedience, and many others which a man cannot think or declare at this present time.” Blackstone, in his ‘Commentaries,’ states that the punishment of petty treason was, in the case of males, drawing on a hurdle and hanging; in that of females, drawing and burning, benefit of clergy being denied to both. Females convicted of high treason were also

burned, for, says Blackstone, “as the decency due to the sex forbids the exposing and publicly mangling out their bodies (by disembowelling), their sentence, which is to the full as terrible to sensation as the other, is to be drawn to the gallows and then to be burned alive.” To be “drawn to the gallows” at one time meant to be tied to a horse’s tail, and so dragged along the road to the place of execution; but, says Blackstone (‘Commentaries,’ book iv. chap. vi.), “usually by connivance, at length ripened by humanity unto law, a sledge or hurdle is allowed, to preserve the offender from the extreme torture of being dragged on the ground or pavement.” The “humanity” suggested by Blackstone as dictating a complete strangulation before the application of fire to the faggots must have been of more recent birth than April 10, 1652, when Prudence Lee was burned in Smithfield for the murder of her husband:—

“Then the executioners, setting her in a pitch barrel, bound her to the stake, and placed the straw and faggots about her; whereupon she, lifting up her eyes towards heaven, desired all that were present to pray for her, and the executioner putting fire to the straw, she cried out, ‘Lord Jesus have mercy on my soul’; and after the fire was kindled she was heard to strike out terribly some five or six several times.”—‘The Witch of Wapping,’ London, 1652.

The *Gentleman’s Magazine*, vol. lvi. p. 524, gives the particulars of the execution of Phœbe Harris on June 21, 1786. It is stated that “soon after the signs of life had ceased, two cartloads of faggots were placed around her and set on fire”; but there was no proof that she was actually dead before the fire was applied. Christian Murphy, who was burnt for coining in 1789, was fixed to a stake and burned, being first strangled by the stool being taken from under her. In the next year the penalty for both high and petty treasons in females was made to be drawn to the place of execution and hanged, as in the case of persons convicted of wilful murder (30 Geo. III. cap. 48, ‘Long Ago’). EVERARD HOME COLEMAN.
71, Brecknock Road.

SILVERPOINT (7th S. viii. 489).—Drawings are executed with “silverpoint” on paper prepared with a dressing of lime and rolled, so as to possess a perfectly smooth, hard, and somewhat glossy surface. This paper is, and was, tinted in various degrees and kinds, and is the same as that of which note-books are made to be used with the so-called “ever-pointed pencils.” Ever-pointed pencils have tips of an alloy of tin, lead, and bismuth; they are practically the same as those used for silverpoint drawings. The latter take their name from the fact that originally the pencils used for the prepared paper were sticks of silver. Silver sticks are still used by artists for the purpose, although the alloy-tipped pencils are quite as useful and much cheaper. Any soft metal does for

drawing on the prepared paper. I knew an artist who used a scarf-pin of gold in this manner. This was a mere piece of vanity, and, so small is the waste of the metal, a very cheap one. Silverpoint drawings never suffer from rubbing, and the artist's work does not fail in that way, which is very injurious to drawings executed in charcoal, chalk, and blacklead. Silverpoint is absolutely permanent, and its lines are extremely pure, clear, and fine. On the other hand, it suits only hands skilful enough never to err; its lines cannot be removed (like those made with lead pencils). Therefore a draughtsman in this mode can alter nothing he has put on paper. It is generally adopted for studies of great delicacy and fineness, where dark and strong strokes are not required. Silverpoint has nothing to do with etching, or its variety dry-point. An etching proper is made by drawing with the point of a needle, or etching-point, through a bituminous film covering a plate of copper or other metal. When the drawing is complete acid is poured on the surface of the plate, and eats, or etches, away the metal which the needle has laid bare and exposed to its action; the film protects the rest of the plate, which, when the work is complete and the film removed, is inked and printed from in a press. Dry-point etchings are those where no acid is used, and the plate is by the needle only incised to the depth required. Dry-point is mostly employed to finish works already etched with acid. Experts easily distinguish dry-points from etchings proper, whether the whole or only a part of a plate has been worked in either process, or both. The more accomplished draughtsmen among the old masters—such as Perugino, Raphael, and Francia—greatly affected the supremely refined silver-point. Distinguished in the like manner, Sir F. Leighton, Mr. E. Burne Jones, and Mr. Poynter excel in it. Mr. BUCKLEY may see masterpieces of this kind in the gallery of the Fine-Art Society by these artists, and at Messrs. Dowdeswell's (both in Bond Street) by M. C. Sainton. F. G. S.

[Many replies are acknowledged.]

THURS HOUSE (7th S. viii. 447).—There can be no doubt that the "thrus house" mentioned in the 'Life of St. Outhbert' signifies house of the goblin, known as a thurse, thrush, or hob-thrush, A.-S. *þyrs*, Icel. *þurs*, *þuss*, the giant of English fable. He was supposed to dwell in solitary and desert places, whence the name of "thurs house" applied to the cell of a hermit.

"A thurs-house or thurse-hole, a hollow vault in a rock or stony hill that serves for a dwelling-place to a poor family, of which there is one at Alveton, and another near Wottonmill, com. Staff.—A thurse, an apparition, a goblin, Lanc."—Kennett in Halliwell.

"Thyrce, wykkyd spyryte, ducius."—Prompt. Parv.
In the 'Epinal Glossary' of the seventh century the Lat. *orcus* is rendered by "þyrs, heldiobal." The word is preserved in Dutch, *duivel*, *Hel*.

drusus, a giant, also as English "the deuce." See the article "Deuce" in my 'Contested Etymologies,' where I think I have established the fact that the E. *Deuce* and the German synonymous *Daus*, *Taus*, are true descendants from the same original form.

H. WEDGWOOD.

94, Gower Street.

ROOKWOOD FAMILY, OF COLDHAM HALL, SUFFOLK (7th S. viii. 442).—MR. PICKFORD will find a full account of Coldham Hall, written by the well-known East-Anglian antiquary the late Samuel Tymms, in the third volume of the *Proceedings of the Suffolk Institute of Archaeology*, p. 299: how the manor, originally in the family of Illeigh, came into the possession of Sir John de Rokewode, of Stoke Nayland, in 32 Edw. III. by purchase from Sir Richard de Illeigh; how "from this time to the present, a period of more than 500 years, the manor has continued by uninterrupted descent in the lineal representatives of the family"; and how "by the marriage of Elizabeth, daughter and sole heiress of Thomas Rookwood and Tamworth Martin, with John Gage, Esq., of Hengrave, one of the pages of honour to Louis XIV. of France, the property of the Rokewoods was carried into that family." The genealogy of the Rookwood family, as well as an abstract from a MS. Book of Evidences may be seen in the *Collectanea Topographica et Genealogica*, vol. ii. p. 120, *et seq.* Ambrose Rokewode, who suffered for his complicity in the Gunpowder Plot, was a younger son of Robert Rokewode, who built Coldham Hall in 1574. As Ambrose was never in possession, the estate was not forfeited to the Crown on his attainder. The Lady Monson, whose portrait is at Coldham, was aunt to the above-mentioned Tamworth, daughter of Sir Roger Martin, of Long Melford, Bart., who was married to Thomas Rookwood, Esq., of Coldham Hall, the last male representative of the family; and at the time referred to by Butler, the poet, she was the wife of her third husband, Sir William Monson,

"created by Charles I. Viscount Monson, of Castlemain, a nobleman so unmindful of the favours conferred by his Sovereign, that he sat as one of the Commissioners and Judges at the King's trial; for this, it is said, Lady Monson inflicted the punishment alluded to, and which had the effect of keeping him from the court on the day judgment was passed."

Lord Monson was executed at the Restoration, and his wife took for her fourth husband Sir Adam Felton, Bart. WILLIAM COOKE, F.S.A.

A copious account of the family of Rookwood, of Stanningfield, co. Suffolk, with pedigrees and charters, will be found in Nichols's *Collectanea Topographica et Genealogica*, 1835, vol. ii. pp. 120-147.

DANIEL HIPWELL.

The Rookwoods somehow or another managed

transmitted it by an heiress to the Gages, Barts., of Hengrave Hall, co. Suffolk. These latter sold it, but retained the name of Rookwood before their own patronymic. The last Lady Gage, who died a year or two ago, was always styled Lady Roke-wode Gage.

SHERBORNE.

ANNA CHAMBERLAYNE (7th S. viii. 327, 414).—See also 6th S. x. 198.

Sacred to posterity
In a vault, near this place, lies the body of
Anne, the only daughter of
Edward Chamberlayne LL D
Born in London January 20 1667
Who
In a considerable time, declined the matrimonial state
And scheming many things
Superior to her sex and age
On the 30th June 1690
And under the command of her brother
With the arms and in the dress of a man
She approv'd herself a true Virago,
By fighting undaunted in a fire ship against the French
Upwards of six hours
She might have given us a race of heroes
Had not premature fate interposed
She returned safe from that naval engagement
And was married some months after to
John Spragge Esq^r
With whom she lived half a year extremely happy
But being delivered of a daughter she died
A few days after
October 30. 1692
This monument, to his most dear and affectionate
Wife, was erected by her most disconsolate husband.
Said to be in St. Luke's, Chelsea.

HARDRIC MORPHYN.

A. J. M. will find a record of the warlike achievements of this lady, who fought in man's clothes in an action against the French fleet, in the *Gazetteer* of October 30, 1788. Her epitaph, which is in Latin, also records her services, and may be seen on her tomb in the parish church of Chelsea, a translation of which appeared in the *Naval Chronicle* of 1814, vol. xxxii, p. 111. Her case is an extraordinary one, as she was a person of good social position, and her brother, if I mistake not, commanded the ship in which she served. I should be glad to know the name of the author of 'Female Warriors,' alluded to by A. J. M.

R. HOLDEN, Capt.

United Service Institution.

EARL OF DELORAINE (7th S. viii. 428).—Reference to Burke's 'Dormant and Extinct Peerage,' 1883, s.v. "Scott, Earl of Deloraine," would have shown R. P. H. that the subject of his inquiry was Henry, first Earl (so created by letters patent of Anne, 1706), second surviving son of James, Duke of Monmouth, by Anne, Countess of Buccleuch in her own right. The first Earl of Deloraine is stated by Sir Bernard Burke to have attained the rank of major-general, but no mention is made of the regiment which he commanded.

According to Burke he died, not in "172-," but on Dec. 25, 1730, and was buried at Leadwell, Oxfordshire, presumably the place at which he died. Anderson's 'Scottish Nation,' s.v. "Deloraine, Earl of," adds some particulars which may help R. P. H., notably that in 1707 the earl commanded a regiment of foot. He took his seat in the last Scottish Parliament, supported the Union, and was constantly elected a representative peer. His manners were sufficiently distinguished to be noted by Dr. Young. The title became extinct on the fourth earl's death, in 1807.

NOMAD.

CROMWELL SWORDS (7th S. viii. 507).—A friend has a reputed Cromwell sword, about which I should be very much obliged for information. It has a very heavy and broad blade, curiously shaped to fit the inscription, in bold round hand, "For the Commonwealth of Englande," surmounted by the arms of the Commonwealth. It is said to have been bought at Sotheby's. A reference to the sale would greatly oblige.

J. C. J.

COG (7th S. viii. 508).—The name "cog-boat" is well known on the Humber as applied to the boat belonging to a sailing vessel of any kind. This I find on inquiry, but have hitherto thought it was "cock-boat," called by Shakspeare a "cock" in the well-known passage in 'King Lear' describing the sight from Dover Cliff:—

And yon tall anchoring bark
Diminished to her cock; her cock, a buoy
Almost too small for sight.

J. T. F.

Winterton, Doncaster.

DEATHS OF NEAR KINDRED (7th S. vii. 345; viii. 385, 491).—With reference to the quotation from Crashaw under this head,

To these, whom Death again did wed,
The grave's the second marriage-bed,

may I be allowed to quote the concluding lines of a poem by the late George Lawrence ("Guy Livingston") in our *Rugby Magazine*, circa 1845?—

The marriage bond by worldlings spoken,
Like a tie of silk, too oft is broken
When the empty words have fled;
No force the iron link may break,
No faithlessness the union shake,
Of those whom Death hath wed,—
Though the requiem be their marriage hymn,
And the funeral taper, burning dim,
Lights to their bridal bed.

I think everybody must agree that these are remarkable lines to have been written by a school-boy. George Lawrence later on ran a close second for the Newdigate.

W. D. M.

Junior Carlton Club.

MITTENS OR GLOVES AS FUNERAL DECORATIONS (7th S. viii. 188, 293).—The gloves which were hung up in churches in earlier ages were not in all

cases connected with funerals, although they were indirectly connected with death. In Scott's 'Rokeby,' cant. vi. 21, Bertram Risingham says:—

Edmund, thy years were scarcely mine,
When, challenging the Clans of Tyne
To bring their best my brand to prove,
O'er Hexham's altar hung my glove;
But Tynedale, nor in tower nor town,
Held champion meet to take it down.

Scott has an interesting note on this passage. Of course Risingham's glove would be a steel glove, or gauntlet.

Apropos to a recent discussion in 'N. & Q.' here is another instance of the word *clan* as applied to non-Highland septs.

JONATHAN BOUCHIER.

THE GULF OF LYONS (7th S. viii. 6, 193, 355).—It may, perhaps, be worthy of mention that the "Gulf of Lyon" appears in the map of Europe contained in Harris's 'Voyages and Travels,' 1705, but that in Speed's 'Map of Europe' (1626) that part of the Mediterranean has no special name. A foot-note in Edward Wright's 'Observations' on France, Italy, &c., states that

"Mr. Dacier, in his Annot. to Horace, Epist. 15, says, the ancient arms of Marseilles, as those of Velia, which cities were both built by the Phocians in the time of Servius Tullius (Justin says, Tarquin) were a lion; for that a lion was the arms of the Phocians."—Ed. 1764, vol. i. p. 15.

J. F. MANSERGH.

Liverpool.

MR. COOPER'S 'HISTORY OF THE ROD' (7th S. viii. 465).—May I draw A SCPTIC's attention to the following quotation from the *Pall Mall Gazette* of December 14, 1889?—

"General Trepoff, at whom Vera Sassulitch shot because he had flogged a woman in prison, was a notable man. He ought to have been punished by the Tsar, whom he served with an excess of zeal which endangered the throne; and it was not until Alexander II. failed in his duty that Vera Sassulitch shot him. A Petersburg jury found that she had done right well, and I agree with the jurors. I have often wished to meet Vera, whose pistol-shot rang like a bugle-note across Europe, but hitherto I have failed in finding her."

And also to *Truth* of November 21, 1889, in which there is a very severe article on "The Girl Flogger" of Clifton. HENRY GERALD HOPE.

Freegrove Road, N.

PORTRAIT OF BURNS (7th S. viii. 247, 416, 421, 481).—The great historical painting, entitled 'Burns in Edinburgh, 1787, reading his Poems before Jane, Duchess of Gordon, and other Celebrities,' by Hardie, A.R.S.A., is now exhibiting in Manchester (January, 1890). The following particulars, from the *Manchester City News* of November 23, 1889, may be of interest:—

"Robert Burns in Edinburgh.

"Messrs. Grundy & Smith have on view at their gallery in Exchange Street, Manchester, an oil painting

by Mr. C. M. Hardie, an Associate of the Royal Scottish Academy, of Burns in Edinburgh, on his visit there in 1787. As a portrait-picture it is one of great and exceptional attraction. Few things are so difficult as canvases of the kind, and we remember only three or four that give pleasure and satisfaction. Mr. Hardie's may fairly claim a place amongst the number. Burns is represented as in the act of reciting one of his poems in the presence of the Duchess of Gordon and the distinguished company whom she has invited to meet him, including amongst the number Lord Monboddo, Prof. Dugald Stuart, Dr. Blacklock, Alexander Nasmyth (the artist and painter of the best portrait of Burns), Dr. Adam Ferguson, Henry Mackenzie (author of 'The Man of Feeling'), the Rev. Dr. Blair, Henry Erskine, the judge, and Burns's special friend, the Earl of Glencairn, to whom, when he died, in 1791, the poet addressed his well-known lines:—

The bridegroom may forget the bride
Was made his wedded wife yestreen;
The monarch may forget the crown
That on his head an hour has been;
The mother may forget the child
That sweetly smiles upon her knee;
But I'll remember thee, Glencairn,
And a' that thou hast done for me.

The grouping is excellent, and fulfils with great success the intention of such a picture—that of showing the several individuals distinctly—whilst at the same time the gathering, as depicted, is natural and picturesque. The exhibition at Messrs. Grundy & Smith's is rendered additionally attractive by the descriptive powers of the cicerone, Mr. G. C. Downie, a perverid Scotsman, and evidently a devoted hero-worshipper of Burns, who reels off passages from his poems with amazing facility and enthusiasm, and whose account of the incidents connected with the picture furnish forth—especially to Scotchmen and lovers of Burns—a fifteen or twenty minutes of delightful intellectual recreation."

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

BURIAL ON THE NORTH SIDE OF THE CHURCH (7th S. viii. 204, 276, 335, 496).—Does not the feeling against this arise from the idea that the sun does not shine upon the north side—that being, accordingly, a cold, dark, dismal region? In the Roman Mass the Gospel is read, or sung, towards the north, the meaning being, no doubt, that the light of the Gospel is "illuminare his qui in tenebris, et in umbrâ mortis sedent." The Song of Zacharias, in which these words occur, is recited or chanted at the grave in the case of the funeral of a Roman Catholic.

GEORGE ANGUS.

St. Andrews, N.B.

Objection to bury on the north side of the church is doubtless connected with the idea that the north is the side of darkness. I notice in so-called ritualistic churches that the procession never passes up or down the north aisle, and have read somewhere that the reason is as above.

GREVILLE WALPOLE, LL.D.

30, Lavender Sweep, S.W.

The following extract from Major Conder's last work ('Palestine,' p. 91) is interesting in connection

with this subject. Recording his researches in Galilee, the author writes:—

"The synagogues are long buildings, divided into walks by rows of pillars, and having generally the entrance doors on the south; perhaps because, as we learn from Rabbinical writers, the north side was considered unlucky."

A. J. P.

STANZAS ON THE BEAUTIFUL MISS LEPEL, AFTERWARDS LADY HERVEY (7th S. viii. 488).—If S—K alludes to the verses said to be the joint composition of the Earls of Chesterfield and Bath, all of which end with "Lepell," and several of them with "dear Molly Lepell," he will find a portion of them in Crisp's 'Richmond and its Inhabitants' (1866), pp. 417, 418.

G. F. R. B.

These stanzas are printed in the 'New Foundling Hospital for Wit,' London, 1786, 12mo., vol. vi. pp. 224–228, with the heading, 'A Ballad by the Earls of Chesterfield and Bath.' (See Swift's 'Works,' vol. xviii. p. 324.) I have not found them in any other of the collections of fugitive poetry printed towards the close of the last century. They seem to be an imitation of 'Molly Mogg.' They are also printed, I think, in the 'Memoirs of Lord Hervey,' edited by the late J. W. Croker some fifty odd years ago.

W. E. BUCKLEY.

HARES NOT EATEN BY GAULS AND CELTS (7th S. viii. 449).—Caesar does not exactly say that hares were not eaten by the Gauls and Celts. In the twelfth chapter of the fifth book of his 'De Bello Gallico,' on his first coming to the island of Great Britain, after comparing Britain to Gaul, "Hominum est infinita multitudo creberrimaeque aedificia, fere Gallicis consimilia.....Materia cujusque generis, ut in Gallia, est," he adds, speaking of the Britons only, "Leporem et gallinam et anserem gustare fas non putant; haec tamen alunt animi voluptatisque causa." DNARGEL.

Paris.

Caesar, speaking of the Britons, says, "They think it unlawful to eat the hare and the hen and the goose; they keep these [haec] for recreation and pleasure." The passage is in 'Bell. Gall.,' bk. v. ch. xii.

O. W. TANCOCK.

HILDEBRAND HORDEN (7th S. viii. 507).—He was the eldest son of the Rev. John Horden (died 1690), of Trinity College, Cambridge, B.A. 1661, M.A. 1665, B.D. 1682, Rector of St. Michael Queenhithe, London, and Vicar of Isleworth, Middlesex, by Anne, daughter of Thomas Morice, Esq., M.P. for Haslemere, co. Surrey. DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

ITALIAN VENGEANCE (7th S. viii. 509).—I do not know anything about Mr. Willis Bund, who is quoted by Mr. JAMES HOOPER as an authority

upon Sir Thos. Browne's 'Religio Medici,' but he certainly did not originate the explanation of the sentence, "I cannot believe the story of the Italian," as given at the above reference. That appears in the fourth edition of 'Religio Medici' (12mo., 1656, p. 283), among the annotations which, as stated on the title-page, were "never before published," and is as follows:—

"It is reported that a certain Italian having met with one that had highly provoked him, put a Ponyard to his breast, and unless he would blaspheme God, told him he would kill him, which the other doing to save his life, the Italian presently kill'd him, to the intent he might be damned, having no time of repentance."

This note, it will be observed, places a construction upon the story differing from that which Mr. HOOPER gives, upon the authority named. There is no mention here of a "stranger"—on the contrary, we are led to believe that the injury had been nursed by the "Italian," who, meeting by chance with his foe, wreaked upon him the vengeance which had probably been devised beforehand in view of such a contingency. I have some dim recollection of having seen this narrative used as an illustration in a sermon by an Elizabethan divine, but the reference has escaped me, and I have failed to find it in Montaigne.

ALFRED WALLIS.

The extract from Sir Thomas Browne's 'Religio Medici' given by Mr. HOOPER is not commented on by his editor Simon Wilkin. I find, however, a further reference to "the Italian" in ch. xix. sec. iii. of the seventh book of 'Pseudodoxia Epidemica,' viz.:—

"I am heartily sorry, and wish it were not true, what to the dishonour of Christianity is affirmed of the Italian; who, after he had inveigled his enemy to disclaim his faith for the redemption of his life, did presently poinard him to prevent repentance, and assure his eternal death."

Wilkin is equally silent here as in the former instance, but this second extract, so far as it goes, elucidates the former. Perhaps some of your more learned correspondents will furnish further particulars. FRANCIS W. JACKSON.

Ebberston Vicarage, York.

Inquiry is made for the story of the Italian's vengeance to which Sir T. Browne refers. The authority is given in Dr. Greenhill's excellent notes, p. 285, Lond., 1881, as Bodinus, 'De Republica,' vol. vi. p. 608, B. Paris, 1586.

ED. MARSHALL.

ON THE PRACTICE OF THE COUVALE (7th S. viii. 442; ix. 9).—This subject is curious, but is by no means pleasant, except from a comic point of view; and I should not care to approach it but for the fact that no one has yet given first-hand evidence in 'N. & Q.' as to the presence of milk in the male mammary. I can give such evidence, and therefore I do give it.

The case was this. The village where I spent most of my childhood is traversed by a high road, along which I was sometimes sent for a walk, with the nurse who had charge of me. One of the stone-breakers on the road was a tall, muscular, elderly man—at least, he seemed elderly to me, a child of eight or ten years old. He affected to be fond of children; and knowing very well who I was, having also possibly a masculine regard for my pretty nurse, he would often speak to me or to her in passing. One day, as we passed him, he said to me, "Look here, young master; I'll show ye summat 'at ye never seed afore." With that, he bared his chest, and pressed his right nipple between two of his fingers. Immediately a thin stream of mother's milk issued from the nipple, and ran down his naked bosom. The horror and disgust with which I saw that white and feminine fluid stream over the big man's hairy breast was so great that I fled from him at once, and never could bear to speak to him again. And the remembrance of his act is as vivid in me now as if the thing had happened yesterday.

Let me take this opportunity of adding my testimony to that of others as to the excellence of Mr. Bourdillon's translation of 'Aucassin and Nicolette,' and the value of his full and comprehensive notes.

A. J. M.

[Further discussion is not invited.]

LEGS OF ACTON BURNELL (7th S. viii. 349).—A full pedigree of Lee of Langley, &c., is to be found in the 'Visitation of Shropshire, 1623,' the second volume of the Harleian Society for this year.

There is no notice of Traynel, or Tyrell, in the index of this book. B. FLORENCE SCARLETT.

DR. KUPER (7th S. viii. 368, 415, 493).—There seems to be some confusion about Dr. Kuper's sons. It was his son William, whom I knew very well during his long residence here, that married Mary Drifill (not "Driffild"), of Thealby. He died in Germany, some time about 1870-3, and was buried in Nunhead Cemetery. It is true that Henry George Kuper died at Baltimore. I understand that his house took fire, and that he was suffocated in it. The widow of Mr. William Kuper, not long after his death, married Mr. M. W. Clarke, of Hull, who died a few years ago. J. T. F.

Dr. Kuper was second chaplain of the German Lutheran Royal Chapel, St. James's, from 1802, and on the death of the Rev. Christian H. Giesse, in 1819, the Prince Regent appointed him sole chaplain.

DANIEL HIPWELL.

EVE, A MAN'S CHRISTIAN NAME (7th S. viii. 464).—I observe that the example given under the date 1582-3, occurs not in a parish register, but only as the name of a legatee in a will. It is,

name, but merely a colloquial form of Evan, as "Steve" is of Stephen. JOHN W. BONE.

CATHEDRAL (7th S. ix. 7).—This word is used as a substantive at least once by Harrison in Holinshed (1577). Evidently this use of it was unusual at the time, for Harrison generally has the term "cathedral churches," and his first introduction of the word *cathedral* by itself is on this wise:

"These churches are called cathedral because the bishops dwell or lie near unto the same, as bound to keep continual residence within their jurisdictions for the better oversight and governance of the same, the word being derived a *cathedra*—that is to say, a chair or seat where he resteth, and for the most part abideth."

Immediately afterwards, however, he says: "But as the number of churches increased, so the repair of the faithful unto the cathedrals did diminish." For convenience sake I quote from Mr. Lothrop Withington's 'Elizabethan England,' pp. 64-5.

C. C. B.

LETTERS OF NATURALIZATION (7th S. viii. 67, 177).—In Le Neve's 'Knights,' Harleian Society volume for 1873, p. 348, is an account of the family of May. Thomas May had a younger son, William, who married Isabell Ballero, a Portuguese lady, and their three sons were naturalized in England 34 Hen. VIII. I suppose William, styled "of Portugal," had been naturalized in that country previously.

Y. S. M.

LEQUARRÉ CHAPEL, LITTLE DEAN STREET, SOHO (7th S. viii. 487).—I can partly answer my own query. It was the French Protestant Chapel. The service performed was that of the English Church translated into the French tongue. The registers at Somerset House date from 1690 to 1763. An account of this chapel will be found in J. S. Burn's 'History of Foreign Protestant Refugees settled in England,' 1846, p. 145.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SPENSERIAN COMMENTARY (7th S. viii. 186, 478).—Doubtless C. E. D. is aware of the possible ambiguity in the lines quoted by him from book iv. of the 'Faerie Queene.' By connecting "the which" with the glancing spoken of in the previous line, and referring the second "it" to "back," we get a meaning which is unmistakable and quite consistent with the grammar. This would exactly coincide with a suggestion made to me by a leading contributor to 'N. & Q.' as to clearing up the difficulty in the first book, this being to regard "glancing" as the subject of "blest," understanding before it some such word as would be equivalent to our modern "its." However, passing beyond the utterly inadequate and hesitating annotation of the Clarendon Press, Upton in a very few words throws a flood of light upon the meaning. From this it would appear that

may after all take the grammar and construction as they stand expressed in the usual printing, and by the assistance of a little imagination and a little periphrasis arrive at the sense rather by what the poet meant to say than by what he says. From the simplicity and limitations of the acts described there is no room for error or dispute as to the ultimate meaning intended—the divergence being restricted to the grammar by which we reach the result. This latter would seem, then, to be an instance of complete logical inversion, and to be decided by the use of the word "bless" (= brandish, originally), which appears to indicate that we must connect it with the sword. Grammatically the poet speaks of a combatant's sword "blessing" (here = saving or guarding) his opponent. Upton says we must understand him to mean that the latter's own shield saved him. This treatment of the difficulty is simplicity itself, and final, and interesting. It more than puzzles me to know why the Clarendon Press editor did not so deal with the matter. As a student I must say I heartily wish he had. It would further be especially interesting if any reader could instance a passage where this peculiar usage occurs without the ambiguity inherent in the two places under notice.

C. J. FLETCHER.

7 ROBERT BURTON (7th S. vi. 443, 517; 7th S. vii. 53, 178; ix. 2).—MR. SHILLETO taxes me with "inadvertence" in following MR. PEACOCK, and saying that the fifth and sixth editions of 'The Anatomy of Melancholy' are "perfect." I did not use the word; but if I had erred in following one so learned and so accurate as MR. PEACOCK I should have erred in very good company. I agreed with him in thinking the fifth and sixth editions to be better than any others, but I ended my note by pointing out that the sixth was printed from a copy committed by the author, with his last corrections, to Henry Cripps, and might, consequently, be regarded as the best edition of all.

The date 1651 is on the engraved title, and also on the last page of type, along with the booksellers' names. To adopt MR. SHILLETO's suggestion, and distinguish the sixth edition as the edition of 1651/2 would, therefore, be a complete mistake. On the engraved title it is called the "sixt" (*sic*), but a faint trace of *h* may be seen after *t*, probably the remains of the word "fifth." J. DIXON.

SIR JOHN HAWKWOOD (7th S. viii. 487; ix. 10).—Vol. vi. of Nichol's 'Topographica Bibl. Britannica' gives some interesting particulars of Sir John Hawkwood, with a portrait and engraving of his seal: a hawk, with his war-cry, "God advance!" I have not had the opportunity of seeing either the new life of this Captain of Free Lances nor the pedigree in the 'Chesters of Chicheley,' and should be glad to know if the latter also mentions the marriage of Beatrice, daughter and heir of Sir John Hawkwood (qy. whether the captain or his

son?), to John Shelley, M.P. for Rye and Sandwich, from which alliance the present two families of Shelley (barts.) quarter the arms of Hawkwood.

B. FLORENCE SCARLETT.

THE COCKPIT, WHITEHALL (7th S. ix. 7).—Contemporary evidence of the existence of this building at a much later date than 1691, and of its use as the meeting-place or office of the Privy Council, can easily be found. At the Cockpit Harley was stabbed by Guiscard when attending a Council meeting there in March, 1711. (See 'Wentworth Papers,' pp. 185-187.) In the report on Lord Dartmouth's family papers by the Historical MSS. Commission, pp. 311-314, are printed some minutes of Privy Council, dated at the Cockpit, November 18-23, 1712, on the dual between the Duke of Hamilton and Lord Mohun, and there is a letter in the same collection from J. Craggs, from the Cockpit, January 9th, 1720-1. Some letters of Horatio Walpole, noticed in the report on Lord Townshend's papers by the same Commission, were written at the Cockpit as late as 1748 and 1752 (pp. 367, 375). J. J. C.

Timbs, in his 'Romance of London,' says that "the Whitehall Cockpit, after the fire in 1697, was altered into the Privy Council Office," thus pointing to the fact that they were then one and the same building; and he further says that "the Cockpit retained its original name long after the change in its uses," though when it ceased to be used for its original purpose he does not put upon record. Cunningham says, "The Treasury minutes, circa 1780, are headed 'Cockpit,'" and the 'Picture of London,' edition 1806 and 1810, refers to the Council Chamber as "commonly called the Cockpit," and Cunningham further points out that "we remember to have read at the foot of a printed proclamation at Whitehall, 'Given at the Cockpit,' &c. Hatton, in 1708, describes the Treasury Office, kept at the Cockpit, "where the Lord High Treasurer sits to receive petitions and give orders, warrants, &c." The Cockpit itself occupied nearly the site of the present Board of Trade Office, and it existed all in the present century. The speech of the sovereign, delivered at the opening of Parliament, was read "at the Cockpit" on the day previous to being publicly read, and when this was done away with considerable discontent was aroused. Timbs says the phrase "Given at the Cockpit at Westminster" was in use within his recollection.

W. E. HARLAND OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

Profs. Fleming and Tibbins, in their 'Royal Dictionary, English and French,' explain the word thus: "Cock-pit (the Privy Council room at Westminster; so called because built on the cock-pit of Whitehall Palace)." D'ARNOZ.

Paris.

BLUNDERS OF AUTHORS (7th S. vii. 288, 392).—It is, perhaps, an ungrateful task, but it is certainly an interminable one, to bring these errors to light. Here is a curious example, occurring in 'The Chaplain of the Fleet,' a capital book, as I think, by Mr. W. Besant, who says of Dr. Shovel that, "when he sang, the words were such as might have been heard in any gentlewoman's parlour, and the music was Arne's, Bull's, Lilly's, or Carey's" (1888 edit., p. 76). Now, Arne we know, and Carey we know; but who are Bull and Lilly? Does the author mean to imply that any songs of Dr. John Bull, who died in 1628, were sung at convivial meetings (in the Fleet!) in the latter half of the eighteenth century? The myth, according to which Dr. Bull composed the "loyal song," called 'God save the King,' was not then yet invented; nor were any of his veritable compositions either fashionable or suitable to such symposia. Then, again, pray who is Lilly? "Euphues" wrote no music. Was our author dreaming of Lully? His airs were scarcely more likely than those of Dr. Bull to proceed from the lips of Dr. Shovel. I fear that Mr. Besant does not see these pages; otherwise, we might hope for an authoritative answer. JULIAN MARSHALL.

EARLY CHURCH IN DOVER (7th S. viii. 328, 389, 492).—If your correspondent C. C. B. had read my note a little more carefully he would have seen that my scepticism related not to the "existence of a thorn at Glastonbury which flowers at Christmas"—a fact which is, I believe, well known (nor is there anything very remarkable in it, as every botanist knows)—but to the legend about St. Joseph and his walking-stick, which is a very different matter. But the story of the memorial stone with which Mr. METFORD favours us (7th S. viii. 506) is indeed marvellous. In common with most people who have read the account given in the New Testament, I have hitherto been under the impression that Joseph of Arimathea was still in Jerusalem for at least some short time after the Crucifixion, and unless the commonly received chronology is greatly at fault, I do not quite see how the good man can have been at Glastonbury in the year 31. Perhaps Mr. METFORD will oblige us with his authority for this "locally traditional date of the landing of the saint."

FRED. NORGATE.

ROBERT, EARL OF LINDSEY (7th S. viii. 429).—I have two engravings of the above, wearing a laced sash over his armour. They are evidently from the same painting, though facing opposite ways. The original, according to the signature of the one, which is engraved by Houbraken (Amsterdam, 1742), was painted by C. Johnson, and was at that time in the possession of Charles Bertie, Esq. The other engraving, which is a fine one on steel, is unsigned. C. S. HARRIS.

BUT AND BEN (7th S. viii. 425, 515).—Mr. NEVILL apparently has failed to notice that in Scotland at the present time a two-ended cottage is called a "but-and-ben." About that there cannot be any doubt whatever; the fact needs neither literary nor antiquarian confirmation, nor does it call for speculation or argument. The "but-the-hoose" is the end occupied by the family in common, where the cooking is done, the meals eaten, and the general work of the house transacted; while the "ben-the-hoose" is the more sacred apartment, reserved for special purposes, such as the reception of the parish minister or other important visitor, and containing better furniture and pictures than the other room. The kitchen is likewise the sleeping-room for the majority of the family; but where the numbers are considerable, additional accommodation is found "ben the hoose." Of course there are still in Scotland occasional cottages with one room and a pantry, but these in country places are becoming rare, and at any rate they are beside the present question.

THOMAS BAYNE.

Helensburgh, N.B.

MR. NEVILL's idea that "the terms 'but and ben' would.....be applied to the improved cottage that had a sleeping room over," can hardly be correct. The term belongs to Scotland, where labourers' cottages are, and ever have been, almost always without an upper story. From conversations with our late philologist and poet, the Rev. W. Barnes, I think that "but and ben"=without and within=outer and inner room. This agrees with the relative position of the two rooms.

H. J. MOULE.

Dorchester.

I confess MR. THOMAS BAYNE's note seemed to me to be in all respects to the point. "But and ben," so far as Scotland is concerned, I am convinced, never referred to a room downstairs and one upstairs. In 'The Tea-Table Miscellany,' fourteenth edition, 1767, 'Todlen butt and Todlen ben,' the song is marked as an old one, and the "Todlen butt and ben" could hardly refer to up and down stairs. Dean Ramsay gives, in his 'Reminiscences,' the toast "A cosy but and a canty ben." Assuredly no Scotchman, old or young, lettered or unlettered in his native lore, could for a moment understand this to mean a room upstairs and one downstairs. In Ogilvie's supplement "But" is given as the outer apartment of a house consisting of two apartments; "Ben," the inner, that is, the apartment which was kept as the better of the two. I am sure, old houses of the class with simply a "but and ben"—i.e., a room on each side of the entrance—are far from being extinct in Scotland. In 'Reliques,' "But o' house," is described as that part of the house into which you first enter: "Ben o' house."

as the inner room, or more retired part. Cottagers often desired their landlords to build them a "but and ben," most certainly not meaning one or more rooms up a stair. 'Reliques' also states that "But," or "butt," is from the Dutch *Buyten*, Lat. *extra, præter, præterquam*, which is compounded of the preposition *by* or *de*, and of *uyt*, the same as *out* in English.

ALFRED CHAS. JONAS.

CORONATION (7th S. viii. 488).—MR. COOPER writes to inquire why "the present Emperor of Germany" has not been crowned. Permit me to point out that, so far as the correct pages of 'N. & Q.' are concerned, there is no such person. The grandfather of the present King of Prussia was crowned as "Deutscher Kaiser," and nothing else. The error is a surprisingly common one—Mr. Baring-Gould, for example, in two of his books on Germany takes no notice of the correct form, German Emperor. Prof. Bryce, in his 'Holy Roman Empire,' 1880, p. 441, when remarking that the idea of an emperor of a district, be it great or small, was wholly repugnant to mediæval doctrine, which could imagine one emperor only, lord of all Christians, just as it could recognize only one Pope, continues: "It is, perhaps, some lingering respect for this feeling that has caused the official style of the present sovereign to be 'German Emperor,' that is, 'Emperor in Germany,' instead of 'Emperor of Germany.'" But one may think the reason lies a little deeper. The sovereigns of Germany in 1870 in recognizing a head did not necessarily mean that that head was to supersede them as titular ruler of Germany. Bavaria, for example, is almost wholly independent of the federation with Prussia. No doubt most of the states have found that in nineteen years the German Emperor has become very much more the "Emperor of Germany" than they ever intended. The Emperor Frederick, with his usual wisdom and tact, took a title which could give least offence. No one could mistake the title Kaiser Frederick III. as meaning anything but Frederick III. of Prussia, German Emperor. The present king, by taking the name of his grandfather, who happened to be the first William of Prussia (although his own name is Frederick William, which was his father's), became both the second William, King of Prussia, and the second William, "Deutscher Kaiser," and I think I am not mistaken in believing that the style given by MR. COOPER is the more acceptable to a sovereign ambitious of a new imperial line and to his courtiers. There is no doubt, however, that it is historically incorrect, and that it may be highly offensive to the sovereigns of Southern Germany.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

It may not be out of place to mention that at the coronation of Henry III. at Gloucester, Octo-

ber 28, 1216, a plain circle was used at the ceremony, the crown having been lost in the Wash, with the jewels and baggage of King John!

HENRY GERALD HOPE.

6, Freegrove Road, N.

"BLACK-LETTER LAWYER" (7th S. viii. 468).—This term is used in the legal profession to indicate a lawyer who derives his knowledge from the year books and the old reports, such as *Moon, Rolle, Jenkins, &c.* These volumes are printed in black letter, as are also the abridgments of the law by Fitzherbert, Brooke, and others. The language is usually the Norman-French. The legal Dryasdust, or black-letter lawyer, was supposed to look with contempt on modern treatises and reports. His well of knowledge was the common law, pure and undefiled by modern legislation. A type of the black-letter lawyer was Serjeant Hill. The story goes that on the morning of the day appointed for his wedding, the serjeant went down to his chambers as usual, and, becoming immersed in a case, forgot his appointment at the church. The bride waited so long that it was feared the canonical hour would elapse before his arrival. A messenger was dispatched to require his immediate attendance. He obeyed the summons, and, having become a husband, returned again to his business. About dinner-time his clerk, suspecting that he had forgotten the proceedings of the morning, ventured to recall them to his recollection; fortunately, the serjeant had, at that moment, discovered the case for which he had been hunting, and he returned home to spend the evening in a gayer circle (Woolrych's 'Serjeants,' ii. 637). The black-letter lawyer I should define, therefore, as a man who chose his authorities from, and went by preference to, the old black-letter books. Few, if any, such lawyers are now in existence.

J. E. LATTON PICKERING.

Inner Temple Library.

A black-letter lawyer is simply one who is learned in the old reports and statutes of the period when printing was in black letter; but these authorities are more useful in real property and equity than in any other branches of the law, the term is generally applied to learned conveying barristers. This ancient learning is now becoming rapidly valueless, or rather of only antiquarian value.

B. WHITEHEAD, B.A.

9, Stone Buildings, Lincoln's Inn.

TITLE OF BOOK WANTED (7th S. ix. 7).—The book inquired for at this reference is 'Mountaineering in the Sierra Nevada,' by Clar King. An excellent book it is; and the alluded to is not only amusing, but has a great interest also, for it shows a family who are evidently of English blood, living for some generations under quite new influences, and almost unaffected thereby. Susan, the heroine, is a fine, large,

innocent, ignorant lass, who helps her father to mind his two thousand swine; who rides astride as well as a man could; who has big feet, one of which she uses as a screen against the tent fire—just as those fabled Africans slept under the shadow of their one huge foot. "That man as gits Susan," said her father to Mr. King, "gits half the hogs"; and the young American might have done worse than take the hint, especially as Susan herself was willing.

A. J. M.

AUTHORS OF QUOTATIONS WANTED (7th S. viii. 369).—

"Experience is the best of schoolmasters," &c.—A proverb in every tongue, since fools were. Ray says, 'Experientia stultorum magistra. Wise men learn by others' harms, fools by their own.' The Spaniards say, 'La experiencia es madre de la ciencia.' Perhaps this universal saying carries the finest point in the French (as usual): "L'expérience tient une école dont les leçons coûtent cher; mais c'est la seule où les imbéciles puissent s'instruire" (Erckmann, 'Les Deux Frères,' édition Hetzel, p. 67). This form of it appears to be a version from Franklin's 'Moral Miscellanies.'

T. B. WILMSHURST.

(7th S. ix. 9.)

Nor gods, nor men, &c.

The proper reading of this is—
Not heaven itself upon the past has power,
But what has been, has been, and I have had my hour.
Dryden's 'Imitation of Horace,' book i. Ode 29.

J. J. C.

[Other replies to the same effect are acknowledged.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Henry Irving Shakespeare. Vol. VII. (Blackie & Son.)

MELANCHOLY interest attends the appearance of this seventh volume of the 'Henry Irving Shakespeare,' inasmuch as while it was appearing the brain and hand that had directed the main labour were lying cold in death. The loss of Frank Marshall is a calamity in regard to the book, as in other respects. Fortunately, however, he had been able to project in advance a portion of his energy, to inform others with his system, and the work will retain its distinctive features and its value. So conscientious, meanwhile, has Mr. Irving been in preparing the plays for the stage, that he has not exempted from the necessary abridgments and erasures 'Titus Andronicus,' small as is the chance of that sanguinary production finding its way on to the stage. In the compression of the text, the suggestions for omissions, and so forth, what is most special and most characteristic in the edition—what supplies, indeed, its *raison d'être*—is found. This feature it will, of course, retain to the end, and this will serve to recommend it to a generation that knows the value of Mr. Irving's instinct in dealing with a play of Shakespeare. Among those, meanwhile, who have taken up Mr. Marshall's work are his old friends Mr. A. Wilson Verity and Mr. Arthur Symonds. Mr. H. A. Evans has superintended the editorial work on 'Timon of Athens' and 'Cymbeline,' while Dr. Richard Garnett has supplied an admirable introduction to 'The Tempest.' The notes have their old value, and the special characteristics of the edition are retained. The words only occur-

ring in a play are printed in an appendix, a feature of singular value to the commentator, and the map of the action is retained. For the spirited illustrations to 'The Tempest' Mr. Gordon Browne is responsible. Mr. Maynard Brown, Mr. Margetson, and Mr. Dodd supply the designs to the four other plays.

Old Country Life. By S. Baring-Gould, M.A. (Methuen & Co.)

A PRAISER of past times so earnest, so convinced, and at the same time so genial as Mr. Baring-Gould has rarely appeared. He is one, indeed, to shut his eyes to modern disfigurements, and to pipe as "if the world would never grow old." Ourselves somewhat of Mr. Gould's way of thinking, we dare scarcely go all the way with him in his sacrifice of the present to the past. Perhaps because many lustres have passed since we dwelt in a hunting shire, we are not "cock-sure" as to the hunting parson, and we venture to doubt whether, with judicious kindness, servants may not even now be found as loyal and exemplary as were often seen in past days. Leaving, however, on one side matters on which a divided opinion may be held, we turn to Mr. Gould's book and give it unmixed eulogy. It has a delightful breeziness, homeliness, and truth. It is radically, aggressively, and delightfully Jingo. In his heart our author loves England better than anywhere else, and he can give reason for the faith that is within him. The houses at Launceston are not so picturesque as those at Lisieux, Ipswich may not compare with Angers, nor Bridgenorth with Avignon. Granted. There is, however, a sort of beauty all our own, and this is what Mr. Baring-Gould sees, and to which he opens our eyes. How pleasantly, too, is his antiquarian knowledge conveyed, and how agreeable a thing is it to travel and learn under his guidance! His illustrators have caught his spirit, and the book is a delight. The picture of 'The Hunt Passing' is a thing of which never to tire.

Collected Writings of De Quincey. By David Masson. Vol. III. (Edinburgh, A. & C. Black.)

IN the third volume of the enlarged collection of De Quincey those autographic papers which contain the 'London Reminiscences' are for the first time brought into connexion with the immortal 'Confessions of an English Opium-Eater.' An interesting editorial note gives much valuable information as to the first appearance of the 'Opium-Eater,' and as to the reasons why in the present edition the much enlarged form is inserted. Portraits of De Quincey's father, mother, and uncle are given.

Carrow Abbey, otherwise Carrow Priory, in the County of Norfolk. By Walter Rye. (Norwich, Goose.)

VERY little has hitherto been known of the history of this Benedictine nunnery. We are, therefore, grateful to Mr. Rye for collecting so many interesting details. Of course the work is by no means perfect. In the present state of things how is it possible that it can be! Very much is, however, here gathered together, and the style of the book makes it pleasant reading. Who was the founder of the house is not certainly known. It was in existence in the reign of King Stephen.

The life of a Benedictine nun was one of seclusion, and therefore it is not to be expected that the nuns of Carrow should figure in history. What little we do know is mostly derived from legal documents or mere incidental notices. In 1514 Richard Nykke, Bishop of Norwich, held a visitation of this house, the details of which have been preserved, and are given at length by Mr. Rye. Nothing of a disgraceful nature was discovered. The house seems to have been orderly; but some of the injunctions are amusing. The house did not

possess a clock, and the prioress was ordered to get one and keep it in order. One wonders how the times for the religious services and for meals were known without one. A sun-dial no doubt these ladies would have, on the south side of their buildings, but it would be of no service at night or in cloudy weather.

Mr. Rye has given full lists of the prioresses and other official persons so far as they can be recovered. We are thankful for this, for several reasons. Those interested in the history of names, whether hereditary or baptismal, will find these catalogues most useful.

We do not agree with the author that the surname Colman indicates that the first person who bore it was a charcoal burner. We believe it to be an Anglo-Saxon personal name become hereditary. St. Colman was the third Bishop of Lindisfarne.

The engravings are all wood. Those of heraldic shields are especially interesting. Mr. Rye has moreover remembered, what so many forget, that an index is a needful part of almost every book which is intended for instruction.

The Ancient Laws of Wales. Viewed especially in regard to the light they throw upon the Origin of some English Institutions. By the late Hubert Lewis, B.A. Edited by J. E. Lloyd, M.A. (Stock.)

THE manuscript of this posthumous work was almost ready for the press when Mr. Lewis died in March 1884, so that the editor's duties have not been of a very onerous kind. The book is divided into two parts, the first dealing with the Welsh legal and social system, the second with the British element in English institutions; the intention of the author being to trace in the local institutions of mediæval and modern England vestiges of a state of society similar to that described in the Welsh laws. The edition of 'The Ancient Laws and Institutes of Wales,' published under the direction of the Commissioners of the Public Records in 1841, forms the basis of Mr. Lewis's work. Consequently not only the laws of Hywel, but a number of other compilations throwing light upon Welsh local antiquities have been laid under contribution by the author. The book cannot be called light reading, and appeals to a limited though increasing class of readers. By legal students and those interested in the origin and progress of our ancient institutions it should be attentively read.

Gerald the Welshman. By Henry Owen, B.C.L. (Whitting & Co.)

MR. OWEN has expanded into a volume a lecture on Giraldu Cambrensis which he gave last year before the Society of Cymmrodorion on Nos-wyl Dewi Sant. A brief but satisfactory memoir of this most combative of ecclesiastics is followed by an analysis of his numerous works. In this Mr. Owen treats of some of the curious questions debated by Giraldu, more suited, it might be thought, to a preliminary discussion on the 'Decameron' than to the writings of a professor of theology.

DOD'S *Peerage, Baronetage, and Knighthood of Great Britain and Ireland* for 1890 (Whittaker & Co.) reaches its jubilee. In the mere fact of its prolonged existence full testimony to its merits is supplied. Handy in shape, fitted to most shelves, and full and accurate in information, it is in its line a model, and to ninety-nine hundredths of England it is, with its list of every personage belonging to the titled classes, quite ideal. A new feature of exceptional interest is added by the insertion in part i. of such of the prominent extinct and dormant titles as are represented by individuals now living, and mentioned elsewhere in the work. Other improvements have been effected in what has long ranked as a standard and an indispensable book.

MR. NIMMO, a portion of whose special mission it is to introduce to the English public the artistic triumphs of France, publishes the prospectus of a new work entitled 'Costumes of the Modern Stage.' Two numbers of this are to appear per month, each number including four designs of the costumes worn in a Parisian play, carefully depicted by MM. Steinlen, Mesples, &c., and coloured by hand. The literary portion of the work is directed by M. Mobisson, the Secretary of the Direction of the Opéra, Paris. In this description rather than criticism is attempted. The designs to the first two numbers show, meanwhile, Mlle. Marie Magnier and other members of the Vaudeville company in 'Les Respectables' of M. Ambroise Janvier, and Mlle. Jeanné Granier and others in the new *revue* at the Variétés. The plates are admirably coloured.

THE Rev. John Woodward, F.S.A.Scot., promises forthwith, by subscription, 'Ecclesiastical Heraldry, Ancient and Modern.' It will be in two parts, the first dealing with the general use of armorial insignia by and ecclesiastics of the Western Church, the second consisting of an enlargement of the 'Notice of the Arms of the Bishops of Great Britain and Ireland, with Heraldic Notes,' previously published. Applications for this work, as to the value of which readers of 'N. & Q.' need not be informed, are to be made to the Rev. J. Woodward, Montrose, N.B.

A VOLUME containing a reprint of the Market Harborough parish records, from the end of the twelfth century to the year 1530, is being edited by the Rev. J. E. Stocks, M.A., and will be issued shortly, under the sanction of the trustees, by Mr. Elliot Stock.

MR. E. WALFORD'S new 'Windsor Peerage' will be published next week by Messrs. Chatto & Windus, having been delayed for a fortnight in order to include all corrections down to the last day of 1889.

THE Rev. Wm. Graham F. Pigott is printing the parish registers of Abington Pigotts, co. Cambridge. The work will be issued by Mr. Agas H. Gooss, of Norwich, in small quarto.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. KING ("Metheglin").—A beverage made of honey and water fermented by the addition of yeast. Commonly spoken of as mead.

JAMES HOOPER ("Broad Arrow").—See 6th S. ix. 200, 294, 418; x. 139, 238, 334; xi. 509.

CORRIGENDUM.—P. 29, col. 2, l. 19, for "Gyles Irwin," read *Eyles Irwin*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 25, 1890.

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Notes.

ÆSOP.

There is much doubt concerning Æsop and those who have reproduced the fables attributed to him. The date of Babrius is conjectural. The authenticity of Phædrus has been questioned. The collection made by Maximus Planudes is untrustworthy. His life of Æsop is declared to be false. But it is too much to say that no production of Æsop is now extant. It is far more reasonable to say that what appears now under his name is a compilation of fables by himself conjointly with other authors, before and after his age. I believe that we have still amongst us the original fables of Æsop, mixed with many that are spurious. Fables, depending on tradition, are, next to proverbs, the compositions most easily transmitted from generation to generation. And it would be indeed strange if the productions of the most eminent fabulist had sunk into oblivion. It is too much the fashion to try to deprive the great authors who lived long ago of their glory. The fables narrated by Horace and most of those in Phædrus may surely be thought to be Æsop's; and there is one especially pronounced by Aulus Gellius to be his, whilst Aristotle has vouched for one or two. Many others may be doubtful, and a few may be considered to be of mediæval origin. Though a few of the compositions of Lokman may be found

amongst those given to Æsop, the Oriental fables are for the most part quite distinct. The fable of 'The Horse and the Stag' is said to be an invention of the poet Stesichorus, who was a contemporary of Æsop. This fable is related both by Horace and by Phædrus. 'The Belly and the Members' is so well known in history that perhaps the poets preferred not to relate it again. 'The Proud Frog' is told by Horace and by Phædrus. 'The Country Mouse and the City Mouse,' 'The Fox and the Sick Lion,' 'The Mouse and the Weasel,' have been told by Horace, who also tells 'The Mouse and the Weasel' very naturally, if we allow the reading *nitedula* instead of *vulpecula*. It is the mouse that creeps into the hole, and fills itself so with corn that it cannot get out. But Pope, whilst imitating Horace, alters the position of the animals. He makes the weasel creep into the hole and stuff itself with corn, and he makes the mouse the critic of its proceedings. La Fontaine does the same. It is possible that Pope was remembering the French poet instead of examining the Latin poet. He has certainly mistranslated Horace. Allusion is made by Horace to other fables besides those which he narrates at length. In the line "Parturiunt montes nascetur ridiculus mus" there is, of course, reference to 'The Mountains in Labour,' which is in Phædrus. The phrase "nabis sine cortice" may or may not refer to the fable—really by Lokman, but included amongst those of Æsop—where the schoolmaster flings the corks to the boy who has foolishly ventured out of his depth. In the charming ode beginning "Rectius vives, Licini, neque altum," there appear to be reminiscences of the fable concerning 'The Oak and the Reed' and of that concerning Æsop at play, which is narrated by Phædrus; and there may be other resemblances between Horace and Æsop which I do not at present recall. It would be superfluous to enumerate the fables in Phædrus. Most of the best and most renowned fables of Æsop are to be found there. But a few equally celebrated are not there. 'The Young Man and his Cat' has the authority of Babrius, and apparently of no one else. There is a fable by Bidpai concerning a mouse which, like the cat, was changed into a girl, and then reconverted, but in other respects his fable is quite different. The fable of 'The Young Man and the Lion' does not seem to bear great marks of antiquity, and yet it is derived from classical sources. The dream which comes true is quite in harmony with pagan superstition. Horace bears witness to the belief in the truth of morning dreams:—

Vefuit me tali voce Quirinus,
Post mediam noctem visus, quum somnia vera.

But the young man is shut up in a castle, and scratches himself with a nail in a picture; and these incidents look rather modern. La Fontaine has versified the fable, and the note to it refers to

Herodotus and Ælian for the original. But there is nothing about the picture or the castle in Herodotus. There is only the dream, or rather prognostication, which comes true. The story in Herodotus is of Croesus and his son; and Æsop lived at the court of Croesus. The fable of 'The Lion, the Bear, and the Fox' is evidently the same as that to which Chaucer alludes in the 'Knight's Tale.' But different animals, two hounds and a kite, are mentioned by Chaucer. In the 'Reve's Tale' Chaucer seems to allude to another fable of Æsop. This has been told more than once, and with different names, in the Middle Ages; and La Fontaine has given two versions of it. Chaucer, in alluding to the fable, has the lines:—

The grettest clerkes ben not the wisest men,
As whilom to the wolf thus spake the mare.

In the 'Roman de Renard,' Renard, the fox, says to Isengrin, the wolf, after Isengrin has been kicked by the mare, who held out her hoof to him in order that he might read what was written on it: "I understand now that the best clerks are not always the wisest people." The wolf, it may be noticed, had previously been boasting that he had been educated at several universities. Chaucer seems to have transferred the remark of the fox to the mare. But there must be many versions of the story. Tyrwhitt, in a note to Chaucer, gives the tale from another mediæval work. There is but a slight difference in the details. The story that Tyrwhitt quotes is related of a mule. The mule pretends that his name is written upon the bottom of one of his hind feet. The wolf attempting to read it, the mule kicks him on the forehead and kills him. La Fontaine has a fable to the same effect concerning the fox, the wolf, and the horse. The other form of the fable may also be given. In Croxall's 'Æsop' the lion sets up as a physician in order to get beasts more readily into his power. The horse pretends that he has got a thorn in his hind foot. Whilst the lion appears to be examining the foot, the horse kicks and stuns him. La Fontaine's rendering of this form of the fable concerns a horse and a wolf; and a note to this and to the other version says that the original of the fable is one in Æsop concerning an ass and a wolf. It seems well known that some lines by Lord Byron in his 'English Bards and Scotch Reviewers' are an imitation of others by Waller. But perhaps it is not so well known that Waller's lines are a reproduction of Æsop's fable of 'The Eagle and the Archer.' These are the lines:—

That eagle's fate and mine are one,
Which, on the shaft that made him die,
Espied a feather of his own,
Wherewith he went to soar so high.

And this is La Fontaine's rendering of the fable:

Mortellement atteint d'une flèche empennée,
Un oiseau déplorait sa triste destinée
Et disait, en souffrant un surcroît de douleur,
Faut-il contribuer à son propre malheur?

Cruels humains! vous tirez de nos ailes
De quoi faire voler ces machines mortelles!

Marie, a French mediæval poetess, made a collection of Æsopian and other fables. 'The Cock and the Fox,' which Chaucer has manufactured into a Canterbury Tale, is one of these. It has been remarked that no such fable can be found either in the Greek Æsop or in any of the Latin compilations circulated in the dark ages under the name of Æsop. But there is a fable similar to it in L'Estrange's 'Æsop,' called 'A Fox and a Divining Cock'; and there are other fables called 'The Cock and the Fox,' but they are quite different from that of Marie and Chaucer. Marie said that she translated all her fables from the Anglo-Saxon version of Æsop by King Alfred. But that version is no longer extant. One of Marie's fables is that which formed the subject of Prior's poem 'The Ladle,' and is better known by the name of 'The Three Wishes.' We may be sure that this fable, at least, is not Æsop's. A fable by La Fontaine very like it, though not quite the same, is said to be derived from an Eastern source. In the story of Don Rafael in 'Gil Blas' Don Rafael narrates how, when he became a renegade and embraced Mohammedanism, he buried a dead dog in the Mohammedan manner. This action was reported by his companions to the Cadi, who summoned Don Rafael before him to account for his impious action. Don Rafael assured the Cadi that the dog had died a good Mussulman, and had bequeathed a legacy to the Cadi; and the gift was immediately handed over to the legatee. This pleasantry saved the renegade from evil consequences. Without doubt, La Fontaine deliberately appropriated this story. For the same tale, slightly varied, has been told by Poggio; and it is to be found amongst Roger L'Estrange's collection of the fables of Æsop and other authors. Hence we can see what strange additions have been made to the old fables.

E. YARDLEY.

THE ECCLESIASTICAL ANTIQUITIES OF BERKSHIRE.

(Continued from p. 23.)

Want of space in my former communication on this subject precluded me from giving more than the merest outline of the principal features of antiquarian interest still remaining in the forty comparatively "unrestored" churches of Berkshire, the preservation of which in their original state is so desirable. Many, however, deserve to have special attention drawn to their merits, though Mr. John Henry Parker, in his valuable notes on the ecclesiastical architecture of the county, has already particularized most of them.

Of Bucklebury, a good general view is given by a scarce series of aquatints, by Tomkins and Co. of the churches formerly connected with Reading Abbey. Views are also given of Compton

hampstead-Abbots, and Tidmarsh. The fine church of Cumnor possesses a twofold interest, romantic as well as artistic. In the main it affords a good example of the Transition Norman style, and its south chapel was long used as a mortuary by the abbots of Abingdon, two of whose tombs remain; but perhaps the chief object of attraction at Cumnor is the ponderous tomb of Anthony Forster, the supposed accomplice of Varney in the murder of Amy Robsart, although considerable doubt is now thrown on the historical accuracy of the tragedy of 'Kenilworth.'

The monument bears no date, but the death of Forster in 1572 is recorded in the parish register, and fixes approximately the period of its erection, though the flattering nature of the lengthy inscription gives some ground for supposing that it may have been composed in the lifetime of the man it commemorates, a practice not unusual in Elizabethan (and later) times.

A view of Cumnor Church will be found in the *Gentleman's Magazine* for December, 1821.

Several of the details of Fyfield have been engraved in the 'Glossary of Architecture,' amongst them the parclose screen dividing the chapel containing the altar-tomb of Sir John Golafre from the body of the church.

The small village churches at the two Hinkseys (a favourite summer's stroll from Oxford) remain nearly untouched. North Hinksey especially has been a favourite sketching-ground of Ruskin and other lovers of the picturesque, and from the hill between the two hamlets Turner painted his celebrated picture of the university. Shellingford is perhaps the handsomest church in the neighbourhood of Faringdon; it contains some interesting monuments, and though not altogether untouched, retains most of its original Early English work.

Sparsbolt is a noteworthy example of a fine Decorated church, happily quite unmodernized, its somewhat remote position in the Vale of White Horse possibly having contributed to the immunity from restoration which it has enjoyed. Its lofty nave and open timber roof delight the eye on entering as much as the mellow hues of the weather-beaten exterior harmonize with the rural calm of the surrounding landscape. It is much to be hoped that nothing further than necessary repairs to the fabric will be undertaken, and that this pleasing relic of the past will continue to grace a singularly picturesque village for many a long day. Journeying further along the vale, Uffington is reached, and here again a magnificent Early English church has come down to us in all its pristine dignity. Its octagonal central tower is a familiar object to travellers on the Great Western Railway, on the left hand going towards Shrivenham. In the same neighbourhood the fine cross church at Wantage deserves notice. It has been

were penned little has been done in the way of alteration, with the exception of an altogether admirable addition of a bay at the west end of the nave, under the careful supervision of the present vicar.

This is one of the few Berkshire churches which retain at the present day any portion of their former wealth of heraldic glass; in Ashmole's time nearly every parish in the county, and especially those in the vale, possessed some such memorials of former benefactors. At Wantage there still remain in the windows the arms of France and England, and Bouchier impaling Fitz-Warine. Curiously enough, the shields, either designedly or by the ignorance of the artist, are so placed that the right view of them is from the outside of the church, and Ashmole, in copying them from the interior, has made the blazon unintelligible.

Whilst on this subject it should be mentioned that at the sweeping restoration of St. Nicholas's Church in Abingdon, so recently as 1881, a quantity of ancient heraldic glass in the east and other windows, including a shield of the arms of Richard Plantagenet, Duke of York, was wholly removed and sold by the churchwardens. Many similar instances of misplaced zeal could be adduced as having occurred in different parts of the county during the last few years.

In Abingdon, also, a great deal of money has been wasted in tasteless restoration at St. Helen's Church, and a curious crypt or undercroft on the west side of the market-place was entirely destroyed in 1885.

Would that the weighty words of the present Bishop of Salisbury, in his first charge to the clergy of the diocese, might be carried into every corner of England!

"I would venture to urge great care and reverence in preserving those treasures of ancient art, and those historical monuments, whether in wood, stone, metal, glass, or parchment, which have come down to us from our forefathers.....Both clergy and churchwardens must remember that they are in reality stewards, not absolute owners, and that they are stewards of the records of a Christian history as noble as that of any nation on the face of the earth."

He concluded by announcing his intention of forming, as a contribution to this conservatism, a complete inventory of the church plate of the diocese of Salisbury, an example which I am humbly striving to imitate in this single county of Berks. The Royal County has proved so far a rich field for antiquarian labour, and many valuable specimens of the silversmith's art in early times are being brought to light, the Royal Chapel of St. George in Windsor Castle alone possessing upwards of two thousand ounces of silver-gilt sacramental plate, ranging from the reign of Queen Mary to the end of the seventeenth century, most of it of great beauty and interest. Still, with the

beginning to feel for these memorials of the piety of our ancestors, many acts of vandalism are still being daily committed, as, for instance, when two early chalices were offered for sale during the past year by a silversmith at Oxford, one of them Elizabethan, and purchased a short time before in the neighbourhood of Reading.

But for the moment we are concerned rather with the fabrics than with their fittings and furniture; so, leaving to other and more competent hands the rather invidious task of pointing out the errors of judgment which have been committed in the past by injudicious enthusiasts in the matter of church restoration, errors of which, I am grieved to say, this county supplies many glaring examples, I will conclude with the confident hope that incumbents throughout the country will lay to heart the excellent advice tendered by the Bishop of Salisbury, and use their best efforts to preserve all that is worthy of retention in their parish churches, at the same time imploring them to be jealously conservative of the tranquillizing touch of time, which has done so much to give to these ancient buildings their artistic tone, and which, once tampered with, can never be replaced.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

HOPSCOTCH.—Prof. Skeat asserts that the present name of this game is an unmeaning perversion of *Scotch-hoppers*, by which it is designated in 'Poor Robin's Almanack' of 1677. But he is puzzled as to why the hoppers should be Scotch, and conjectures that it may have been a Northern game. I think that a satisfactory explanation of the name may be found in the nature of the game itself. A rectangular figure, nine or ten feet long, with a rounded end, is scored on the ground with a pointed stick or the like, and divided into eight compartments on a certain plan. The game is played with a small piece of broken tile, which the player has to kick before him as he hops in regular order from one compartment to another throughout the figure, taking care that the tile shall be driven clear over the *scotch*, or scored line, by which successive compartments are separated from each other, and over which the player himself has to hop immediately afterwards. Thus *hop-scotch* would be self-descriptive of the game. My own impression is (although I have to look back for three-quarters of a century to the time when I took part in the game) that we understood the word *scotch* in the sense of a score, or line drawn with something sharp in the ground, and I certainly all my life have fully understood the name in the sense above explained. Skeat renders *scotch* to cut with narrow incisions. That the game is mentioned in 1677 under the name of *scotch-hoppers* is no argument that it was not known at that time, perhaps in other quarters, as *hop-scotch*. But the

form *scotch-hoppers* itself would lend itself equally well to my supposition. The term *scotch-hoppers* (analogous to *clodhopper* or *bogtrotter*) would originally have applied to the players, as hoppers over the scotches; while *hop-scotch* would directly designate the game itself.

Another expression in which the word *scotch* seems to be generally misunderstood in the same way may be cited in *scotch collops*, consisting of meat *scotched*, or minced, in a raw state, for subsequent dressing; not Scotch lumps or slices (*collops*).

H. WEDGWOOD.

94, Gower Street.

THE 'NEW ENGLAND PRIMER,' A.D. 1690.—In America there never was printed a work, without any claim to inspiration, whose influence in its day was so extended as that of the 'New England Primer,' which for a century and a half was in these parts the first book in religion and morals, as well as in learning and in literature. The earliest notice we find of this famous 'Primer' is gleaned from an advertisement in an almanack for the year 1691, announcing the publication of a second edition. The date of the first may, therefore, be assigned to the previous year. Compiled by ministers of the Gospel for the children of Puritan parents, it was familiarly known to them as the "Little Bible of New England." Being so small, and from constant use so destructible, the original for a period of half a century have totally disappeared, as the earliest yet discovered was printed in 1737, and of this date only one copy is now known. In the days of Whitefield, fathers of families laid the 'Primer' on the same shelf with the Bible and the almanack, and pious mothers assembled quarterly to refresh their memories from its pages. Containing certain favourite forms of prayer, it was daily used by President John Adams throughout his long career.

The copy of the 'Primer' that suggests my theme is a reprint of the Boston edition of 1771. Here we find the alphabet rudely illustrated and written in scriptural couplets ("In Adam's fall, we sinned all"; "Peter deny'd his Lord and cry'd" &c.). Then comes "Spiritual Milk for American Babes," in copious draughts. Next is a picture of the martyrdom of John Rogers in 1554. Further on is the Shorter Westminster Catechism of 1644, and towards the end a "Dialogue between Christ, a Youth, and the Devil." Mighty indeed must have been the sombre influence of lessons such as these.

Contemporaries assure us that from its inception copies of the 'Primer' were multiplied by printing presses in every village and town in New England. Impressions by thousands were struck off in New York, New Jersey, and Pennsylvania. Its popularity even spread to Old England, as it was reprinted in London in 1771, and also in

Glasgow in 1784. Early in this century it came into requisition in a revised form, and 100,000 copies were distributed by a single society in Massachusetts.

Mention has already been made of the extreme rarity and value of early dated copies, nor is their value over-estimated. Being an "open secret" it may here (without intrusion) be told, that at the Brinley sale in New York, a few years since, six of these little primers, commencing with the year 1737, were purchased for Mr. Cornelius Vanderbilt for the munificent sum of 630 dollars. It is pleasant to be enabled to add that these precious and unique colonial primers were superbly bound in levant morocco and enclosed in a velvet casket.

Apart from its historic associations, the prediction may now be hazarded that the 'New England Primer' will be for ever embalmed among the curiosities of Anglo-American literature.

C. FERGUSON.

Portland, Maine.

BROGUE.—In Dr. Murray's great dictionary I find that the third meaning assigned to this word is, "waterproof covering for feet or legs; waterproof leggings with feet"; and the earliest and only example appears to be an advertisement, dated 1880, "India rubber goods, &c., Fishing brogue boots, leather soles."

Allow me to point out that the above meaning is not, I believe, accurate; indeed, I think I may say it is incorrect. Fishing brogues are well known to the salmon-fisher who wades, and are an essential part of his kit. They are simply strongly made boots or shoes of a special kind, constructed so as to stand rough work, and worn over the feet of the waterproof trousers or stockings. They are made of various materials, and are not necessarily waterproof, seeing that the water comes in over the tops the moment the salmon-fisher begins to wade. I myself made acquaintance with them in 1873, and I feel sure they will be found in Messrs. Cording's lists long before that date.

HOLCOMBE INGLEBY.

FAMILY OF BARWIS, OF LANGRIGG HALL.—On the south side of the churchyard of the picturesque parish of Niton, on the seaboard and down of the Isle of Wight, is an altar-tomb, under which rest the remains of the Rev. John Barwis, M.A., who was for forty-two years rector of Niton, and died in 1828. It is overshadowed by a yew tree, which he is said to have planted. He was formerly a fellow of Queen's College, Oxford, in whose patronage the benefice is still vested, and he is described upon the tombstone, as well as on a tablet in the church, as of "Langrigg Hall, Cumberland." Undoubtedly he belonged to that ancient family, which is said to have purchased Langrigg Hall, a hamlet in the parish of Broadfield, near Winton, in the reign of Richard II.

The question arises, Was he the head or one of the younger branches of the house? The same tombstone also records the death of Jane, relict of the above-named Rev. John Barwis, who survived her husband many years, and died at the great age of ninety-six years. Niton has had only three rectors in the long space of ninety-eight years: John Barwis, M.A., 1786–1828; Richard Dixon, M.A., 1828–1858; George Hayton, M.A., 1858–1884.

In Burke's 'History of the Landed Gentry,' 1871, is a short incomplete pedigree of Barwis, of Langrigg Hall, from which the Rev. John Barwis does not seem to have been the owner of the estate. John Barwis, Esq., of Langrigg, is there said to have married Elizabeth Brisco, and to have had issue Thomas, John, William, and Elizabeth. The third son, William Barwis, M.D., of Devizes, born June 25, 1746, seems to have possessed the estate. The arms are given as "Argent, a chevron, between three bears' heads, couped sable, muzzled or. Crest, a bear, muzzled. Motto, 'Bear and Forbear.'"

On a reference to Lewis's 'Topographical Dictionary,' s.v. "Westward," a parish near Wigton, and at no great distance from Langrigg Hall, it is there stated that Hilkirk Hall, in Stoneraise, anciently called Hildkirk, from a hermitage dedicated to St. Hilda, is now a farmhouse. This is said, on the same authority, to have been the residence for some time of Richard Barwise, a man of extraordinary stature and prodigious strength. Stoneraise is a hamlet or township in Westward. Is anything known concerning this Cumbrian celebrity; and when did he flourish? In the admission register of St. John's College, Cambridge, the place-name Hilkirk occurs as "Hailkelcke."

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

STATUTORY BULL.—In the Weights and Measures Act, which came into force on the first day of this year, is a bull which deserves notice. Section 32 provides that no baker shall be "liable to any forfeiture or penalty for refusing to weigh, in the presence of the purchaser, any bread conveyed or carried out in any cart or other carriage, unless he is requested so to do by or on behalf of the purchaser." It seems impossible to me that the baker should be able to *refuse* to weigh the bread unless he is first *asked* to do so. S. I. B.

STRIKING LITERARY PARALLELISM.—Fortunately, literary parallelism is not synonymous with literary plagiarism. Were the two terms convertible, it is to be feared many knights of the pen would have to withdraw from the literary arena with dishonour. And novelists seem as liable as poets to contract this parallelistic disease. A case in point has just come under my observation. Quite recently I read a short story by Zola

entitled 'La Morte d'Olivier Bécaille,' and shortly afterwards (by an odd coincidence) Marie Corelli's 'Vendetta' was lent to me. Both novels are written autobiographically, and open almost in the same words. The heroes of both were buried alive, and escaped in much the same improbable manner, and came back to life only to find their wives unfaithful to their memory. There the analogy ends, for while Olivier Bécaille leaves his wife to enjoy her newly found bliss, Fabio Romani forms and executes an elaborate plan of revenge. The similarity (so far as it goes) of plot is worthy of record in 'N. & Q.'

J. B. S.

Manchester.

HOLLAND.—Of this actor, whose Christian name was Charles, and who was a member of Garrick's company at Drury Lane, there is not, so far as I know, any special biography, and the particulars of his life must be gleaned from the various theatrical records of the period. He died of small-pox at the early age of thirty-six, on Dec. 7, 1769 (Davies's 'Life of Garrick,' second edition, vol. ii. p. 94).

"Holland was brought out under the immediate patronage and tuition of Garrick; from whom, if he did not catch the divine fire, he imitated his art so well in many instances as to render himself very respectable in the line of his profession."—'Memoirs of S. Foote,' by Will. Cooke, 1805, vol. ii. p. 76.

This writer further states that Holland died of small-pox about 1768, and that Foote, to whom he left a legacy, attended the funeral, which took place at Chiswick, where a monument was put up to his memory. Holland's father was a baker at Chiswick, which gave occasion to Foote to say he had seen the actor "shoved into the family oven," notwithstanding which, he is represented as having been a sincere mourner. Churchill wrote:—

Next Holland came—with truly tragic stalk,
He creeps, he flies—a hero should not walk.
As if with Heaven he warr'd his eager eyes
Planted their batteries against the skies.
Attitude, action, air, pause, start, sigh, groan,
He borrowed, and made use of as his own.
The actor who would hold a solid fame,
Must imitation's servile arts disclaim:
Act from himself, on his own bottom stand;
I hate e'en Garrick thus at second-hand.

'Rosciad.'

Holland was at one time engaged to be married to Miss Pope, the actress, but the engagement was broken off, and the cause is graphically narrated by Dr. Doran in 'Their Majesties' Servants' (vol. ii. p. 473).

Shortly, it was as follows. Miss Pope, in the Richmond coach, on her way to visit Mrs. Clive at Twickenham, was passed on the road by a post-chaise, in which were Holland and a lady. Arrived at Richmond, she saw the pair in a boat, and discovered that the lady was that "seductive piece of mischief," Mrs. Baddeley. Holland would not ex-

plain or apologize, and from that time they never exchanged a word, except on the stage. Miss Pope, it is added, in her old age told the circumstance to Horace Smith. CHARLES WYLIE,
3, Earl's Terrace, Kensington, W.

'THE CREMATION OF SHELLEY.'—The art critic of the *Daily News*, in a notice of the Paris Salon (April 30, 1889), says:—

"The Cremation of Shelley,' by M. Fournier, is intensely dramatic. The corpse lies on the beach on a pile of wood and faggots. Byron, Keats, and other friends are standing near, while an Italian *contadina* kneels. The pyre is beginning to burn, and the smoke slightly veils the effect of the fire on the face of the dead poet."

Either the painter or the critic must be seriously at fault—probably the latter. Keats could not have witnessed the cremation of Shelley, seeing that he was already dead. Any one with a knowledge of Shelley must surely have known that one of his finest poems, 'Adonais,' is a magnificent elegy on the death of his friend and brother poet. In the prefatory memoir to the Chandos edition of Shelley it is stated that the body of the poet was "burned with much solemnity in the presence of Mr. Trelawny, Capt. Shenley, Lord Byron, and Leigh Hunt. Shelley's remains were taken to Rome, and deposited near those of his little son and of Keats in the Protestant cemetery."

ERNEST SCOTT.

Northampton.

DANTE AND SHAKESPEARE.—In 'N. & Q.,' 5th S. x. 165, 312, 396; xi. 233, there was a discussion, in which, in company with better men than myself, I took part, as to how far Shakespeare was acquainted with Dante, founded on the resemblance of certain passages in the works of the two poets. In reading 'The Winter's Tale' lately I was struck with the following parallel, which, although it might be too slight to mention by itself, is perhaps worth adding to the instances mentioned in the foregoing discussion. In Act V. sc. ii. the Third Gentleman speaks of "that rare Italian master Julio Romano; who, had he himself eternity, and could put breath into his work, would beguile Nature of her custom, so perfectly he is her ape." In the 'Inferno' (canto xxix. vv. 136-9) Capocchio—whose punishment in Malebolge certainly exceeded his offence—says:—

Si vedrai ch' io son l' ombra di Capocchio,
Che falsai li metalli con alchimia,
E ten dee ricordar, se ben t' adocchio,
Com' io fui di natura buona scimia.

Thus literally translated by Dr. J. A. Carlyle:—

"So shalt thou see I am the shadow of Capocchio who falsified the metals by alchemy. And thou must recollect, if I rightly eye thee [Dante had known him personally], how good an ape I was of Nature."

Had the turn of the phrase been "how I aped Nature," there would have been nothing remarkable.

able in it, as this is common enough; but both Dante and Shakespeare use "ape" substantively and in the same connexion, namely, "an ape of Nature," although in a different sense, as Romano was an artist, but Capocchio, as Dante's commentator, Andreoli, points out, was "buono a contraffar la natura, ch'è giuoco da scimia; non ad imitarla, ch'è ufficio d'artista."

I give this parallel for what it is worth, without building any hypothesis upon it.

JONATHAN BOUCHIER.

Ropley, Alresford.

[How I of nature was good ape
Dayman's translation.]

DUMB CAKE: ST. MARK'S EVE.—I do not know if the following recipe for dumb-cake has appeared in 'N. & Q.' I obtained it from a lady who helped to make such a cake nearly sixty years ago. It is much more elaborate than that spoken of in 'Bracebridge Hall,' and may be of interest to your readers.

It should be made by four persons, and each must supply these things: of sand, flour, bran, salt, and brickdust, each a thimbleful; the parings of their own nails, and some hair from the back of the head, cut up fine, and strewn in. This must be mixed to a stiff paste on a sheet of writing-paper, which must be gilt-edged (this seems quite an important feature in the charm). When made, the cake must be transferred to a clean sheet of paper, and marked with a cross (like the old pennies) by the four persons, each of whom must take no more than her own share. Then each must mark her own initials in one of the four quarters, and also the initials of the man she hopes will be her husband. Not a word must be spoken or a sound made during the whole process, which, I ought to have said, should begin at eleven o'clock precisely. Each person takes a corner of the paper, and carefully carries the cake to the front of the fire, where they must have a pan or an iron rest to receive it. They must sit at some distance from the fire, and at intervals of five minutes must take it in turn to go and turn their own initials to the fire, until each corner is done. But for the last quarter of an hour before midnight no one must move; each must sit in absolute silence. A laugh or a word would be fatal. Then as the clock strikes twelve, if she is to marry the man whose initials are on the cake, he will suddenly appear and speak to her.

S. ILLINGWORTH BUTLER.

"CATHERINE BLADES," OR "SCATE BLADE."—The following, abridged from a letter which has recently appeared in the *Newcastle Daily Journal*, signed "J. J. Stuart Edwards," and dated from Bishop Auckland, Nov. 20, 1889, is too good to be lost.

Amongst the services in kind which the bond tenants (in the vill of Middridge) rendered to the

lord (formerly the Bishop of Durham), was a certain number of bushels of "oates of scate" or "scate blade." In process of time this was commuted for a money payment, and soon the entry became "scate blade, 2s.," and so for a number of years. It then changed to "cat blade," subsequently to "cat blades," and, about two hundred years after the first entry, to "Catherine Blades, 2s.," and it so continues in the books of the successors of the Bishops of Durham to the present day. "Scate blade" is, I suppose, "tax corn."

J. T. F.

Bp. Hatfield's Hall, Durham.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WEST'S 'DEATH OF GENERAL WOLFE.'—In the well-known picture of the 'Death of General Wolfe,' painted by West and engraved by Woollett, the generals supporting and tending their chief are said to have been drawn from life. I have a family reason for wishing to identify one of them, and shall be grateful to any of your readers who can help me to do so. Reply direct.

HOLCOMBE INGLEBY.

The Meads, Eastbourne.

DUKE OF MARLBOROUGH.—Any of your learned readers who may possess MS. or original information not hitherto published regarding the Duke of Marlborough previous to the accession of Queen Anne will greatly oblige me by kindly communicating them. Anecdotes, &c., connected with his early life would be very valuable.

ROBERT N. TINKLER.

35, Hayter Road, Brixton Hill, S.W.

GRIFT.—When Essex children go to school, they take with them their slates and their *grifts*. Wright, in his 'Dictionary of Obsolete and Provincial English,' merely says, "*Grift*, s., slate pencil. Var. d." I do not ask in what parts of England *grift* is common, but I wish to know its origin as an English word; how it came into use among us. In Cramer's 'Dutch-German Dictionary,' 1844, I find, "*Grift*-Schiefergriffel." Certainly there is no native slate in Holland; and so perhaps slate pencils were imported from England, and the name *grift* along with them—if, indeed, it be an original English word.

J. DIXON.

WOODEN SHOES.—I have read in some history that wooden shoes were accepted by our forefathers in the time of the Stuarts as the emblems of French influence in the domestic and foreign policy of this country, and that a wooden shoe was placed and found in the Speaker's chair,

which caused great commotion in the House of Commons on one occasion. I have searched carefully for the record of the fact in all the histories which I have read, and have utterly failed to find it. Can you kindly help me by pointing out where I can find the fact recorded?

JNO. HUGHES.

HOMAN.—Why was William Jackson Homan created a baronet in 1801? He married, 1791, Lady Charlotte Stuart, daughter of the Marquess of Bute. He had three brothers. The eldest, George, married Anne Young, of Culdoff; the other two, Walter Thomas and Richard, were younger than Sir William. Who did they marry?

PADDY.

GARDEN BENCHES.—Can any one tell me of any books containing pictures of seventeenth or eighteenth century garden benches or summer houses?

FRANCES WOLSELEY.

"COMMON OR GARDEN INFLUENZA."—This phrase (ungarnished by italics or commas), which appeared in a newspaper recently, may well puzzle readers—especially foreigners—who are not versed in the novelties of colloquial English. It is not likely that "common or garden" will long retain its facetious connotation, but such freaks of phraseology are worth recording. Their being made "a note of" may save future generations much fruitless speculation. May I add to this note a query? When and how did the "common or garden rat" become a joke?

HENRY ATTWELL.

Barnes.

EXETER GUILDHALL.—In Westcote's 'View of Devonshire,' edited by Messrs. Oliver and Pitman Jones, a list is given of the arms depicted upon the panelling of the Exeter Guildhall, with descriptions. It is stated that this list is corrected from that contained in "Hollingshed's Collections, Lib. 5, 112." Can any of the readers of 'N. & Q.' kindly furnish me with the list as written by Hollingshed, or give me a more definite reference?

JAMES DALLAS.

Exeter.

SIR GEORGE ROSE, F.R.S.—Will some correspondent of 'N. & Q.' kindly give me the names of grandfather and great-grandfather (on Rose side) of above English judge? His father was James Rose, of London, and his mother was Elizabeth, daughter of George Fern and Margaret Mackenzie (of Grinnard family). Sir George Rose was born 1782, and was educated at Westminster, and Trinity College, Cambridge. Where can I find an account of his career?

M. JARDINE ROSE.

BRUCE FAMILY.—Can any of your readers give me any particulars regarding the parentage and descendants of Peter Henry Bruce, who died in Jamaica between 1730 and 1750? P. H. Bruce's

widow was matron of the hospital in Jamaica. His father is supposed to have occupied a high position in the island. This information is required to complete a pedigree.

E. D. BURNEY.

8, Blandford Place, N.W.

PARLIAMENTARY ELECTIONS.—Where can I find particulars of the polls recorded at the famous general election held just before the death of King William III. so graphically treated by Macaulay?

F. L.

FOLCHETTO.—Who is this novelist? Is he still living? I have just read his 'Là, Là, e Là!' published at Milan in 1881. Has he written others; and, if so, can any reader furnish me with a list of them?

J. B. S.

Manchester.

CAMBRIDGE SOCIETIES.—In 'N. & Q.' 6th S. viii. 71, in reply to a query as to the inn at Upware with the curious sign "Five miles from anywhere and no hurry," a correspondent speaks of the existence at the time of the landlord naming the house of two societies of Cambridge men, one called the Society of Idiots, the other bearing the equally suggestive title of the Honourable Company of Beersoakers. Is information now forthcoming of the formation of these or other societies (such as the Martlets, at my own college, Pembroke) and of their members—many, doubtless subsequently famous—and proceedings?

T. CANN HUGHES, B.A.

Manchester.

NEGRO WORSHIP.—In Mr. T. F. Thiselton-Dyer's 'Folk-lore of Plants,' published last year, the following occurs at pp. 3, 4:—

"The negroes of the Congo adored a sacred tree called 'mirrone,' one being generally planted near the house, as if it were the tutelary god of the dwelling. It is customary also to place calabashes of palm wine at the feet of these trees, in case they should be thirsty."

Mr. Thiselton-Dyer has given us abundant references to authorities in most cases, but none for the above. I am examining into certain customs &c., on the Congo, and shall feel greatly obliged to any one who will give me a reference to what that tree custom or anything further about it is to be found, or who will tell me what description of tree was honoured in the way alluded to.

M. HERON.

MAJOR ROBERT ROGERS, who, as leader of Rangers, served on the British side in the war for the conquest of Canada, and who afterwards took part in the War of Independence, came as an old man to England. He is known to have been imprisoned for debt. Wanted to know the date his death and the place of his burial.

ROBERT RAYNER.

"A DUCK AND A DRAKE, AND A HALFPEN CAKE."—Who has not picked up a flat, thin

on the sea-shore, and thrown it in such a way as to make it skim along the surface of the water? The writer has often, but he was not aware that in doing so he was playing at a game called as above. Can any reader give me some particulars of this curious game? ALFRED CHAS. JONAS.
Swansea.

[Concerning the antiquity of this amusement, see 3rd S. xi. 139; 5th S. v. 85.]

SICILIA THE FOOL. (See 7th S. ix. 2.)—MR. LEWIS L. KROPP, writing on Capt. John Smith of Virginia, mentions, among the Italians who were at Sigismund Bathori's court in Transylvania about the year 1591, "the Court fool, Sicilia (who was well paid)." Sicilia must, one would think, have been a woman; and I do not recollect any mention of her in Dr. Doran's chapter on "Female Fools" or elsewhere. Can Mr. KROPP say whether any further information about her is extant?

A. J. M.

COUSTILLE.—Can any one tell me what sword was carried by the five hundred Marseillais who arrived June 20, 1792, in Paris? (Thiers, 'Révol. Franc., ii. 209.) I have an idea they were naval swords, stolen from the arsenal—*coustilles*, *cuttells*, cutlasses. A picture might establish the point if books fail. The *coustille* was a short double-edged weapon, something like the old French sword-bayonet.

C. A. WARD.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED.—

'Tis religion that can give
Sweetest pleasures while you live;
'Tis religion must supply
Solid comfort when you die, &c.

G. H. J.

Replies.

RECIPE FOR SALAD.

(7th S. viii. 427.)

I find this recipe in a scrap-book (full of interesting "bits") of my late father's, the Vicar of Ardeley. The story I append relative to my father's acquaintance with the Rev. Sydney Smith will perhaps introduce the recipe as veritable. This copy of the recipe was written by my late mother, with the date "May, 1830," and signed for "Sydney Smith." They differ vastly from those lines published in Lady Holland's memoirs of her father, and I observe also in one instance from MR. TEW'S version, so that I must give the whole:—

Recipe for Salad.

Two large potatoes passed thro' kitchen sieve
Smoothness and softness to the salad give;
Of mordent mustard add a single spoon;
Distrust the condiment that bites too soon;
But deem it not, thou man of herbs, a fault,
To add a double quantity of salt.

Four times the spoon with oil of lucca crown,
And twice with vinegar, procured from town.
True flavour needs it, and your poet begs
The pounded yellow of two well-boiled eggs.
Let onion's atoms lurk within the bowl,
And (scarce suspected) animate the whole,
Then lastly in the flavoured compound toss
A magic spoonful of Anchovy sauce.
O! great and glorious! O! herbaceous treat!
'Twould tempt the dying Anchorite to eat!
Back to the world he'd turn his weary soul,
And plunge his fingers in the salad-bowl!

SYDNEY SMITH.

May, 1830.

Sydney Smith at Combe Florey was a neighbour of my mother's father at Cothelstone, and the epitaph Sydney Smith wrote for him, not appearing in any memoir, may not be out of place:—

*Epitaph Written in Anticipation of the Fate of a
Somersetshire Country Gentleman in 1845.**

Here Esdaille lies;—he lost his life
From struggles in a civic strife,
And left his widow all forlorn
Whilst reasoning on the price of corn.
'Tis thus that human projects fail,
For life is but a "sliding scale."

Now for the link with my father, given in his own words:—

"The vicarage of Ardeley became vacant in 1843 through the resignation of the Rev. Dr. Hinds, afterwards Bishop of Norwich. It is in the patronage of the Dean and Chapter of St. Paul's Cathedral. At that time the appointment of vicar rested with the dean and the resident canon. The dean was the Bishop of Llandaff (Dr. Coplestone), and the canon was the Rev. Sydney Smith. The dean had his friend, the Rev. Mr. Vaux, and the canon his, the Rev. W. W. Malet, so there was a little dispute as to who should be chosen, whereupon they referred the question to Mr. Christopher Hodgson, the chapter clerk, who advised its solution by casting lots, and accordingly he was requested to write the two names on slips of paper, and put them in his hat; then Sydney Smith proposed that his lordship should take his proper precedence, drawing out first, and his draw should decide the appointment, to which the dean agreed, and drew Malet."

In this unique manner was the presentation made, and I have the letter written to my father by Sydney Smith advising him of the result, thus:—

DEAR SIR,—You have got the living.

Yours ever,

SYDNEY SMITH.

February 20, 1843.

I should be glad to know if a letter from "Tommy" Moore to Sydney Smith in verse, beginning—

REV. SIR,—Having duly received by the post, &c., dated "Slopperton, August 11, 1843," of which I have a contemporary copy, has ever been published.

HAROLD MALET, Col.

This is traced to Sydney Smith very particularly by a writer in the *Quarterly*, in an article on 'Gardening,' vol. xciii. p. 16, 1853:—

* The year the author died. My grandfather lived till 1882.

"At this juncture our readers will thank us for producing (by permission courteously granted) a 'Receipt for a Winter Salad,' written many years ago at Castle Howard by the late Mr. Sydney Smith. He so rarely (after schooldays) used his admirable talent for versification, that this specimen of it would be valued, even although the prescription were not—what it certainly is—in itself an excellent one."

The last four lines are those which Mr. TEW first notices, "Then though green turtle," with the rest.
ED. MARSHALL.

PHENOMENAL FOOTPRINTS IN SNOW, S. DEVON (7th S. viii. 508; ix. 18).—Your anonymous correspondent at the last reference falls into the common error of "playing dominoes" instead of giving a reply. The query I reported from my Devonshire friends was, "what 'N. & Q.' had said on the subject at the time." D., instead of supplying a reply, sends a *réchauffé* of an exploded theory.

Some one, I am told, repeated my query in the *Western Morning News* (published at Plymouth, but circulating over the whole of S. Devon) of the 31st ult. A large number of answers were elicited by this, some of which have been forwarded to me, as well as a number of private communications. From all these it appears that the exact date was February, 1855. Mr. St. David Kemeys-Tynte, Balmageith, Torquay, partly from childhood's memory and partly from a book called 'Country Essays,' supplies an account very similar to my first report. Mr. E. Spencer, dating from Tavistock, disposes thus of the badger theory:—

"For years I had a tracing of the footprints taken by my mother in her garden, Montpellier House, Exmouth. It represented half a dozen hoof-like marks, such as would be made by a small donkey, only they were those of a biped; moreover, after reaching the gate of the garden, which was of close wood, they continued in the road outside. Prof. Owen, on being consulted, assuming that they must have been made by a quadruped, replied that it must have been a badger, which places its hind foot exactly where the fore-foot had stood, and so left a trace like a biped. But, unluckily, he had not been told that the same tracks were found on the flat tops of some buildings, and on that of a church tower [another correspondent adds "hayricks"]."

Mr. Spencer goes on to suggest ingeniously that the tracks might have been caused by herons driven from their usual haunts by strong frosts, "a slight thaw having obliterated the thin wedges of snow in each footstep, and given it the rounded, hoof-like form." He adds that he was led to this guess by seeing on a subsequent occasion some marks like a heron's track on a snowdrift over the Braansen Tor Brook. But I think it difficult to imagine that the "slight thaw"—if there was one at all, and there is no contemporary evidence of the fact, but rather the contrary, as many speak of the snow remaining firm all the next day—could have so uniformly, over such a large tract of country as thirty or forty miles, transformed the appearance of a claw into that of a hoof.

Mr. Charles Taylor, dating from Tavistock, is one who points this out. He also has taken the trouble to collect from the *Illustrated News* of the moment various accounts, which exactly agree with that I sent you, supplying the further detail that the hoof impression measured 4 in. by 2½ in., the distance between each tread being rather over 8 in., exactly the same in each parish, and that one wall the track passed over was 14 ft. in height. He goes on to quote that, besides the badger theory, the otter, bustard, and crane were all guessed at. It was also adduced that two kangaroos had escaped about that time from the Sidmouth menagerie. Mr. C. B. Mount, Norham Road, Oxford, also supplies the reference to the *Illustrated London News*. But all fail in some point or other.

Another correspondent writes:—

"I addressed communications to the British Museum, the Zoological Society, the keepers in the Regent's Park, and the universal reply was that they were utterly unable to form any conjecture on the subject."

My friend the Rev. J. J. Rowe, Marychurch, writes: "The episode of the hounds, &c., I well and distinctly remember."

Christophine Goddard, Willow Bank, Paignton, writes:—

"No allusion has as yet been made to the mysterious footprints having extended to Dorsetshire. We were at Weymouth at the time, at Gordon Place, on the Green hill. I remember a creepy feeling on seeing the hoof-print in the snow, which passed from Greenhill over the high wall of our garden.....I have a very distinct recollection; it was like the cloven hoof of a calf, one immediately in front of the other. I remember also the theory of their being caused by a badger.....But be it bird or beast.....why should these marks have simultaneously appeared over so wide an area, and never been observed before or since!"

G. E. Garvey, 23, Walker Terrace, Plymouth, writes to similar effect, but apparently it was in Lincolnshire that he observed them.

R. H. BUSE.

16, Montagu Street, Portman Square.

GENERAL CLAUDE MARTIN (7th S. ix. 8).—General Martin (or, as the *Asiatic Annual Register* gives the name, "Martine"), the son of a silk manufacturer at Lyons, was one of those Frenchmen who, driven to despair by the misery and famine that desolated Pondicherry in 1760, threw themselves among the English. He was constantly employed in desperate affairs, but was never wounded. General Martin amassed a large fortune; he was clever at watch-making and gunsmith's work. The carbine, curiously wrought a inlaid with silver, and the brace of pistols similar workmanship, presented by Lord Cornwallis to Tippee Sultan's two sons, Abdool Ka and Mooza-ud-Deen, when receiving them hostages for the due performance of the treaty made before Seringapatam in 1792, were Gen

Martin's handiwork. As an architect, he built himself at Lucknow a strong, elegant house, that had neither beams nor cupola, and was so contrived that a single man might defend it against multitudes. General Martin died at Lucknow in December, 1800, where he had resided many years in the service of the Nawab of Oude; he left a fortune of thirty-three lacs of rupees, representing at that time 396,000*l.* sterling, which, except a few legacies, he bequeathed to charitable institutions, founding the Martinière Colleges at Calcutta and Lucknow, in India, and another college at Lyons, in France. According to General Martin's will, the present school at Lucknow was to serve both as his tomb and as a college "for educating children and men in the English language and religion." On a marble tablet over his tomb is engraved the following inscription, written by himself before his death:—

Here lies Claude Martin;
He was born at Lyons, A.D. 1732,
He came to India a private soldier,
And died a Major-General.

W. C. L. FLOYD.

Claude Martin was born at Lyons (Department of the Rhône, France) in 1732. He was the son of a cooper. In 1751 he embarked for the Indies, enlisted in the English army of the Indian Company, and became a Major-General. The Nawab of Oude, with whom he managed to ingratiate himself, appointed him superintendent of his arsenal, and he made a great fortune. He died in 1800, worth about twelve million francs, bequeathing 700,000 francs to the towns of Lucknow, Calcutta, and Lyons severally, to endow humane and educational establishments. A free commercial school has been built at Lyons, and called after him La Martinière. The major has a splendid monument at Lucknow, built by the Nawab of Oude.

Paris.

DNARGEL.

GRANDFATHER OF WILLIAM THE CONQUEROR (7th S. viii. 208, 312).—With regard to DNARGEL's suggestion as to the derivation of the name of the Conqueror's mother, it may be worth noting what Craik and Macfarlane, in their 'History of England' (8 vols., London, 1846-49), say on the matter. At page 191 of vol. i. we find, "The name of the maid was Arlete, Harlotta, or Herlewa, for she is indiscriminately called by these different appellations, which all seem to come from the old Norman or Danish compound *Herlewa*, 'The much loved.'" I may add that in the same 'History' Harlotta's father is stated to have been "a currier or tanner" of Falaise, and to confirm this theory a story is related that one day, when William was beleaguering the town of Alençon, the besieged took it into their heads to cry out from the top of their walls, "The hide! the hide!

have at the hide!" and to shake and beat pieces of tanned leather, "in allusion to the humble calling of William's maternal grandfather." As soon as William heard this, he caused the feet and hands of all the Alençon prisoners in his power to be cut off, and then thrown by his slingers within the walls of the town. ONESIPHORUS.

CRABBE'S 'TALES' (7th S. vi. 506; vii. 114, 214, 373, 511; viii. 116, 298).—Just a few lines in reply to ALPHA's courteous and, on the whole, fair answer (7th S. viii. 298) to my two notes (7th S. vii. 214; viii. 116), and then I will retire from the controversy, which otherwise will become endless. I think the dreadful thrashing which Farmer Jones gave his son was more deliberate than ALPHA says. See what Jones says about the "two fair twigs" "reserved" from the book holocaust for that very purpose; to say nothing of the father's promise that another thrashing is in store for Stephen should he show symptoms of needing it:—

That in thy view the instruments may stand,
And be in future ready to my hand.

Then let ALPHA look at the abusive names the farmer called the boy—"vain, worthless, stupid wretch," "driveller," "dog." These are "goot worts" for a father to use to his son!

ALPHA's argument that, because Solomon erred in the matter of marriage, he need not have been wrong upon other points, is, in the main, sound. Of course it would be ridiculous to doubt Solomon's general wisdom, not to speak of his glorious 'Song,' which seems to glow with beauty and richness. But the fact of his making such an awful mistake in his matrimonial relations is a great blow to his infallibility. Not that I believe that Solomon had really seven hundred wives—this is obviously an enormous exaggeration; but no doubt he had a good many, and even if he had one hundred, he was an "uxorious king," as Milton calls him, whose infallibility it is hard to swallow. One of the most amusing little scenes I ever saw on the stage was many years ago in a Haymarket farce⁽¹⁾ where a pompous, peppery old colonel tells a stranger *bourgeoise*, whom he mistakes for his nephew's newly-married wife, that he has had three wives and is looking out for a fourth. She walks up to him, and says, with an arch smile, and with slowness and emphasis, "What a brave man you must be!" But suppose the colonel had told her that he had, say, ten wives all living—even had it been lawful—I think she would have pronounced him to be a "niminy niny" rather than a brave man.

It is pleasant to contrast Crabbe's views anent the efficacy of flogging with those of one of the manliest writers that ever lived—sound-headed and sound-hearted Charles Kingsley. Alton Locke, when a young boy, got a terrible whipping, I think from his mother, for expressing certain

1094. Mrs. White?

anti-Calvinistic sentiments with considerably more freedom and emphasis than caution, which whipping, he says, altered his heart about as much as the fear of hell did.

I have only to add that I am obliged to ALPHA for his courtesy in reading 'The Learned Boy' at my request.

JONATHAN BOUCHIER.

CROWN OF IRELAND (7th S. viii. 467).—References are given in Rapin's 'History of England' to the 'Journals of Parliament' and to Herbert, Hall, and Stow, for the statement that on January 23, 1542, the English Parliament "confirmed an Act passed in Ireland, whereby that island was erected into a kingdom. From thenceforward the kings of England inserted among their titles that of King of Ireland, whereas before they were styled only Lords" (ed. 1732, vol. i.; p. 831).

As regards the submission of the Irish kings to Henry II. in 1172, see, among others, Rapin, vol. i., pp. 233-6; Kennet's 'History' (1719), vol. i., p. 142; and Peter Heylyn, who says that although previous to 1542 "the kings of England used no other title than Lords of Ireland; yet were they kings thereof in effect and power, Lords Paramount, as we used to say" ('Cosmographie,' 1657, p. 346).

J. F. MANSEGH.

Liverpool.

An Irish Act of Parliament, 33 Henry VIII., c. i., passed at a Parliament held in Dublin, 1540, conferred on the king and his heirs the title of King, instead of Lord, of Ireland. It is quite correct to speak of the Crown of Ireland as being "merged" in that of England. The expression is proper enough when used of Scotland; but who was ever monarch of Ireland before Henry VIII.?

EDWARD H. MARSHALL, M.A.

NEW YEAR'S DAY (7th S. ix. 7).—In the absence of any reference to Stow, the apparent reconciliation is that he makes use of no such expression. For in his 'Annals,' 1601, p. 135, the notice of William is that he was

"both by the Normans and English men chosen and proclaimed King on Christmase day, which that yeere fel on the Munday, and forthwith the same day crowned."

The work on 'The Chronology of History,' by Sir H. Nicolas, examines the beginning of the year at various times, as well as the beginning of the reign of William.

Stow has this statement a little after:—

"The historiographers of that time accepted the yeere to begin at Christmas, after which account then beganne the yeere 1067, but after the account of England nowe observed the yeere beginneth not till the twentie five of March following."—P. 138.

ED. MARSHALL.

J. G. HOLMAN (7th S. viii. 486; ix. 10).—Joseph George Holman entered Queen's College

as commoner February 7th, 1783, and matriculated the same day (according to Foster, 'Alumni Oxonienses'); son of John Major Holman, of St. Giles's, Middlesex (i. e., J. G. Holman was born in that parish), gent., aged eighteen. He did not take a degree, much less was he a fellow of the college.

JOHN R. MAGRATH.

WILLS IN RHYME (7th S. viii. 346, 472).—It is stated in the 'Spirit of the Public Journals' for 1824, p. 275, that

"the following singular last will and testament of a student at the University of Dublin, was addressed extempore to his friend:—

Cum ita semper me amares,
How to regard you all my care is;
Consilium tibi do imprimis,
For I believe but short my time is;
Amice admodum amande,
Pray thee leave off thy drinking brandy;
Vides qua sorte jaceo hic,
'Tis all for that, O sick! O sick!
Mora mea vexat matrem piam,
No dog was ere so sick as I am;
Secundo, mi amice bone,
My breeches take, but there's no money;
Et vestes etiam tibi dentur,
If such foul rags to wear you'll venture;
Pediculas si portes pellas,
But they are sometimes Prince's fellows;
Accipe libros, etiam musam,
If I had lived I ne'er had used them;
Spero quod his contentus eris,
For I've a friend almost as dear is;
Vale, ne plus tibi detur,
But send her up, Jack, if you meet her.

"Herald."

J. F. MANSEGH.

Liverpool.

Wills in obsolete language and rhyme occupy pp. 86 ff. of 'Curiosities of the Search Room,' by the author of 'Flemish Interiors.'

R. H. BUSK

16, Montagu Street, Portman Square.

SITE OF THE GLASTONBURY THORN (7th S. vi. 506).—The very interesting note upon the site of the Glastonbury thorn enables me to give another note or two, which may prove of equal interest and record in 'N. & Q.' a fact or two not generally known.

In my library of MSS. I have a very thick volume with this title, in the handwriting of the well-known topographical writer:—

"A Short Historical Account of the Ancient Town of Glastonbury and the once famous Abbey of Glaston, which in days long since passed away was the admiration of Europe, surpassing in its magnificence and grandeur all other Monastic Institutions of its Time. With some Notices of its Environs and places of interest to the Antiquary. By William Robinson, LL.D., F.S. &c. London, 1846."

This most interesting volume contains not only a full account of the history of the abbey, but also of the town; it is illustrated with engravings (s

rare and curious), drawings, original letters, and other valuable materials ready for the printer, and I hope hereafter to publish it, with some later notes since to hand, should the lovers of topography see fit to subscribe for copies.

Now this 'Short Historical Account' was not the first literary work of Dr. Robinson relating to Glastonbury. In 1845 he issued an octavo tract of viii and 73 pages descriptive of the abbey, and in the year previous (1844) at Tottenham he printed another octavo of 26 pages on 'The Life of St. Dunstan,' with a very curious frontispiece of 'The Temptation of St. Dunstan,' by H. H. Watts, representing "the evil one" in the form of a beautiful female, whom the saint has just taken by the nose with his pincers. In my MS. volume is a curious drawing of the saint taking the devil's nose with his red-hot tongs, the original of which was painted in the corner of a MS. map of Stepney parish dated 1703. In this drawing the evil one is represented as a flying monster most hideous to behold. It is simply impossible to describe the numerous forms in which the devil appeared to the holy man at Glastonbury if all the descriptions, drawings, and engravings of the pair now in my possession are correct.

Notices of the holy thorn of Glastonbury will be found in the historical account of the abbey and town before mentioned, pp. 65-67; the *Builder* for 1841, p. 521; Eyton's 'History of the Abbey and Town,' 1716, and reprinted 1843, pp. 56-58; and the stone alluded to in 'N. & Q.' will be found described in a twenty-two paged pamphlet, printed by W. H. Coates, of Yeovil, entitled 'The Legends of the Holy Thorn of Glastonbury.' My copy is inscribed, "With the Author's Kind Compliments, A. L.," but there is no date of publication. On p. 17 we read:—

"In the next reign, that of Charles the First, the Holy Thorn had to bid farewell to all homage and adulation, and ignominiously suffered martyrdom at the hands of a rough soldier. During the Rebellion popular feeling ran high against the slightest tinge of Romanism, and this military zealot regarding this Holy Thorn as a Popish relic cut it down and effectually destroyed it. Its stump was to be seen as late as 1750. A monumental stone was laid over the spot where it once flourished and received so much court and attention. The stone is 4 feet 8 inches long and 2 feet 8 inches wide. It bears this inscription:—

I. A.
Anno D
XXXI."

On p. 6 of the tract it is stated:—

"It is beyond all question that a thorn has grown on the south ridge of Wearyall Hill (now called Werrall Park) since the earliest ages of Christianity, and that this thorn budded and blowed yearly upon Christmas Day."

I have already alluded to the famous legend of St. Dunstan and the devil, and have given some curious particulars in my 'Some Account of the

Blacksmiths' Company,' which forms the appendix to my 'Brief History of the Ironmongers' Company,' 1889, pp. 63, 64, where I have introduced George Cruikshank's very curious illustrations of the legend. The book was privately printed, but copies will be found in the British Museum and Guildhall Library.

T. C. NOBLE.

Greenwood Road.

P.S.—It may not be out of place here to mention a fact also not generally known, that Dr. Robinson contemplated a topographical work on a South London parish. I possess a large quarto volume with a title, 'The History and Antiquities of Camberwell in the County of Surrey.' By William Robinson, LL.D., F.S.A. 1848." It is in the author's own writing, is over five hundred pages in length, closely written, and is embellished with engravings, drawings, plans, &c. Dr. Robinson would have published it, no doubt, had not his death occurred in June that year. As is well known, he was the author of the 'History of Tottenham, Edmonton, Hackney, and other Parishes North of London.'

MACAULAY'S STYLE (7th S. ix. 8).—I quote the following from T. H. Ward's 'English Poets,' vol. iv. p. 540, London, 1880, for the information of your correspondent MR. A. FELS:—

"Great as is still the popularity of the 'Lays,' with the mass of those who read poetry, the higher critical authorities have pronounced against them, and are even teaching us to wonder whether they can be called poetry at all. They find in the 'Lays' the same faults which mar the author's prose—Commonplaceness of ideas, cheapness of sentiment and imagery, made to prevail by dint of the writer's irresistible command of a new rhetorical force, in a word eloquent Philistinism."

To this I may add Lord Wolsley's opinion of Macaulay as an essayist and historian. When requested to name the "best hundred books," in his reply he included the 'History of England' and the 'Essays' under the head of "Fiction."

"Macaulay [says Alexander Smith] recognized men mainly as Whigs and Tories. His idea of the universe was a parliamentary one. His insight into man was not deep. He painted in positive colours. He is never so antithetical as when describing character. His criticism is good enough as far as it goes, but it does not go far. His unfinished 'History' is only a series of historical pictures pieced together into one imposing panorama, but throughout there is wonderful splendour and wealth of colour."

HENRY GERALD HOPE.

Freegrove Road, N.

Regarding the new estimate of Macaulay's prose, Mr. J. Cotter Morrison, in his monograph on Macaulay in "English Men of Letters," chap. i. p. 13, writes thus:—

"This essay shows that his style was quite natural, and unaffected. Whatever may be thought of Macaulay's style by the present race of critics, no one will deny that it was original, and has left a mark on our literature."

Mr. Morrison's book appeared in 1882. The first volume of the series to which it belongs is Mr. Leslie Stephen's 'Johnson,' published in 1878. On the third page of his closing chapter, p. 168, Mr. Stephen contrasts Johnson's style with what he happily designates the "snip-snap of Macaulay." This is one of the most authoritative and significant among recent evidences of the changed attitude towards that easy and self-assured prose which fascinated Lord Jeffrey. THOMAS BAYNE.

Helensburgh, N.B.

It has been something of a fashion of late years in England to speak in disparagement of Macaulay's style; but it may be questioned whether much of this criticism is wise. The matter is very fully and, of course, authoritatively gone into by Mr. John Morley in an essay on Macaulay in his 'Critical Miscellanies.' W. B.

There can, I should imagine, be no question but that the "Macaulay-flowers of literature" (oh, fie, Dr. Holmes!) soon become wearisome. They look better in "trim gardens" than in the open field. For my own part, though I delight in the 'Essays,' I never could read and never shall read the 'History.' C. C. B.

The late Prof. Conington, during the early years of his residence—say from 1844 to 1850—led an attack on Macaulay's style at one of the debates at the Union Society, Oxford. Some resident may perhaps verify this reminiscence by referring to the proceedings of those years. W. E. BUCKLEY.

TO RIDE BODKIN (7th S. viii. 27, 76, 116).—As an illustration of this expression, allow me to quote a passage from the 'Antiquary,' the probable date of which is 1795. It is said that in the postchaise hired from Fairport to visit the ruins of St. Ruth, "between the two massive figures of Monkbarons and the clergyman [i.e., Mr. Blattergow] was stuck, by way of bodkin, the slim form of Mary M'Intyre" (c. xvii.). A postchaise would, as it appears from the 'Pickwick Papers,' only hold two people comfortably, as Mr. Pickwick observes to Bob Sawyer, "The chaise will only hold two, and I am pledged to Mr. Allen." I can remember the old-fashioned chariot which held three people facing the horses. The person sandwiched in the middle was styled the bodkin, and had to sit forward, whilst the others leaned back. Two servants sat on the box, and the rumble behind held two more. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FALLOW (7th S. viii. 488).—In the village-name "Thorpe-in-the-Fallows" we have apparently a descriptive title equivalent to 'Village in the Meadows.' Fallow lands are such as have been untilled for at least a year, or such as are tilled and resting unplanted, and "the fallows" and "the

meadows" are both common names for low-lying pastures altogether unacquainted with the ploughshare. Cp. Cowper's 'Task,' iv. 316:—

I saw far off the weedy fallows smile
With verdure not unprofitable, grazed
By flocks.

THOMAS BAYNE

Helensburgh, N.B.

COCKNEY (7th S. ix. 7).—This word is translated by *badaud* in the English-French Dictionaries of Gasc, Spiers, and Clifton et Grimaux. Prof. Fleming and Tibbins, in their 'Royal Dictionary, English and French,' translate it thus: "Un badaud de Londres, comme on dit un badaud de Paris." DNARGEL.

Paris.

This word has almost entirely lost its original meaning, and has come to be applied in a rather contemptuous way to natives or customs of London. Not long ago, this application was limited to those who had been born within sound of Bow bells. Now, I think, it is more generally conferred upon the inhabitants of London, and especially on those who are distinguished, in the opinion of the speaker or writer, by some absurd peculiarity or provincialism of manner or pronunciation. They are the modern Solceci, and their solecisms have furnished much food for laughter. This kind of local reproach is as common, but it is not unprecedented. A *berg-mask* was originally a native of Bergamo, before the name came to describe a clown or merry-andrew. French sailors dub a comrade who is, perhaps, eccentric and amusing, though useless for work, *Parisien*; but not because he is a native of Paris. He may have been born anywhere else. So that is not quite a parallel case.

But the older sense of *cockney* is that which is given by Cotgrave, as *niais*, *mignot*, &c. *Niais* (or *nies*) he translates as "a neastling; a young bird taken out of a nest; hence, a youngling, novice, cunnie, ninne, fop, noddie, cockney," &c. Properly and originally, the *niais* was any young bird of prey, taken from the nest, as a *faucon niais*; and I cannot help believing that the term *coq niais* (or *nies*) may very probably have been applied to many a London apprentice in early times. Unfortunately I cannot prove it. Littré quotes "Coquins, niais, sots," from Coquillart, xv. 8.

The etymology of the word is confessedly unknown. I hesitate, therefore, the less to contribute my guess for what it may be thought worth.

JULIAN MARSHALL

CONVICTS SHIPPED TO THE COLONIES (7th S. i. 104; ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195; vi. 227; vii. 154, 217, 510).—At the last reference there will be found a so-called ballad, evidently written in the eighteenth century, describing the sufferings of an English maiden who was sold as a slave into Vir-

ginia. Her forced labour includes the following occupations: she has to use the axe and the hoe, i.e., she cuts down trees or chops wood, and she tills the ground with a hoe. She also plays her part both at plow and cart, i.e., she leads or drives the plough, and she leads or drives carts, or loads or unloads them. Again, she carries burdens of wood on her back from the forest; and she makes mortar, acting, therefore, as a bricklayer's labourer. All these details—and there are many others in the ballad—are so precise and specific that they look as if they had some foundation in fact. What evidence is there that the maidens who were "pressed" (as J. C. Hotten's list has it) into the American colonies were employed in such work as the above? And what evidence is there as to the relations of service and treatment between the English men and women thus enslaved and the negro slaves who at the same date were so employed in the same colonies? A. J. M.

BLACK CAP WORN BY A JUDGE (7th S. viii. 449; ix. 15).—Before there were daily newspapers, country folk had peculiar notions about the black cap worn by judges when passing sentence upon criminals found guilty of capital offences at assizes. The belief was that a death sentence could not be uttered—or, if uttered, would not be valid—unless the judge first put on the black cap. The black cap was a sign of death, and when a jury on these occasions came into court with their verdict, and the foreman, in reply to the questions put by the officer of the Court, said, "Guilty, my Lord," the putting on of the black cap was looked upon with awe, giving some of the spectators "shivers down the back," about which they talked for many a day.

THOS. RATCLIFFE.

Workshop.

"IF I HAD A DONKEY WOT WOULDN'T GO" (7th S. viii. 468; ix. 11).—The great popularity of this song among the lower classes, with whom it was a favourite for many years, was due to the air, almost literally copied from that of a song with which Madame Vestris delighted her admirers in one of her vaudeville pieces. The first line of the original was, I believe,—

If I had a beau, for a soldier who'd go.

From the awkwardness of the phraseology, I suspect it was a bad translation from a French libretto; but the music was so catching that it was the rage of the day. There were other parodies, probably not fewer than a dozen. The date was much earlier than Mr. Fowke supposes, as the allusions to the "new police" (established in 1829) and to "Martin's Act" (strengthened in 1827) sufficiently prove.

J. LATIMER.

Bristol.

Is not there a version of this in *Punch*—say thirty years ago? Long before the music-hall song

given at the last reference was written, our grandmothers taught the little ones in the nursery to say, in the interest of kindness to animals,—

If I had a donkey that wouldn't go,
Do you think I'd beat it? Oh, no, no, no!
I'd give him some corn, and cry, Gee! wo!
Come up, Niddy!

THOS. RATCLIFFE.

Workshop.

I have been much amused by the reperusal of this old favourite. To one passage of the text, however, I wish to take exception:—

But times are come to a pretty pass,
When you mustn't beat a stubborn ass.

For "times" I should write *things*. But I think I can appeal to universal consent that the reading of the second line should be:—

If a man mayn't wallop his own jackass.

Thence, as I have always supposed, was formulated the dictum, well known through the United States in time gone by, that it was every man's right to wallop his own nigger. The correct reading, therefore, has some little interest of its own.

C. B. MOUNT.

[MR. C. H. FIRTH obliges with a broadside version of this, which is at the disposal of our correspondent.]

LIVING OF BRATTON ST. MAUR (7th S. viii. 508).—In the Rev. F. W. Weaver's privately printed 'Somerset Incumbents,' 1889 (a copy of Add. MSS. 30,279, 30,280), the name of James Royle, *arm.*, appears as the patron in September, 1662; the reference to the Bishop's Register being Peirs, 102.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The patron of this living in September, 1662, was Jacobus Royle, *arm.* How the living became vacant is not stated, but the reference to the Bishop's Register is Peirs, 102. Mr. Weaver's book has not long been printed. There is a copy in the British Museum, but probably it is not yet catalogued. The original MS. of the book is also in Add. MSS. 30,279–80.

A. L. HUMPHREYS.

Ealing Dean.

DERBYSHIRE HISTORY (7th S. viii. 468; ix. 36).—'Notes on the Churches of Derbyshire,' by J. Charles Cox, 4 vols., 1875–79, 8vo., has an account of Eckington (vol. i. pp. 219–231) and of Killamarsh (pp. 259–269), which place is written at time of Domesday Survey, Chinewold Maresc. References to his authorities are minutely given by the author.

W. E. BUCKLEY.

IRVINE OR IRWIN OF BONSHAW (7th S. vii. 307, 434).—The state physician and historiographer to Charles II., Christopher Irving, a scion of the house of Bonshaw (author of 'Historiæ Scotiæ Nomenclatura Latino Vernacula,' printed at Edinburgh in 1682), was the second son of Christopher

Irving, by his wife Blanche Isabel, daughter of Edward Irving, of Stapleton, and great-grandson of Edward Irving, of Bonshaw and Stapleton.

Sir Gerard Irvine, of Castle Irvine, co. Fermanagh, from whom the Irish branch is descended, was elder brother to the first-named Christopher in this notice. There were so many Christopher Irvings that in order to make my statements clear I must place them as they came.

Two Christophers, father and son, fell at Flodden Field in 1513. The son of the latter, also a Christopher, was killed at Solway Moss in 1542. He left a son Edward, whose son Christopher married in 1566 Margaret, daughter of John Johnstone of that ilk (ancestor of the Marquesses of Annandale), and left two sons, William, who died *s.p.*, and Edward, whose descendants continued the line of Bonshaw.

I am surprised to find that MR. GEO. NEILSON disbelieves that the Irvines of Drum came originally from Dumfriesshire, as I had never heard this doubted before. Historians in general state that Willielmo de Irewyn of Drom (1323) belonged to the Annandale family of that name. I am unable to say whether Bonshaw was the property of an Irving at that time or not, for later on (1460, or thereabout) I find Archibald Boyd, son of Lord Boyd, styled first of the Boyds of Bonshaw.

I think it probable that Willielmo de Irewyn of Drom was the son of Irving of Cove (formerly called Dunskeillie), whose charter is said to have been granted by Malcolm Canmore. Should this statement be correct, as I believe it is, there were Irvings in Dumfriesshire long before those who settled in Aberdeenshire.

Before concluding I must give MR. ANTROBUS the only scrap of information I can find in my collection of notes and pedigrees with reference to Eyles Irwin:—

"Died Aug. 12, 1817, at Clifton, in the seventieth year of his age, Eyles Irwin, Esq., formerly of the East India Company's Civil Service at Madras."

E. S. H.

Castle Sempie.

JAMES SMYTH (7th S. viii. 327, 393).—If your correspondent can refer to the British Museum he will find a long account of the Smyth family in Add. MS. 23,686. Mary Smyth, the wife of John Preston, Esq., of Bellinton, co. Meath, was daughter of the Right Hon. Sir Skeffington Smyth, Bart., and was married at St. Anne's Church, Dublin (marriage licence, April 28, 1758). She died in Dawson Street, Dublin, at a very advanced age, in October, 1830. She was mother of Lord Tara and other children.

Y. S. M.

VERMINOUS (7th S. ix. 6).—On referring to Johnson, which I omitted to do before writing my note on this word, I find that he gives it, with the twofold definition "tending to vermine; disposed to

breed vermine." The authority he mentions is Harvey, whom, in accordance with his practice, he merely names, without a precise reference.

THOMAS BAYNE.

Helensburgh, N.B.

Ogilvie's 'Imperial Dictionary' gives the following quotation: "The verminous disposition of the body. Harvey."

R. D. W.

BATTLE OF BOSWORTH (7th S. viii. 449).—For accounts of the battle of Bosworth Rapin gives references to Hall, Stow, and Hollingshead. Sir William Brandon was the Earl of Richmond's standard-bearer, but he was slain by Richard. "Sir John Cheney, having taken Brandon's place, to oppose the King's furious efforts, was overthrown to the ground."

J. F. MANSEGH.

Liverpool.

CUNNINGHAM FAMILY (6th S. viii. 517; ix. 417, 496).—Sir Walter Scott, in 'Wandering Willie's Tale' ('Redgauntlet,' Centenary Edition, p. 113), makes him say of Sir Robert Redgauntlet, that "he was out with the Hielandmen in Montrose's time; and again he was in the hills wi' Glencairn in the sixteen hundred and fifty-twa." Is this history, or is it fiction? If the former, it would affect my suggestion (6th S. ix. 417) that Alexander Cunningham joined in the invasion of England in 1640, and would make the probable date of his flight into Devonshire twelve years later. Who can I find any mention of the rising of "sixteen hundred and fifty-twa"?

JOHN PAKENHAM STILWELL.

Hilfield, Yateley, Hants.

KEBLE'S MONUMENT IN WESTMINSTER ABBEY (7th S. viii. 464, 518).—The objection taken by W. C. B. does not go to the real point of my criticism, but only to the appositeness of my illustration. In deference to him I will change it, and suppose Mr. Keble to have died a bishop, and the inscription to have run:—

He rests in peace at
Worcester of which he
was Bishop, &c.

Would that be any more tolerable? I think not; but W. C. B.'s objection could no longer apply.

R. HUDSON.

Lapworth.

"HUMANITY" MARTIN (7th S. viii. 427, 478; ix. 14, 32).—With regard to the remark at the last reference, relative to the only son of "Humanity" Martin, I may draw attention to the interesting fact that "Mr. Thomas Martin, the eldest son of Richard Martin, Esq., many years Member for Galway," joined the famous 88th, or Connaught Rangers, as a volunteer (*vide* 'Historical Record' of the regiment, London, 1838) soon after the opening of the trenches, and accompanied the

grenadiers at the storming of Badajoz (and was wounded in the shoulder) on the terrible night of April 6, 1812. If Mr. Thomas Martin was the only son of the member for Galway, and if he was born in 1792, as suggested by your correspondent, he was, therefore, not of age when he gallantly took part, as a volunteer, in the final assault on Badajoz—one of the most awful and memorable recorded in history—when the British casualties alone amounted to 59 officers and 744 men killed, and 258 officers and 2,600 men wounded.

HENRY GERALD HOPE.

6, Freegrove Road, N.

MR. PRENDERGAST might have mentioned that two of the books from which he quotes, i. e., 'Life of Chas. Lever' and 'Life of Father Thomas Burke' were written by Prof. W. J. FitzPatrick, F.S.A., a frequent contributor to 'N. & Q.' CLIO.

PIGEON'S BLOOD (7th S. viii. 468; ix. 13).—There is another version of the story of a drop of blood falling on the bust of Charles I. It was given in a letter to the *Globe* newspaper (Jan. 11, 1886 or 1887) and signed by "The Author of 'Flemish Interiors'":—

"The King was sitting in an arbour in the gardens of Chelsea Palace, attending by his Courtiers, when its [the bust by Bernini] arrival was announced, and he ordered the case containing it to be brought and opened before him. Hardly, however, had the lid been removed and the bust laid bare than a hawk, holding in its beak a lark, flew past, and in the act some of the blood of the victim, falling on the marble, left a crimson streak round the throat of the royal effigy. The sight was sudden and ghastly, and those present looked at each other with dismay; moreover, the stain could not be altogether removed. Nothing was said, and the King ordered this work of art, with which he was pleased, to be placed in a niche above the entrance to the royal library. There it remained until some years later, when the Palace was burnt down and the ominous piece of sculpture perished in the flames. An account of this curious incident.....will be found in one of the notes of a curious, and rather scarce, historical work called 'Macarize Excidium.'"

Observe the bird mentioned is a lark. "The sight was sudden," &c., has a suspicious afterthought sort of look about it.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

Is there any earlier authentic notice of the story of the bust of Charles I. than that of Aubrey?—

"The bust of King Charles I. carved by Bernini, as it was brought in a boat upon the Thames a strange bird (the like whereof the bargemen had never seen) dropped a drop of blood or blood-like upon it; which left a stain not to be wiped off."—'Miscellanies,' "Omens," p. 38, 1721.

The 'Miscellanies' first came out in 1696.

ED. MARSHALL.

THE WORD "BRAT" (7th S. viii. 464).—The *Carlisle Patriot* has no reason to make a fuss about this word, nor to introduce Prof. Max Müller to

the local police-court for the purpose of admiring it as rare or exceptional. *Brat*, meaning an apron, especially a coarse strong apron for scouring in, is a quite common and well-known word in Lancashire as well as in Cumberland. I used it myself in 'N. & Q.' the other day without the faintest hope that any professor would be "filled with pleasure" thereby. Nor is it a word of contempt, at least when applied to aprons; and wherever *brat* means an apron it will probably be found that children are *bairns* or *childer*.

Prof. Skeat (I am quoting him from memory) says in his 'Dictionary' that *brat* means a rag, and "hence" is a term of contempt for children. I do not quite follow that "hence."

A. J. M.

This word is well known in this district, but principally as a word of disparagement to children or young folks, as, "You dirty brat!" "You little brat!" &c. Brockett, in his 'Glossary,' gives the application of the word as follows:—

(1) "*Brat*, a rag, a child's bib, a coarse apron. Sax. *bratt*, panniculus. It is also often used to express clothing in general; as in the well-known phrase 'a bit and a brat.' *Brat* in Irish signifies a cloak, mantle, or covering. Chaucer uses the word to signify a mean or coarse covering—

for ne had they but a shete

Which that they might wrappen hem in a-night,
And a bratt to walken in by day-light.

'The Chanone's Yemman's Tale.'

(2) "*Brat*, the film on the surface of some liquids; as, for instance, that which appears on boiled milk when cooled, or beer when sour. It is also applied to the crust formed after rain on the surface of the land.

(3) "*Brat*, a turbot in the Newcastle fish market, the halibut is called a turbot."

It is rather curious that in these definitions Brockett does not give the word as commonly used.

WM. LYALL.

Newcastle-upon-Tyne.

[Many correspondents are thanked for replies.]

COCKATIELS (7th S. ix. 7).—Cockatiels belong to the parrot family (*Psittaci*), and are natives of Australia. They may be classed with the grass parakeets, and are nearly allied to the ground parrots. They are small, grey, crested birds, the face and crest lemon yellow, with a small patch of bright brick red on each cheek. The full length of individual birds varies from eleven to about thirteen inches, five to five and a half inches of this being absorbed by the tail. The generally recognized scientific name is *Calopsitta nova-hollandiae*, but there are many synonyms. With bird-fanciers the cockatiels are great favourites. They can be taught to talk, and are the kindest natured and most gentle of all the parrot family, and breed more readily in captivity than, perhaps, any other birds. They are sometimes called crested ground parakeets, or parakeet cockatoos, but cockatiel has become the favourite name. Jamrach, the

well-known dealer in birds and beasts at Ratcliffe Highway, is credited with having invented the name to signify his classification of the bird as a "little cockatoo."

M. HERON.

CONFIRMATION (7th S. viii. 348, 470; ix. 37).—The following memoranda from my note-books may have some interest for some of your readers:—

1. Bishop Sparrow's widow was anxious in 1693 not to defer "any longer" the confirmation of a granddaughter aged fourteen (Bodl. MS., Racol., c. 739, f. 13).

2. But White Kennett, in his Primary Charge at Peterborough in 1720, refused to confirm any under fourteen.

3. Sheldon, while Bishop of London, never confirmed in Essex at all. And when he held any confirmations there was great irregularity, no examination, &c. (Hickeringill's 'Black Non-Conformist,' 1681, p. 55).—It may be mentioned that in this abusive and coarse tract of this "irreconcilable" the writer maintains the legality of the cope and illegality of the surplice at Holy Communion.

4. Archbishop Gilbert of York (1757-1761) introduced the practice of offering the confirmation prayer of benediction once for the whole number kneeling at the holy table as an improvement (Bishop Newton's 'Autobiography,' ed. 1816, p. 105).

5. In 1806 Majendie, Bishop of Chester, confirmed 2,580 persons at once at Sheffield, of course after Archbishop Gilbert's improved fashion (*Gentleman's Magazine* for 1806, part ii. p. 808).

W. D. MACRAY.

COCKLEDEMOY (7th S. ix. 28).—Cockledemoy is in Scott's own drama 'The Doom of Devorgoil,' not in 'Goetz von Berlichingen.' The famous 'Bonnets of Bonnie Dundee' ballad is in 'The Doom of Devorgoil,' Act II. sc. ii.

JONATHAN BOUCHIER.

THE SCENE OF CÆSAR'S DEATH (7th S. ix. 28).—It is well known that Cæsar was assassinated in the building called Pompey's Curia, adjoining his theatre, which was situated on the confines of the Campus Martius. It is somewhat singular that Shakespeare should have thought it was in the Capitol, as most of his Roman history is derived from Plutarch, who, in his account of Brutus, describes the conspirators as proceeding immediately after the murder to the Capitol. W. T. LYNN.
Blackheath.

JEAN PAUL MARAT (7th S. ix. 29).—Born at Neuchâtel in 1744, in early life he was a practitioner of medicine in Paris. At thirty we find him in this country, in 1774. A pamphleteer in Church Street, Soho; a teacher of French in Edinburgh, 1775; of tambouring in Glasgow; an usher at a school at Warrington under the profound Dr.

Priestley; and apparently a hair-dresser in Dublin; a felon at Oxford; and a *forçat* for five years on the Thames; and finally one of the most powerful men in France during the Revolution. Such is the record of a life seldom, if ever, equalled. But Charlotte Corday appeared on the scene, and July 13, 1793, saw the last of the most sanguinary monster of modern times. *Vide* Cooper's 'Dictionary'; 'N. & Q.' 1860; and 'The Book of Days,' 1878, vol. ii. p. 55.

HENRY GERALD HOPE.

Freegrove Road, N.

A full account of Marat's connexion with Newcastle, where he "practised both human and veterinary medicine about the years 1770-73," written by the late James Clephan, will be found in the *Monthly Chronicle of North-Country Lore*, vol. i. p. 49, 1887.

W. E. ADAMS.

Holly Avenue, Newcastle-on-Tyne.

LORDS SPIRITUAL (7th S. viii. 467).—The "lord bishop" question is one which, in some form or other, is constantly recurring with irritating frequency, considering its relative lack of importance. Of course, people who contend that the expression "lord" as applied to a bishop indicates properly that such a bishop is a peer are mistaken. An investigation into its origin will soon show this. For centuries the ecclesiastical designation of all bishops, without distinction, in Western Christendom has been: "Reverendissimus in Christo pater ac dominus, Dominus — Episcopus —." Here, if "dominus" is translated into "lord," as it has always been in this connexion, we have the designation in English thus: "The Right (most) reverend father in Christ and lord, the lord — the bishop of —." The latter part of the sentence has been abbreviated into the familiar "lord bishop of —," and people are now, forsooth, arguing that "lord" is an adjective, and should not be given to a bishop unless he has a seat in the House of Lords. How early the word "dominus" is found as applied to a bishop it would not be easy to say; and it would not be much easier to say when the English "lord" was first used in the same connexion. I would venture to point out that the designation of a bishop is not strictly speaking a "title" at all, but the formal description of the holder of an office. Whether it is desirable in the present democratic age for bishops to cling very closely to their lordly ecclesiastical character is perhaps doubtful. Equally time-honoured is the use of the word "palace" to describe an English bishop's official residence. Yet there seems to be a feeling among the present bishops that it would be well to abandon it, and in one case (Lichfield) this has been done. One never heard of any colonial bishop calling his house a "palace," and the only instance among the new bishops in England is Liverpool, where a very "low church" bishop has dubbed the house in

a street row in which he lives "The Palace." It might be wiser and more in accordance with the drift of modern ideas were none of the bishops "lords" and none of their houses "palaces." That strictly speaking, however (so far as ecclesiastical precedent for centuries is a guide), every bishop is a "lord" without distinction there can be no reasonable doubt. That it is also an ecclesiastical designation in its origin, and not a civil "title," there can also be no reasonable doubt. A bishop is ecclesiastically "a father, and a lord in Christ."

T. M. FALLOW.

Coatham, Yorkshire.

AUTHORS OF QUOTATIONS WANTED (7th S. viii. 469).—

The quotation required by MR. PAUL KARKEEK is from Longfellow's exquisite romance "Hyperion," and occurs, with slight alteration, in the seventh chapter of the first book.

M. C. FOX.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Catholic Church of Scotland, from the Introduction of Christianity to the Present Day. By Alphons Bellesheim. Translated by O. H. Blair. Vol. III. (Blackwood & Sons.)

SOME time ago we noticed the first two volumes of this work, and have anxiously awaited the publication of the one before us, which extends from 1560 to the death of James I. Very few historical books that we have seen have been written with such conspicuous fairness. Dr. Bellesheim is one of the canons of Aix-la-Chapelle, and is renowned far beyond the limits of the German fatherland for his learning, fairness, and accuracy. We have had far more than enough of books called histories which are but histories in name—things written with the object not of telling what really took place in past times, but of enforcing this or that religious or political dogma. Catholics and Protestants have both alike been gross offenders in this matter; but better days have come upon us. The Roman Church has in recent days produced a body of scholars of whom Dr. Bellesheim and Fathers Bridgett and Gasquet are conspicuous examples, who are well aware that history is far worse than useless if not seen in accurate perspective illuminated by the white light of truth. The first two volumes of this 'History of the Catholic Church of Scotland,' excellent as they were, suffered somewhat from condensation. Such is not the case with the one before us. Whatever view we may take of the great religious revolution of the sixteenth century, every one must allow that it was one of the most important events in the annals of the world. As the years glide on and we get further removed from the passions of that disturbed time, we see more and more clearly how very much we are now affected by the actions of ancestors who have been for three hundred years in their graves.

In no part of Europe was the change in the religious habits of the people so thorough as it was in Scotland. In England, Germany, and even in Calvinistic Switzerland, many mediæval beliefs and customs were retained which were ruthlessly swept away in Scotland. The great wealth of the Church and the extreme profligacy of a large number of the higher ecclesiastics in a great measure explains this.

Dr. Bellesheim does not in the least strive to hide the true state of the case, neither does he depict the Re-

formers in the dark colours which many might anticipate. Even the political Protestants, who evidently assumed the garb of the new religion not because it appealed to their hearts and consciences, but for the sake of power and possessing themselves of the church lands, are not denounced; we are told what they did, and are left to draw our own conclusions.

The great difficulty in writing a history of the Church of Scotland during that disturbed period is that it is so detached and fragmentary. By this we do not mean that ample documentary evidence has not come down to our time, but that there is no central figure or institution around which to group the facts, so that they may cling to the memory. The new Church was only gradually formed, and the old one only went to pieces very slowly. There is the more credit due, therefore, to one who has been able to see his way through the jungle of facts and give us a connected history, the details of which we can remember. This Dr. Bellesheim has done in a most satisfactory manner. Had he been a Scotchman or Englishman we might, perhaps, have been inclined to find fault with his reticence on certain points; but to a foreigner explanation of these things must seem needless. He is probably unaware of the cloud of ignorance which hangs over the British mind as to the teaching and practices of the mediæval Church. Had he realized this, we think he would, ere he turned his attention to the great struggle of the Reformation, have given his readers a picture of what the outward form of religion was like before the crash came. No one in Europe is more capable of doing it than he; and we cannot but regret that considerations of space, or some other motive, has caused him to omit what would have been so interesting and instructive. His book is, however, a thoroughly good one, showing high scholarship and patient industry on every page. It is not, therefore, fair to censure the author for not having made it other than it is.

Our notice is already far too long. We cannot close it, however, without saying that the translation is excellent, and that the notes added by Mr. Blair are most useful.

Travels in France by Arthur Young in 1787, 1788, 1789.

With introduction, &c., by M. Betham-Edwards. (Bell & Sons.)

'ARTHUR YOUNG'S TRAVELS IN FRANCE' is a welcome addition to that lengthening series known as "Bohn's Standard Library," which may claim to include more masterpieces than any other collection of books ever published. Young was a productive writer, and there are few of his works that may not be studied with advantage. His 'Travels in France' is a masterpiece. Vaguely recognized in England as an authority by people who have not seen it, it has obtained in France complete and well-merited recognition. In no single book, perhaps, can be so pleasantly obtained a full insight into the causes which brought about the upheaval of the French Revolution. An ardent admirer of Rousseau, Young is horrified at the folly and tyranny of the aristocrats, and writes words of supreme wisdom on the subject. It is, however, desirable that those who study these aspects of his views should see also what he says on the other side of the question, which is of at least equal importance. While struck with the sagacity of his views, we stand perplexed at the obtuseness of the man who has nothing but fault to find with Marseilles, and dismisses Carcassonne as though it were Wolverhampton. Young's spelling of French words and his use of accents are his own, and are faithfully preserved. We are sometimes at a loss, accordingly, to know if a mistake is his or his editor's. We can scarcely credit Young, however, with writing, as it stands, "Na Metro-

manic, of Pyron," or "Gretty's Caravane de Carre." As a specimen of the manner in which Young could shut his eyes take the following. Of Pan he says, "I question whether anything would ever carry a stranger to it but its possessing the cradle of a favourite character." Yet Pau is a place of enchantment, and the panoramic view of the Pyrenees it affords is one of the world's marvels.

A Memorial of the Cambridge Camden Society. By E. J. Boyce, M.A. (Cambridge, Deighton, Bell, & Co.; London, Bell & Sons.)

THE Cambridge Camden Society, whose story is here graphically told by one of the founders of that goodly and well-known company which developed from the Ecclesiological Society, has a story worth the telling. The sentence from Newman's sermons printed on the cover and title-page is in itself a memorial of the society. "One or two men of small outward pretensions, but with their hearts in their work—these do great things." And in their special line, that of reviving a love for and a knowledge of the principles of Gothic ecclesiastical art, the "one or two men" who met together at Cambridge to exchange their thoughts on this subject during the academic year 1837-8, really did "great things." Neale (of East Grinstead), Webb (of St. Andrew's, Wells Street), Venables, Harvey Goodwin, Paley, Eddis—these and others among the earliest members would alone be a roll of names sufficient to make a society famous. Not a few of this interesting group have joined the majority, but some yet remain to us, and that, too, as honoured contributors to the columns of 'N. & Q.' It is hardly possible to turn over a page of the lists of early officers and members which Mr. Boyce's zeal and knowledge have enabled him to put before us, without coming upon names which must always be held in high esteem in letters, arts, law, and literature. We should have lost much if Mr. Boyce had not published his 'Memorial.'

Le Livre Moderne. No. 1. (Paris, Quantin.)

WITH its motto, "Hodiernus non Hesternus," *Le Livre Moderne*, of which the first number appears from the house of Quantin, is likely to eclipse its predecessor in vogue. Its shape is more convenient, its type more legible, and its letterpress more literary and less journalistic. In place of a criticism upon a new work we have now a short *causerie*. The whole is effervescent, bright, and new. Of the *Livre Moderne*, as of the *Livre*, M. Octave Uzanne is editor, and a portrait of his very Roman-looking head is the first of the illustrations *hors texte* which the number boasts. After a pleasing and original 'Acte de Naissance en guise de Presentation,' and an explanatory address, 'Nos Variations Futures,' both signed with the initials O. U., come some short and brilliantly illustrated 'Notes et Souvenirs' of Champfleury. Quite inimitable are the caricatures. 'Les Lectrices a travers les Ages' is an exquisite design of fantasy of which any eighteenth century designer might be proud. It has an accompanying *rondeau*, an unpublished autograph of Jean Richepin. A fifth article is 'Au Pays des Autographes,' and supplies some curious dedications of books—an interesting subject—and some early letters of Monselet. 'Bibliographie-express' is the title of the portion of the work devoted to reviewing. This is followed by 'Curiosa,' pages of 'Notules,' 'Singularités Trouvailles,' 'Observations Bibliographiques'—not wholly unlike 'N. & Q.' An account of the first dinner of the Société des Bibliophiles Contemporains is given, and other miscellaneous contents follow. In saying that the new publication is an advance on the old we give it high praise. It is the freshest, the most elegant and the most delightful work in the shape of a book that ever appealed to the bibliophile. Quite ex-

quisite is the execution of some of the vignettes, initial letters, &c., and the work, which is limited in number, will some day—an unusual fate for serials—be looked after as a gem.

Carmarthenshire Notes. Vol. I. Part II. Edited by Arthur Mee, F.R.A.S. (Llanelli, South Wales Press Office.)

IT is difficult to speak of a part ii. without having seen part i. But so far as we can judge from the part before us, Mr. Mee seems likely to do a good work by gathering together flotsam and jetsam, which might otherwise perish, but the preservation of which in these handy little parts is matter for congratulation to all who are interested in the history and antiquities of Wales. The contributors include Mr. W. D. Pink, who, as well as Mr. Edwin Poole, investigates the history of Carmarthenshire Members of Parliament; Mr. W. H. Ludford, Mr. Stedman Thomas, "Giraldus," and others, besides the editor himself. 'The Rebecca Riots,' 'The Diary of Laud as Bishop of St. David's,' 'Genealogical Notes on Admiral Foley,' 'Jones of Abermarlais,' &c., are among the varied contents of part ii. of *Carmarthenshire Notes*.

We have received the first volume, July to December, 1889, of the *Newbery House Magazine* (Griffith, Farran & Co.). During the short time in which it has appeared this excellent publication has, we are in a position to state, taken a strong hold on the public. No work of its class makes more direct appeal to the youngest school of the English clergy and its supporters. Its interest, moreover, is not confined to these.

Notes to Correspondents.

We must call special attention to the following notices.

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. B. S. ("George Buchanan").—Died in Edinburgh 1582. The first edition of his 'Rerum Scoticarum Historia' was published, "with many an error in every page," Edinburgh, 1582, folio. Editions were issued Edinburgh, 1583; Geneva, 1583; Frankfurt, 1594, 1688; Amsterdam, 1642, 1643, 1655, and (Elzevir) 1684; Utrecht, 1697; Edinburgh, 1727; Aberdeen, 1762, &c.

G.—The real quotation is:—

Heaven has no rage like love to hatred turned,

Nor hell a fury like a woman scorned.

Congreve's 'Mourning Bride,' end of Act III.

J. HAWES.—Lounger's Common-Place Book is by Jeremiah Whitaker Newman.

CORRIGENDA.—P. 43, col. 2, l. 19, for "Tragbigzuld" read *Tragbigzanda*; p. 56, col. 1, l. 27, for "6th S." read 7th S. In Index to vol. viii., for "King (C. S.)" read *King (Sir C. S.)*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 1, 1890.

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SIXTH CENTENARY OF DANTE'S BEATRICE.

In this century of centuries perhaps no subject for one has yet been devised so interesting to the antiquary, the poet, the *littérateur*, the dilettante, or the tourist as the one under the above title, which is to be held in Florence in May and June of the present year. When in May, 1865, Florence kept the sixth centenary of Dante, it was his birth that marked it, for his birth opened a cycle of labours which were to regenerate letters for the whole known world. When in May, 1890, Florence keeps the sixth centenary of Beatrice, it will be her death which marks it, for to her emphatically death was gain; her lustre never tarnished by domestic conflict nor by the indifference which comes of the vulgar trials of daily life, nor yet by the ravages of disease or age, she soars ever before her adorer unto the most perfect day, always leading him on to greater nobility of sentiment and highest flights of philosophy; always the *donna ispiratrice*. And it may safely be predicated that had she either become Dante's wife, of good matronly example, or in Gallic guise dated a romantic dalliance with him from the day of her union with Simone de' Bardi—in neither case would she have attained the pinnacle where she now will ever dwell, incensed by the loving veneration of all for whom woman is a vision of bliss, and not a toy. Nothing, either,

could be more opportune at a time when the true character and position of woman is becoming so sadly obscured and travestied. Count Angelo de Gubernatis, to whom is due the elaboration of the idea of this grand celebration of Beatrice, designs to make it, concomitantly, the celebration of the *vero risorgimento della donna*; and, accordingly, every act and mode in which Christian woman has influenced society will be the subject of prize essays, and will be set forth in an illustrative exhibition, for which committees in every town in Italy are now busily catering.

It may be expected that out of the still unrummaged recesses of Italian households of every degree treasures will be brought forth the assemblage of which will be well worth the pilgrimage to Florence at a season when, under even ordinary circumstances, she is at her loveliest. I have willingly acceded to Count de Gubernatis's request to me to do my little best towards making his idea known. If any of your readers should know of anything England possesses which might be loaned on such a unique occasion, or has any suggestion to make for the greater perfecting of such a festival, I shall be very happy to be the means of communicating any such information to the committee in Florence.

Musical entertainments, recitations, quasi-dramatic performances, *tableaux vivants* (in which Italians outvie all other people), and folk-songs will enhance the many attractions of the festival. But, of course, the theme which must underlie the whole celebration is the apotheosis of woman, as idealized in Beatrice; the real ideal (if one may so juxtapose language) of feminine perfection. Woman worshipped for her beauty, modesty, and sagacity; not woman stepping out of her sphere and unsexing herself; not a mere puppet and *figurante*, and yet not a she-man. In a word, *la donna ispiratrice*, not *la donna emancipata*.

The matter was brought specially home to my mind by a coincidence. Just at the time of receiving Count de Gubernatis's letters about the Beatrice centenary, I happened to have remarked the outcome of modern thought about woman in one of the latest French novels. An onslaught is there made on the modesty of English girls, who pass through the streets of Paris utterly indifferent to the leers which their French sisters are said so pleasurably to reciprocate. "Ce ne sont pas des femmes, ce sont des écoliers échappés!" is the would-be withering wind up. And I had just been reminded thereby of the type set for woman by the greatest of novelists in the most perfect of love-tales that ever was written; the most perfectly real, for every one who reads it seems to read what his or her own heart had written; most perfectly ideal, for no words could picture so poetically the simplicity, the nobility, the rapture of love—"La Vita Nuova":—

"When my gentle fair went her way through the streets people would run to see her pass. And such purity surrounded her that it communicated itself to the heart of every one she approached, so that he trembled as he raised his eyes to her, scarcely daring to return her salutation. But she, crowned and girt about with her gracious meekness, passed on her way, taking no glory to herself from anything that was said of her. For many would exclaim, as she went by, 'This is no mere woman; rather is she one of the all-fair angels of heaven.' Yet I declare she was evidently so full of tenderness and of all that we desire in woman, that all who looked on her perceived their hearts to be pervaded with chaste and serene delight so entrancing that no words could suffice to tell of it, nor could any see her and not sigh after her. Yet I desired to bring this knowledge of her to the minds of those who could not themselves see her: then I sang this sonnet.

So tender and so pure my fair is seen
That when her head in courtesy is bent
The flame of every forward word is spent,
Extinguished every rapturous glance too keen,
She threads her way through incense-clouds of praise,
Meekness so gracious in her aspect blent,
She seems a thing of grace from Heaven lent,—
A miracle for theme of mortal's lays.
Such pleasures in her, longing eyes discover
That soft delight the heart is taught to prove,
Delight known but to those who of it taste,
While from her lips there seems to emanate
A spirit benign out-breathing only love,
Who whispers to the anxious soul, 'Sigh ever!'

For English people, therefore, this *fête* has obviously special sympathies; and I feel honoured in being asked to bring it to their notice.

R. H. BUSK.

16, Montagu Street, Portman Square.

WAS BROWNING A JEW?

The *New York Herald* of December 18, 1889, prints the following despatch:—

"London, Dec. 17, 1889.—One of that large class of persons in England who have nothing to do but to write to the newspapers asks the question, 'Was Browning a Jew?' The *Pall Mall Gazette* shoulders the burden, and says the question was submitted by one of the best-known literary men, and who was on terms of close acquaintanceship with Browning for forty years. The *Pall Mall Gazette* adds:—'For a score of years and more it has been stated with no little persistence, and circumstantial evidence, such as it is, has been brought to bear out the statement.

"*Pro.*—In the first place, the fact that his uncle occupied a position of considerable importance at Rothschild's is looked upon as *prima facie* evidence, as in those days the elder Rothschild preferred to give positions of exceptional trust to men of his own faith. Again, the Christian, or rather first, name of Browning's uncle was Reuben, and his mother's name was Sariana, both of them cognomens of undoubted Jewish origin, while the name of Bruning is said to be not uncommon among Jews. Again, one of the favourite topics of the poet was the Israelitish character, as will be readily recalled by all students of his work.

"*Con.*—On the other hand, Dr. Furnivall has declared Robert Browning's family to be of Dorsetshire origin."

Personally I know nothing of the late Mr. Browning's descent, but I question the ground

for judging he was a Jew from his surname; and this brings the query, What was the origin of the surname Browning? That the doctors of philology are as prone to differ from each other as are the doctors of medicine is apparent from the number of definitions and derivations they give of the surname Browning. As instances of this I give the following evidence. Ferguson, in his 'Surnames as a Science,' says it is a compound of the surname Brown and *ing*; that *ing* is an Anglo-Saxon and ancient German patronymic; hence Browning means the son of Brown. Or it is of local Anglo-Saxon form, as Brown-*ing*, meaning brown meadow, *ing* being translated meadow. Again, Ferguson, in 'Teutonic Name System,' says Browning is the Anglicized form of Bruning, Old German of the eighth century, which seems likely. But Lowe, in his 'Patronymica Britannica,' recognizing the latter alleged origin, says it was usually written Bruning, and that it is an Anglo-Saxon baptismal name, referring originally to the colour of the complexion of the bearer. A still more fanciful derivation or definition of this surname is given in Davies's 'English Glossary.' It says that Browning is perhaps a form of *brownie*, a witch! Lapland was famous for them, and they were supposed to be able to sell winds to sailors:—

"For instance, in Pliny, book xix. poem, it is written: Man is so wicked and ungracious: his wit so inventive that he will be sowing, tending, and plucking that will his own hand that calls for nothing else at sea but wind, and never rests till Browning be come."

Other philologists seem to agree with Ferguson, and derive the surname from its apparent component parts, Brown and *ing*. They derive Brown from the Anglo-Saxon *brun*, to burn; from the German *brennen*, French *brun*, dark, dun, &c., and define *ing* as an Anglo-Saxon noun, equivalent to the Icelandic *eing* and the Welsh *inge*, meaning a common pasture or meadow. This theory of derivation may find support in the system of allotting of lands among the Anglo-Saxons. Dr. Guest, in his 'Origines Celticae,' goes a step further into the derivation of the surname, and deducts *Bru* or Brown, from *Bru*, Irish for border, or *barr*, and *n*, or *en*, a "corruption" of *an*, the Anglo-Saxon genitive ending. However, in this connexion it is well to note that when Dr. Guest defines the termination *ing*, further on in his book, he says *ing* is a late "corruption" for *an*, which entered frequently into the Anglo-Saxon names of towns, as Wit-an-tun, now Whittington; Earn-an-tun, now Ermington; Hunt-an-dun, now Huntingdon, &c. In some few cases the *an* is now represented by *en*, or simply *n*, as Chelt-en-br Ork-n-ey, &c.; but in the majority of cases *an* has been "corrupted" into *ing*.

As all evidence points to Browning being originally an Anglo-Saxon word and surname, it is *propos* to incidentally glance at the early history

the race, one of whose tribes or clans was the Brownings, as given by authorities on the subject. The fatherland of the modern English race was Angeln, now Schleswig, a district of the peninsula that parts the North from the Baltic Sea—the home of the Angli when Rome was in its glory of power. Joining the Angli on the south were the Saxons, and on the north the Jutes, all belonging to the Low German branch of the Teutonic family, all united by bonds of kinship, speech, and social and political institutions. When Rome withdrew her cohorts from Britain the island was at the mercy of the “natives,” the Picts and Scots, till it was invaded from Jutland, and subsequently by the Saxons, who in turn were followed by the Angli (Eagle), and who were in turn to absorb the other German tribes, and found the great English race, about A.D. 577. These transplanted their home customs and laws into Britain's soil, and established kingdoms, which existed till their new country was wrested from them by the Norman invaders. In the early period of Anglo-Saxon settlement in Britain the land was held in common by them, and after the fashion of their fatherland, the simplest of their common divisions being technically called a *mark*—a plot of land on which a number of freemen had settled for the purpose of farming and for mutual profit and protection. These marks of England comprised households of various degrees of wealth and authority, in direct descent from common ancestors, and all known to themselves and their neighbours by one general surname, derived from their appearance, from the location of their mark, or from their general occupation. Probably the most plausible hypothesis of the original significance of these surnames and the cause of these ancient aggregations is that of a single family, itself claiming descent through some hero from “ye gods,” and gathering scattered families around it, thus retaining the administration of the family rites, and giving its own name to all the rest of the community or mark, which was generally an irregular compound, in the composition of which the former portion is a patronymic in *ing*, declined in the genitive plural. The second portion is a mere definition of the locality, i.e., *tun* or *dun*, *ton* or *don*, as Brun-an-ga-tun, the village, or mark, or settlement of the Brun-an-gas, or Brownings.

In a few cases the patronymic stands alone in the nominative plural, as Bruningas, described as one of the ancient Anglo-Saxon marks in ‘Codex Diplomaticus’ by Kemble, and also mentioned in his ‘Saxons in England.’

The union of several marks is sometimes called by the Anglo-Saxons *ga* (*gau* in German), which has been superseded by *scir*, or *shire*. The *ga* was a petty kingdom, or principality, or a shire division, as Brun-an-scir. Others say the *gas* were political bodies, and became in time lost in revolutions;

but the marks, having personality, passed from one system of aggregations to another without losing their particular character or name.

The Brūningas were a tribe or sept among the earliest Anglo-Saxon settlers in Britain, and although the name Bruningas is understood also by many philologists as above, and by Kemble, according to his ‘List of Towns and Settlements in England,’ who says Brūningas (Anglo-Saxon), Bruninga (Old German), in Austria means (that is, Bron, according to ‘Liber Vitæ,’ and Bruyn) a settlement, according to Frisian. Ferguson also refers to Bruningus (or Bruningas, as in ‘Liber Vitæ’) as being understood to mean a settlement of the Anglo-Saxons in Britain; yet Seebohm takes a different view of the origin of the name Bruningas. He claims the name represents the social and political station of the people bearing it. Theirs, he says, was an embryo manor—the system which grew in England from the ancient Roman and Germanic land systems of Europe. The personal name Brun, with the patronymic suffix *ing*, or *ingas*, is strong evidence for the manorial character of the estate of the people which occupied it.

Seebohm’s ‘English Village Community’ says it is wrong to suppose the local names ending in *ing*, or its plural form *ingas*, represent the original clan settlements of the first German conquerors of Britain, the successors of the Romans, and that we must not rely on these suffixes to base a theory of German mark-systems, nor are they evidence of settlements on the basis of free village community as opposed to those of a manorial type. Local names with the suffix *ing* are found on the continent of Europe as well as in England. Seebohm, in the tracing of the connexion of the tribal system of the Germania with local names, says the fixing of a particular personal name to a locality implies settlement. It implies not only a departure from the old nomadic habits on the part of the whole tribe, but also the absence within the territory of the tribe of only temporary habitations, or the shifting of families from one homestead to another. That where these became fixed abodes, or permanent settlements, after the shifting tribal stage, or the semi-nomadic, personal names attached themselves to places and suffixes were used involving the idea of fixed abodes. Seebohm fully describes the nature of these tribal households, which a local name with a patronymic suffix represents. The local names with the patronymic suffix are numerous, the suffix varying from the English *ing*, with its plural *ingas*; the German *ing* or *ung*, with its plural *ingas*, *ingen*, *ungen*, and *ungun*; and the French *ign*, or *igny*, to the Swiss equivalent *ikon*, the Bohemian *ici*, and the Slavonic *itz*, or *witz*.

It seems to be clear that the termination *ing* in its older plural form *ingas*, in Anglo-Saxon—

not by any means always, but still in a large number of cases—had a patronymic significance. In this connexion Seebohm says also, as above referred to, *ing* also meant a low meadow by a river bank, as Clifton Ings, near York. Also it was sometimes used like *ers*, as Ochringen, dwellers on the river Ohra. In Denmark the individual strip in a meadow was an *ing*, and so the whole meadow would be "the *ings*." There are many evidences of this in the 'Anglo-Saxon Chronicle.' An example of the individual family for generations "herding" together in the same homestead is in Bohemia and Slavic districts; and there the number of local names ending in *ici* or *owici* (equivalent to *ing* or *ingas*) goes to confirm the connexion of the patronymic suffix with the holding of the coheirs of the original landholder. The family names gave the application of their abode with the addition of *ham* or *tun*, of which there are numerous instances in England. The greatest number of names ending in *ing* only occur in "the old Saxon shore," where to some extent the "right of the youngest" prevails. The same is also true of Europe, where the old German system is in vogue. The *ings* were to be found all over the countries occupied by the German tribes, even at the height of the Roman empire, and into Rhaetia (Austria), whither the *ings* came from the German mountains and forests beyond the Roman lines for conquest.

From this it is to be understood that the Teutonic Brun tribe, through Roman influence and within Roman provinces, abandoned their roaming life and formed settlements which took their name; and they themselves, from their new system, became *ingas*; and it was not till comparatively modern times the *ham* or *tun* was added to the names of their settlements through Roman example, and when the settlements took the shape of manors, with a servile population upon them.

Another authority to derive the surname Browning from its apparent compounds Brown and *ing* is Bosworth's 'Anglo-Saxon Dictionary,' which defines the name as Anglo-Saxon, and says that Brown is *brun*, an Anglo-Saxon adjective meaning brown, dusky, dark, and that *ing* means "originating from, son of, descendant of," of which *ingas* is the plural form, and means "people of, race of, house of." From this we understand that the Bruningas, or Brownings, of old were a dusky, dark-skinned race of Teutons. In support of a portion of this definition is the idea of Bowditch in 'Suffolk Surnames,' and Anderson in 'Genealogy and Surnames,' who say "the English surname Brown, Broun, and Browne, the German Braun, the French Brune, mean simply dark or brown haired or complexioned." On the same idea Bardsley, in 'Our English Surnames,' says: "Le Brun, or Brune, was a nickname, added to designate some persons by *sobriquet* from complexion or colour of the

hair." In Domesday Book the surnames Brown and Browning as written do not appear. They are always given Brun and Bruning. That they were at an early date, before the Domesday Survey, distinct surnames can be seen from the fact that Leofric, Earl of Mercia, was lord of the castle of Brune and the adjoining marks or marches, inhabited by, probably, the Brun-ing-as. The community, sept, or tribe of Bruningas was well scattered before the advent of the Normans in Britain; but according to Sir Henry Ellis, in his 'Introduction to Domesday Book,' there was many a Bruning holding land in England during the reign of the Saxon King Edward the Confessor, and anterior to the date of the Great Survey, circa A.D. 1086. Among those entered as landholders at that period were:—Bruning, in Kent, 6 hides; in Hants, 52 hides, twice; in Wilts, 71 hides, twice; in Somerset, 93 hides, twice; in Hereford, 180 hides, twice; and in Warwick, 241 hides twice, and 244 hides twice. This last Bruning held these lands when the Domesday was formed. In the 'List of Tenants in Capite,' time of the Norman Conquest, these and other Brunings are mentioned. Among the under tenants of land at the time of the Great Survey there are also Brunings mentioned.

It was not till long after the Norman Conquest that the surname was printed Browning, nor was it till then that it appeared with a baptismal name. An early instance of the use of the "Christian name" is found in 'Rotuli Curie Regis,' temp. Richard I. Here "Hug: Bruni'g" is found offering essoins at Hereford Oct. 6, 1198. He was probably the same with "Hug: Brunning, Juror of Arleigh," mentioned with "Ric: Bruni'g, tenant at Chingeford," in the Domesday Book of St. Paul's, 1222. From this time forward the surname is spelled in official documents Bruning, Brun'ig, and Brunning; and about the earliest example of nearer the modern spelling of Browning is in pt. i. of 'Liber Customarum,' where "Thomam Brownynge" is mentioned in an ordinance dated 1297 "in relation to a new Fair to be held in Soper Lane, London." There are numerous instances of the corruption of Browning as applied to names of places: to wit, Barninghamtown (Norfolk) was originally variously styled Brunningham and Briningham, Burningham and Banningham, just as Brington (Northampton) was originally put down Brunington, and also Bringwyn or Bruningwyn (Monmouth). And in this connexion we note "Aswaldus de Brunnig'e'h," or Aswald de Brunningham, is mentioned in 'Magnus Rotulus Pipal' as of Lincolnshire, temp. Ric. I. As a relic of the ancient Saxon tribe of Bruningas we note Bruninge Acre (Buckingham), mentioned in 'Li of Fines,' temp. John, which may have been an unbounded settlement of the Bruningas, just as was Bruningatun or Bruningastown. It must ha..

been after the twelfth century that the surname took the form Browning, as the sheriff of London, 1259, was "Adam Brunning," written also "Bron-inge," and "William Brunyng, Maister of y^e ship Nicholas of Hythe, in the Royal Navy," with Edward I. in the war against Scotland.

CHARLES H. BROWNING.

Philadelphia, Penn., U.S.

TOPOGRAPHICAL NOTES.

(Continued from p. 5.)

St. Bees.—Edward VI., on June 16, anno 7, granted to Sir Thomas Challoner the manor, rectory, and cell of St. Beghes, in Copeland, county Cumberland, late belonging to the Monastery of our blessed Lady without the wall of York, to hold of the King, of his manor of Sherevehutton; rent 143*l.* 16*s.* 2*d.* The grange called Saltere Grange; messuages called Wynder, Rowray, and Kelton, nygh the said Salter grange. The great wood called Stanlyth; within the demeans of St. Beighes. Closes called Denehowe, Grenehowe, Roskowe Parke, and Woodende. (Close Roll, 2-3 Phil. et Mar., part iv.)

Salisbury.—The Chapel of St. Cross, in the Castle of Old Sarum. (Close Roll, 33 Edw. III.)—The Newe Inne in Winchester Street. (*Ibid.*, 36 Hen. VI.)—Castle Street, Endlees Street. (Patent Roll, 3 Edw. VI., part iii.)

Sevenoaks.—The Hyll fylds, abutting on the King and Queen's highway there called Kyngeslane, and Pockeslane, east and north; and the lands of Pettes, west. (Close Roll, 2-3 Phil. et Mar., part viii.)

Shrewsbury.—Grumpestolstrete. (Close Roll, 45 Hen. III.)—Free Chapel of St. Mary. (*Ibid.*, 11 Edw. II.)—The King's free Chapel of St. Michael, in the Castle. (*Ibid.*, 4 Hen. V.)—Order, Dec. 18, 1403, to take down from London Bridge, the head of Thomas Percy, Earl of Worcester, and to bury it with his body. The Abbot of Shrewsbury is charged to permit the exhumation and reburial, in his Church of St. Peter. (*Ibid.*, 5 Hen. IV., part i.)

Spaldyng.—Messuage abutting on the common sewer called le Westlod, south; the common way called le Predike, north; Pynchebek Lane, east. (Close Roll, 1 Edw. IV.)—Land bounded by Doweresland on the south; the land of the Prior of Spaldyng on the north, and Spaldyngdrove on the west. (*Ibid.*, 17 Edw. IV.)

Stamford.—Messuage in the parish of St. Mary ad Pontem, between the lane called Cornwauffy, on the east, and the King's highway on the south. Colgate, in the parish of St. Michael the Great, between the tenement of the Prior of ffymeshede on the west, and the King's highway on the north. (Close Roll, 33 Hen. VI.)

Stanton Drew.—Toft called Beldames; mes-

suage called the Tyledhous in le Pleystrete; wood called Bowewode (Close Roll, 32 Hen. VI.)

Standlake, co. Oxon.—March 28, Outbert Temple, clothier, of Standlake, has sold the reversion of the manor to Robt. Radborne, miller, for the life of the Lady Anne a Clevez grace.—Indenture dated March 30, 1555. Robt. Radborne of Standlake, yeoman, sells to Richard Harris of Standlake, yeoman, for 136*l.*, half of an Armytage in Standlake, rent 3*s.* 4*d.* per annum; house and close called Wekyns, value 20*s.* per annum; close called the Yewsterhey, value 8*s.* per annum. Roger Shakespar rents house in the Rackynd, rent 2*s.* 3*d.* per annum.—Stanlake Manor was sold by George, late Earl of Hunts, to Richard Androwes, late of Yerneton, who sold it to Thomas Cromwell, late Earl of Essex, attainted. Henry VIII. then granted it to Anne of Cleves for life, and she let it, July 8, 2 Edw. VI., for forty years, to Outbert Temple, at annual rent of 15*l.* 2*s.* 3*d.* Edward VI., on May 16, anno 6, granted reversion of manor to Henry Duke of Suffolk and Thomas Duport, who sold it on the 25th to said C. Temple for 308*l.* The manor-house sometime did stand in the four closes called (1) the ferme close, which now is downe, which close lieth toward the north-east end of the church, and adjoineth to the water there called Wynriche toward the south-west feilde; (2) the Hayes, northward, adjoins to close belonging to mill, called Collens Mille, west, and abutteth upon the meadow called Upmeades, towards the north end of the close; (3) the third close has the first close on the east, the Great Haye on the north, the close belonging to Mawdlyn College, Oxford, on the south, and Oxlease on the east; (4) the fourth abuts north-west on the lane leading from the church stile to the ferme meadows, on the meadow called Parox, south-west, and the close belonging to Mawdlyn College on the east. These, with Sherold, Cokkys Thorpe, Boyes Woode, the pasture called the Breche, Otelandes, South parockes, Boseham, Middlehams, Vlthams, Underdowne, Slowmeade, Southmeade, and the advowson of the church, are all hereby sold by the said C. Temple to Francis Fetiplace of Stanlake, gen., for 800*l.*, to be paid at the font stone in the parish church of Stanlake, between the hours of 8 and 11 A.M., on the day of St. Peter ad Vincula, at the rate of 100*l.* per annum. (Close Roll, 1-2 Phil. et Mar., part viii.)

Stortford.—Sowthstrete, Nappyingfelde, Benock within Wyndlefelde, Neefelde, Ryestrete, Chysley Meade. (Close Roll, 1-2 Phil. et Mar., part ii.)

Stroud.—Newerk, bounded by St. Mary's House on the east, Redelane on the west, and the King's highway from Rochester to London on the south. (Close Roll, 28 Hen. VI.)

Tamworth.—Vico voc^o Lychefeldstrete, et ladybriggestrete, ad finem pontis, ex parte co. Staff.; Eygatestrete, ex parte co. Warr. (Close Roll, 23 Hen. VI.)—The crossewey called Waynlete,

road called Eldergate, le Churchestrete, Catteslane, College of the monks of St. Edith. (*Ibid.*, 36 Hen. VI.)

Tunbridge.—Dame Elizabeth, widow of Sir Rauff ffane, of Hadlowe, co. Kent, sells for 180*l.* to Henry Stubbersfelde of Tunbridge, all the rectory and parsonage in Tunbridge Warde, commonly called the town warde and Southborowe Warde. (Close Roll, 2-3 Phil. et Mar., part viii.)

Uzbridge.—The messuage called the Lyon; le Market Place; the Swan; the King's highway leading from Woxbridge to Windsor, called le Lynche, on the south, and the road from Oxford to London on the north. (Close Roll, 1 Marise, part v.)

Warwick.—Chantry of St. Magdalen; hermitage of Qyuescluf, alias Gyblif, alias Gyescliff, iuxta Warr'. (Patent Roll, 7 Hen. VII.)—Le Whitefreers close. (*Ibid.*, 3 Edw. VI., part vii.)

Watford.—Regia Strata; Watford Mill. (Close Roll, 3 Edw. IV.)—John Reynr, of the Grove, Watford, gen. (*Ibid.*, 8 Edw. IV.)—Messuage at Levesden, 3 acres of land called Bakers acre, Essex londes, messuage called Trewlones, and garden at Watford, sold for 49*l.* (Close Roll, 2-3 Phil. et Mar., part viii.)

Winchester.—Tenement called le Wollefild. (Close Roll, 33 Edw. III.)—Wonegarestrete, leading to Thamestrete. (*Ibid.*, 29 Hen. VI.)

York.—Order to supply timber, lead, nails, wages of carpenters, &c., for repair of the houses opposite the Friars Minors, beyond the water of Ouse, where Hugh Le Despenser, junior, used to dwell, and which sometime belonged to the Abbot of Selby. (Liberate Roll, 16 Edw. II.)—The street called Skyldergate. (Patent Roll, 22 Ric. II., part iii.)—Bonthombarre Gate. (Close Roll, 6 Hen. IV.)—Stayngate, Mikelgate, Northstrete, St. Peter in les Willughes in Walmegate, Walmegatebarre, St. Elena atte Walles, Blaykstrete, corner of Aldwerk towards the road of Gothomgate. (*Ibid.*, 7 Hen. VI.)—St. Margaret in Walmegate. (*Ibid.*, 8 Hen. VI.)—Ouerousgate, at the end of Ouse Bridge; waste at the corner of Nessegate, on the west (*Ibid.*, 4 Edw. IV.)—Messuage in Conyngstrete, bounded by tenement of Sir William Gascoigne on the west, of Walter Askam on east, the road, north, and Ouse water, south. (Close Roll, 23 Hen. VI.)—North Street, Castelgate, Owsigate, Skeldergate, Cony Street, Walmegate, Thursday Market, Coppergate, Collyergate, Jebbergate, Baggergate, Fishergate, St. Sauyorgate, Hungerford Street, Felter Lane, Hauerlane, Laythroppe Street, Vgelforth Street, Trinity Lane, Stayngate in the Waterlane, St. Andrew's gate (near Cruxchurchside), Gyrdelgate, the flesh shambles, Patrickpole Street, Nowtegate Street. Cruxkirke in the Fossegate; St. Helen, Stayngate; St. Peter the Littell, Baggergate; All Saints, Monkegate; Trinity Church, Gotheromgate; Oldebisshopshill;

St. Michael in le Belfrey; Trinity Church, Conygarthe; St. Saviour, St. Maurice, St. Sampson. Mikkilgate Barre. (Patent Roll, 3 Edw. VI., part xi.) HERMENTRUDE.

A BATTLE-FIELD FIND.—In the autumn of 1780, a detachment of American soldiers, marching up the valley of the Mohawk to the relief of General Schuyler, fell into an ambuscade of Canadians, Tories, and Indians, at Stone Arabia, a hamlet in what is now Montgomery County, State of New York, where, on October 19, the American commander, Capt. John Brown, was killed, with forty-five of his men. Since then relics of the battle have been found occasionally; and a few days before Christmas, 1889, a small metallic box was picked up on the field, containing a gold locket, a bundle of letters, and a faded piece of blue ribbon. The locket bears on one side the monogram "A. H. D.," and on the other side is the representation of a hunting scene. The letters were written in 1778-9 by a lady in London, and in the tender style common to betrothed persons. The superscription indicates the name of the recipient to have been a Capt. Lowe, of the British army. The last letter must have been received by him very shortly before the battle, and, if he was not killed in the fight, he lost the box. The finder of the box will gladly surrender it to relatives of Capt. Lowe. JOHN E. NORCROSS.

Brooklyn, U.S.

LORD HOWE.—A short time ago I pointed out a curious coincidence—my servant having asked me for some *khopra* from my store-room at the very time that I was writing a note upon that article for 'N. & Q.' I imagine that coincidences must be rather common things, for a few evenings ago, as I was reading my last English papers, I came upon a paragraph that interested me; and, on finishing my paper, and taking up an old volume of 'N. & Q.' to solace me before turning in, I lighted upon a note with which my paragraph had a close connexion—so close, indeed, that at first I thought I must have read it in the preceding number. The following is the note in 'N. & Q.' (2nd S. viii. 86), which may allowably, I think, be reproduced, as a new generation of correspondents has sprung up since 1859, though I am glad to see that several of the old contributors are still to the fore:—

"The remains of George Augustus, third Viscount Howe (who was killed at Ticonderoga in 1758) were brought to Albany, N.Y., and interred under the episcopal church there. The old church having been pulled down, a new building is now in progress of erection. It is in the principal part of the city, which is the capital of the state. This seems to be, therefore, a fitting opportunity for the erection of a mural tablet to the memory of that brave officer and nobleman."

Whether this suggestion was carried out or not

I cannot say; but if the following paragraph is correct, it would appear that the remains of Lord Howe were, after all, left in their original place of sepulture:—

"The grave of Lord Howe, who fell at the head of the English forces in the battle of Ticonderoga in 1758, has been discovered in a very curious manner. Some labourers were digging a sewer in one of the principal streets of Ticonderoga, when they came upon a tombstone, at the bottom of which they found a coffin containing human bones. The vault was intact, but the bones were disjointed and considerably decayed. The tombstone, on being washed, revealed an inscription giving the date of Lord Howe's death."

I have extracted this paragraph from the *Overland Mail* of Oct. 18, 1889, but it has doubtless gone the round of the English press. The fine poem of Mr. Robert Louis Stevenson has given the name of Ticonderoga fresh interest in English ears, and perhaps one of the American correspondents of 'N. & Q.' may be able to throw some light upon the subject, which may serve to reconcile these apparently conflicting statements.

W. F. PRIDEAUX.

Jaipur, Rajputana.

POINT-BLANK.—This expression has not been sufficiently investigated. The meaning of *blank* has, indeed, been stated to be a white spot in the centre of a target (Skeat, *s.v.* "Point"; and cf. 'N. E. D.,' *s.v.* "Blank," § 2, and Littré, *s.v.* "Blanc," § 8), but the meaning of *point* has scarcely been gone into. It has not been recognized, in fact, that *point-blank* is an abbreviation of *de pointe en blanc* (Littré, *s.v.* "But"), in which the *de* and the *en* have been left out in English. Comp., for the omission of the *de*, *cap-a-pie* = *de cap à pied* ('N. & Q.,' 7th S. v. 186). *De pointe en blanc* has long been superseded in French by *de but en blanc*. See Littré, *s.v.* "But," who explains *de pointe* "de la *pointe* de l'arme," *c'est à dire*, de l'endroit où l'on *pointe* la pièce," i.e., from the firing point; and *de but*, "du *but* où l'on est placé (Furetière écrit *de butte en blanc*)."[†] But if *point* = the point, or perhaps the front sight, of the piece, and *blank* = the target, or its centre, it is easy to see how "from point to blank," or *point-blank* came (see note †) to be used in the present signification. For in the days of old neither cannons nor rifles were provided, as now, with a sliding sight, accommodating itself to all ranges, and therefore when the eye ran directly from

"point to blank," the target was at point-blank range, and it is probable that for practice no other range was then used.
F. CHANCE.
Sydenham Hill.

"PEACE WITH HONOUR."—I should like to claim this phrase for our dear old Pepys (see 'Diary,' May 25, 1663):—

"Ashwell came to me with an errand from her mistress to desire money to buy a country suit for her against she goes as we talked last night, and so I did give her 4*l.*, and believe it will cost me the best part of 4 more to fit her out, but *with peace and honour* I am willing to spare her anything, so as to be able to keep all ends together, and my power over her undisturbed."

But very likely this may have been noticed already.
J. ELIOT HODGKIN.

Richmond, Surrey.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DICTIONARY QUERIES.—*Entangle*. I should be glad to be furnished with any examples of this word earlier than 1530.

Entheal.—The dictionaries give this adjective as a synonym of *enthean*, but I have no example of its actual use. An instance may possibly exist (disguised by a misprint) in the following passage in 'The Tragedy of Nero' (1624), I. ii.:—

Ye Enthral Powers which the wide Fortunes doom
Of Emphyre-crown'd, seaunc-Mountains seated Rome;
but though the reading *enthral* yields no good sense, the emendation cannot be regarded as certain.

Epacris.—This name of a botanical genus, or, at all events, its derivative or adapted form *epacrid*, seems sufficiently frequent in English use to require insertion in the 'English Dictionary.' The formation of the word is, of course, from *ἐπί* and *ἄκρα*, or *ἄκρον*, but opinions differ as to the reason for which the name was applied. Loudon says that the genus was so named by Forster because in New Zealand these plants grow on the tops of hills. Does this statement rest on Forster's own authority?
HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

SIR FRANCIS POPHAM, KNT., eldest son of Sir John Popham, Chief Justice of the K.B., was one of the knights made before Cadiz by the Earl of Essex in 1596. He was first returned to Parliament in 1597/8 as M.P. for Somerset, and represented divers constituencies in the succeeding Parliaments of James and Charles I. until 1640, when he was elected to the Long Parliament for borough of Minehead, which seat he held until decease. A curious difficulty exists as to the

* *Punto*, in Spanish, is still used of the front sight of a gun; and a man armed *cap-a-pie* is said to be *armado de punta en blanco*, which exactly corresponds to *de pointe en blanc*.

† I have not given the remainder of Littré's explanation, because he shows by examples that the original meaning of *blanc* in these two locutions was not *target* or its centre, but *blank*, or empty space, so that *de pointe (de but) en blanc* was used of firing into empty space, which was done for the purpose of seeing how far a piece would carry.

of his death and the place of his burial. "Sir Francis Popham" was buried at Stoke Newington on August 15, 1644, and "Sir Francis Popham, Knt.," was also buried in the Mayor's Chapel, Bristol, on March 16, 1646/7. As there were not two Sir Francis Pophams at the time, both these entries would seem to refer to the M.P. I believe that the late Col. Chester was quite unable to solve this difficulty of the duplicate burial. The M.P. was certainly dead before October 30, 1645, upon which day a new writ was ordered by the House for Minehead "in the place of Sir Francis Popham, deceased." At the same time administration of his estate was not granted to the widow, Ann Popham, and to the son, Alexander Popham, before April 24, 1647. Is it probable that the burial in Bristol is a re-interment? Sir Francis Popham lived, I believe chiefly at Handstreet, Marksbury, near Bath.

W. D. PINE.

Leigh, Lancashire.

REV. WM. JACKSON.—Is anything known of the date and place of birth of this emissary from France to Ireland, convicted of treason at Dublin in 1795?

J. G. A.

JOHN FITZROY.—Can any one say who was "John Fitzroy, Esq., who died at Northend, near Hampstead, May 13, 1735" (*Gentleman's Magazine*)? I cannot identify him with any member of the Grafton family, or of the then existing Cleveland family.

Longford, Coventry.

CANONS OF ST. JOHN THE BAPTIST.—I have failed to identify this order, either in England or elsewhere:—"Il existait, au XII^e Siècle, en Angleterre, un ordre de chanoines connus sous le nom de *chanoines de Saint Jean-Baptiste*" (Razy, 'S. Jean-Baptiste, sa Vie, son Culte,' &c., 8vo., Paris, 1880). Can any reader help me?

J. MASKELL.

"IN THE JUG."—When a soldier gets into trouble and is confined in the guard-room, his comrades will sometimes say that he is "in chokey," or else that he is "in the jug." COL. PRIDEAUX (7th S. viii. 342) has explained the former expression; can any one explain the latter?

GUALTERULUS.

"[In a box of the stone-jug I was born"—that is, in prison—is the original expression in "Nix, my dolly pals, fake away," the well-known song in Ainsworth's 'Jack Sheppard.' "Stone-jug" seems a natural simile for a prison. It does not appear, however, in Smart and Crofton's 'Dialect of the English Gipsies.']

ARMS ON AN OLD GUN.—I have an old flint-lock sporting gun, very handsomely mounted in silver on several parts, one mounting being a beautifully engraved and scrolled coat of arms as follows:—On a chief, three hunting horns; in base vert, three greyhounds courant. The crest is a

greyhound's head coupé. Motto, "Dum spiro spero." Is this a genuine coat mail, or is it merely the gunmaker's invention?

W. L.

'MADAGASCAR; OR, ROBERT DRURY'S JOURNAL' (1729).—In the anonymous preface by the transcriber of the above work, it is stated:—

"A Gentleman of undoubted Integrity, and good Sense, having given me Hopes of some curious Remarks he has made in the most unknown Parts of Africa, up in several Parts of the Country, at a Distance from the Sea: Where the People have not been corrupted by Europeans, he has found them to be Innocent, Humane, and Moral; as he also confirm'd the Account our Author has given of These."

I should much like to learn what traveller is here referred to, and whether there is extant such a work as the erudite transcriber of Drury's "pleasant and surprizing adventures" projected the publication of.

S. PASFIELD OLIVER.

Anglesey, Gosport.

[A contribution concerning Robert Drury, discussing the credibility of his stories, will soon appear in N. & Q.]

RICHARD CROKE'S FRIEND WATSON.—There are extant two letters from R. Croke to his friend Gold (see 'Cal. of Letters,' &c., Hen. VIII., an. 1525) in which he refers to one "Watson." Can any reader of 'N. & Q.' tell me to what Watson the writer alludes?

C. W.

DIJON.—We have been asked by a friend, who reads English only, to ascertain what English works contain the best description of Dijon and its neighbourhood. Surely some one must have given us in our mother-tongue an account of the old capital of Burgundy!

N. M. AND A.

POCAHONTAS.—Which of the two following accounts is the more correct?—

"The far-famed Pocahontas, daughter of the Virginian king; who, after having been received at Court by the old pedant James the First with the honours of a sister sovereign, and having become the reputed ancestress of more than one ancient Virginian family, ended her days in wretchedness in some Wapping garret."—*Kingsley's 'Westward Ho,'* chap. xxvii.

"We find her.....closing her pure and beautiful life at Gravesend when about to embark for Virginia in a vessel of the Virginia Company specially furnished for her accommodation."—*Pocahontas and her Descendants,* by Wyndham Robertson and R. H. Brock, Richmond, Va., 1887.

JOHN CYPRIAN RUST.

Soham, Cambridgeshire.

THE HYTHE AS A PLACE-NAME.—What is the meaning of this word? It seems to be connected in its position with water, e.g., at Canterbury and Colchester; and the church at each place is dedicated to St. Laurence.

H. A. W.

SPINCKES FAMILY.—Can any correspondent furnish me with particulars of the descendants of the Rev. Edward Spinckes, Rector of Castor, co.

Northampton, who married Martha Elmes, of Warrington, about 1630? JOS. PHILLIPS.
Stamford.

SHACK: SHACKAGE.—What were the rights of shackle, extinguished by the Inclosure Act (39 George III.)? Half-year or shack lands were to be enclosed under the Act; and I gather from a parochial document that the half-year (!) which concerned them was from All Saints' Day to Candlemas, and also that the former period was sometimes called Shack. Shack is said to survive as a Norfolk term for acorn gathering, but the name and memory of shackle seems to have perished.

A. T. M.

[“The right of persons occupying lands lying together in the same common field to turn their cattle out after harvest to feed promiscuously in that field” (Cassell's “Encyclopædic Dictionary”).]

KABÔBS.—In a very pleasant poem by Tom Taylor, entitled ‘Ten, Crown Office Row,’ is the following couplet:—

You remember those queer dinners—from the Rainbow
and from Dick's?
That great day of kabôbs—with fair hands to cut the
sticks!

What is the meaning of “kabôbs”? What language is it? Jenkins's ‘Vest-Pocket Lexicon,’ 1871, defines “Cabôb” as “leg of mutton stuffed with herring.” This does not account for the “sticks.” Where was ‘Ten, Crown Office Row,’ first published? It is in Walter Thornbury's ‘Two Centuries of Song,’ 1867.

JONATHAN BOUCHIER.

[Kabob=cabob, a small piece of meat roasted on a skewer.]

ENGLEFIELD, BERKS.—In accounts of this manor which have from time to time appeared in the local press I find:—

“There is little doubt that the Saxon Englefields, or Henfields, as the name was formerly spelt, gave their name to the place; but it is impossible now to trace the tradition that they were seated there as early as A.D. 803. More than one pedigree gives Haseulf de Englefyld as lord of the manor about the time of Canute, and also in the reign of Hardicanute. This Haseulf died in the Confessor's time, and was succeeded by his son Guy, who was lord of Englefield at the Conquest. He appears to have made terms with the Conqueror,” &c.

I want to know if there is any sort of warranty for the above statements; and, if so, where I can find the proofs. No Guy appears as of Englefield in the Norman survey, neither is there any reference to either of the other names. A. A. H.

FABLES OF JOHN GAY.—Having recently prepared a bibliography of Gay's ‘Fables’ for a new edition, published by Messrs. Fredk. Warne & Co. in their popular “Chandos Classics,” I am anxious to receive further information, to enable me to add to the numerous editions there noted. As I

have for years been a systematic collector of Gay, I have in my possession many editions not noted in the British Museum Catalogue; but as other editions are being frequently brought to my notice by booksellers and collectors, I venture to make a general appeal, in the interests of bibliography, to the readers of ‘N. & Q.’ and will thank those of your readers who are sufficiently interested to aid me in this matter by bringing to my notice any editions which are not contained in my list. Several collectors have already favoured me, amongst whom I may name Dr. T. N. Brushfield, Mr. Alfred Wallis, the Rev. W. C. Boulter, Mr. Austin Dobson, Mr. J. R. Chanter, and others. I may add that I purpose publishing shortly a full bibliography of all Gay's works, including the ‘Fables,’ ‘Beggar's Opera,’ ‘Trivia,’ and all the less-known plays and poems of this celebrated Devonshire writer. W. H. K. WRIGHT.
8, Bedford Street, Plymouth.

THE NORWICH ESTATES.—There is a tradition that the Brampton Ash estate, in Northamptonshire, was lost “by one throw of the dice” by the then Norwich possessor, and was won by Sarah, Duchess of Marlborough. Can this be authenticated; and, if so, which Norwich proprietor was the unlucky gambler? CH. WISE.
Weekley, Kettering.

WALPOLE AND BURLEIGH.—Mr. John Morley, in his new ‘Life of Walpole’ (“Twelve English Statesmen” series) says (p. 109):—

“It is said of him [i.e., Walpole] as it is of Lord Althorpe, that when the letters arrived he first opened that from his gamekeeper. It needs not to be added of such a man that he was a great sleeper. ‘I put off my cares,’ he said, ‘when I put off my clothes.’”

A precisely similar story is told of the great Lord Burleigh, the Lord High Treasurer in the reign of Queen Elizabeth. It is related of him that when he put off his gown of office at night he used to say, “Lie there, Lord Treasurer”; and some commentators who have sought to give a political significance to Shakespeare's comedy, ‘The Tempest,’ have conjectured that the dramatist had this anecdote in his mind when (Act I. sc. ii.) he makes Prospero say to Miranda:—

Lend thy hand,
And pluck my magic garment from me. So
[Drops down his mantle.
Lie there my art.

Is it not probable that the story in respect to Walpole is merely a redressing of the Burleigh anecdote? Tales of this kind, if in any way characteristic of eminent men, are apt to be related concerning them as genuine facts, whether they are so or not. Possibly, in years to come, it will be related, with every assumption of serious veracity, that Mr. Gladstone, in his hours of leisure, was wont to take off the frock-coat of prosaic nineteenth century civilization, and, donning the flow-

ing robe of the Greek sage, read Homer in Homeric garb!

ERNEST SCOTT.

Northampton.

GENEALOGICAL.—Can any student of Norfolk county histories favour me with the names and marriages of the four sons and two daughters of Sir Francis Guybon, of Thursford, who died 1704? Also with the names and marriages of the children of his successor, William Guybon, who sold the lordship of Thursford, as stated in Blomefield?

Y. T.

DANIEL DEFOE.—(1) Who attributed 'Memoirs of Captain George Carleton, an English Officer, including Anecdotes of the War in Spain under the Earl of Peterborough,' to Dean Swift? It is now always acknowledged to be by Defoe. Lord Mahon, in his 'War of Succession,' says, "Defoe's part in this work is very doubtful." Can any one give me the exact reference to this quotation? I should be glad to know the ground on which his doubts were founded.

(2) Some attribute to Defoe the following work: 'The Free State of Noland; or, the Frame and Constitution of that Happy, Noble, Powerful, and Glorious State; in which all Sorts and Degrees of People find their Condition Better'd,' 1701. Who else has been suggested as the author, and by whom? On what surmises is its authorship accredited to Defoe?

J. CUTHBERT WELCH, F.C.S.

Replies.

COCK-PENNY.

(7th S. ix. 7.)

There is a good deal of varied and somewhat vague information as to "cockpence" to be gathered from Nicholas Carlisle's 'Endowed Grammar Schools,' 2 vols., 1818. For instance, in vol. i. p. 198, he says, "until the last thirty years the Master never received any Quarter-Pence.....excepting a gratuitous offer, entirely at the option of the Parents.....called a 'Cock-Penny' at Shrovetide," at Whitcam and Millom, in Cumberland.

At Wye, Ashford, Kent, under Archbishop John Kempe's statutes (which are not quoted, but were earlier than the Reformation), scholars were to be taught gratis, except the usual offerings of "Cocks" and "Pence" at the Feast of St. Nicholas (vol. i. p. 633).

At Cartmel, Lancashire, when Carlisle wrote, 1818, "It is customary for persons of property, who have children at the School, to make a compliment to the Master at Shrovetide of a sum, called 'Cock pence.' This cannot be demanded of right" (vol. i. p. 647). So at Clitheroe: "An annual present at Shrovetide is expected from the Scholars to their Teacher, which is called a 'cock

penny'; and it varies according to the circumstances of the scholars" (vol. i. p. 652). So at Hawkshead, in Lancashire: "If they [children] come out of the Parish, it is expected that they pay about Two guineas Entrance, and a like sum every year at Shrovetide, called their 'Cock-penny'" (vol. i. p. 662). Under the head of Manchester School, Carlisle gives a copy of an indenture of feoffment by Hugh Bexwyke and Johnne Bexwyke, on April 1, 1524, containing ordinances, one of which is: "Item that every schoolmaster.....shall teach freely.....without any money or other rewards taken therefore, as Cock-penny, Victor-penny, Potation penny, or any other whatsoever it be" (vol. i. p. 677), which carries the word far back.

I do not think there is much doubt of the connexion between the cock-penny and cock-fighting. It was probably a contribution towards the expense of the cock-fight at Shrovetide, and then became a mere perquisite. Some school statutes allowed or encouraged cock-fighting, as, for instance, the statutes of Hartlebury, Worcestershire, "the seventh year of our Sovereign Lady Queen Elizabeth": "The said Schoolmaster shall and may have use and take the profits of all such cock-fights and potations, as are commonly used in Schools, and such other gifts as shall be freely given them.....over and besides their wages, until their salary and stipend shall be augmented" (vol. ii. p. 759). And at Wreay, Cumberland, "a Mr. Graham gave to the school a Silver Bell, 'on which is engraven "Wrey Chapple 1655," to be fought for annually on Shrove Tuesday by Cocks.' Two boys were captains, they went in procession to the Village Green, each produced Three Cocks, and the Bell was appended to the Hat of the Victor," which, I suppose, explains the "victor penny" of Manchester statutes. This custom ceased, Carlisle says, "about thirty years since," i. e., 1780-1790. But other schools, following the excellent statutes of St. Paul's of Colet, 1518, forbade cock-fighting: "I will they use no Cock-fightings, nor rydinge about of victorie, nor disputing at St. Bartilmewe." This was copied by many, e. g., Merchant Taylors', 1561: "Nor let them use noe cock-fighting, tennys-play, nor riding about of victoring, nor disputing abroad." Our statutes here at Norwich of 1566, which show some trace of Colet's influence, make no allusion to such play or such payment. Good Dean Colet's statutes took a long time reaching some of the distant northern smaller schools.

I am afraid these notes are rough and disconnected, but I hope they will supply some of the information which Dr. MURRAY wants.

O. W. TANCOCK.

Norwich.

There is an earlier reference to "cock-penny" than is given in 'N. & Q.' in the foundation

statutes of the Manchester Grammar School, which are dated April 15, 1525, where it states that the schoolmaster or usher shall teach the children freely, "without any money or other reward taking therefor, as cokke peny, victor peny, potac'on peny, or any other except his seid stipend."

Wharton, in his 'History of Manchester Grammar School,' 1828, p. 25, explains these as follows:—

"*Cock penny*.—Paid by the scholars to the master for his permission to fight or throw at cocks at Shrovetide.

"*Victor penny*.—Paid by the scholar who had won the greatest number of battles, or whose cock, after being thrown at, had escaped unhurt, for leave to ride as victor (see Strutt's 'Sports,' plate 35).

"*Potation penny*.—Paid by the scholars or their friends to the master to enable him to give an entertainment at some season of the year (usually in Lent) to the scholars on quitting school. This is in some counties still continued, and is called 'the drinking.'"

J. P. EARWAKER.

Pensarn, Abergelle.

P.S.—Further on in the same statutes it is ordered that "the scollers of the same scole shall use no cokke feghts ne other unlawful gammes and rydyng aboute for victours." Fitzstephen, in his description of London *temp.* Henry II., is said to describe the custom of school-boys amusing themselves with gamecocks at Shrovetide, and it is said that the custom was retained in many schools in Scotland within the last century, and perhaps might be still in use there in 1828.

The following passage from Mr. J. M. Barrie's delightful 'Auld Licht Idylls' is apparently in DR. MURRAY'S way, though it does not explain the term "cockpenny":—

"Once a year the dominie added to his income by holding cockfights in the old school. This was at Yule, and the same practice held in the parish school of Thrums. It must have been a strange sight. Every male scholar was expected to bring a cock to the school, and to pay a shilling to the dominie for the privilege of seeing it killed there. The dominie was the master of the sports, assisted by the neighbouring farmers, some of whom might be elders of the church. Three rounds were fought. By the end of the first round all the cocks had fought, and the victors were then pitted against each other. The cocks that survived the second round were eligible for the third, and the dominie, besides his shilling, got every cock killed. Sometimes, if all stories be true, the spectators were fighting with each other before the third round concluded."—*Auld Licht Idylls*, third edition, p. 133.

C. C. B.

CASTELL OF EAST HATLEY, CAMBS. (7th S. ix. 8).—Edmund Castell, D.D., son of Robert Castell, Esq., of East ~~Castell~~, co. Cambs., born at Hatley in 1606, was Rector of Higham Gobion, co. Bedf., to which living he was instituted January 29, 1662. He was author of the 'Lexicon Hepta-

glotton,' and also joint editor with Dr. Walton of the Polyglott Bible. He was Canon of Christ Church, Canterbury, professor of Arabic at Cambridge, and Fellow of the Royal Society. He married Lady Elizabeth, widow of Sir Peter Bettesworth, Knt., and afterwards of John Harris, Esq. He died at the age of sixty-eight, and was buried at Higham Gobion January 5, 1685/6. His widow died at the age of sixty-four, and was buried April 16, 1696, near her last husband. Burke, 'General Armory,' thus describes the arms: Az., on a bend arg. three towers triple-towered sa. purpled or. The paper your correspondent refers to is entitled 'An Account of the Life and Labours of Dr. S. E. Castell, formerly Rector of Higham Gobion,' read by John Mendum, M.A., Rector of Clophill, and published in vol. v. of 'The Associated Societies' Reports,' pp. 135-148. F. A. BLAYDES.

Bedford.

According to Lysons, the manor of East Hatley came into the possession of the Castells in the reign of Henry VII., and the manor house was pulled down by Sir George Downing "about the year 1685" ('Magna Britannia,' vol. ii. part i. p. 209). Edmund Castell (1606-85), the Semitic scholar, is stated to have been born at Tadlow, by East Hatley ('Dictionary of National Biography,' ix. 271), so probably was one of this family.

G. F. R. B.

HUMAN LEATHER (7th S. vii. 326, 433; viii. 77, 131, 252, 353, 437; ix. 14).—Though it is not very seemly for an author to quote his own works, perhaps you will allow me to give two comparatively recent instances of a revolting practice from 'The Annals of Bristol in the Nineteenth Century':—

"In April, 1821, a man named John Horwood was hanged at the usual place [in Bristol] for the murder of a girl.....The following tradesman's account is the first manuscript contained in a book in the infirmary library: 'Bristol, June, 1823. Richard Smith, Esq., Dr. to H. H. Essex. To binding, in the skin of John Horwood, a variety of papers, &c., relating to him, the same being lettered on each side of the book, "Cutis vera Johannis Horwood," 1*l.* 10*s.*' Perhaps all that can be said in excuse for such an act is that it had been surpassed in a neighbouring county a few years previously. According to the *Bristol Journal* of May 11, 1816, after a man named Marsh had been hanged in Somerset for murder, his body was flayed, and his skin sent to Taunton to be tanned."

"Richard Smith, Esq.," was one of the surgeons to the infirmary, and a leading local practitioner.

J. LATIMER.

Bristol.

An instance of a person having been flayed alive, and one of historic interest, seems to have escaped the notice of your correspondents. Hume tells us in his 'History of England' that Bertrand de Gourdon, who had pierced the shoulder of Richard I. with an arrow at the siege of the castle

Hatley

of Chalos, was flayed alive and then hanged, in 1199, by Marcadée, the leader of his Brabançons (chap. x.). Perhaps, however, in the present sceptical age this may be regarded as mythical.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CLUB (7th S. viii. 387, 456, 516).—I am sorry not to be able to give DR. MURRAY the reference he requires. I do not appear to have noted it; but the following may be of service to him. Oct. 24, 1660:—

"So to Mr. Lilly's with Mr. Spong, where well received, there being a clubb tonight among his friends."

Feb. 15, 1664-5, when Pepys was admitted a member at Gresham College:—

"After this being done, they to the Crown Tavern, behind the 'Change, and there my Lord and most of the company to a club supper."

June 20, 1665:—

"To the Dolphin Taverne, where all we officers of the Navy met, with the Commissioners of the Ordnance by agreement, and dined: where good musique at my direction. Our club come to 34s. a man, nine of us."

June 4, 1666:—

"To the Crown, behind the 'Change, and there supped at the club with my Lord Brouncker, Sir G. Ent, and others of Gresham College."

March 13, 1667/8:—

"At noon, all of us to Chatelin, the French house in Covent Garden, to dinner; Brouncker, J. Minnes, W. Pen, T. Harvey, and myself: and there had a dinner cost us 8s. 6d. a-piece, a base dinner, which did not please us at all."

W. H. R.

FIFE (7th S. viii. 468).—It is stated in Camden's 'Britannia,' ed. 1695, that

"The Sheriffdom of Fife was anciently called Ross; the remains of which name are still preserved in Culross, *i. e.*, the back or hinder part of Ross, and Kinross, *i. e.*, the head of Ross. The name of Fife it had from Fife, a noble man, to whom it was given by King Kenneth the second, for his great service against the Picts."—Col. 949.

By the 'Imperial Gazetteer of Scotland' we are informed that

"Fifeshire was anciently of much greater extent than it now is. Under the names of Fife and Fothrik, or Fothrif, the whole tract lying between the rivers and friths of Forth and Tay appears to have been comprehended.....From the great extent and value of this district, and from its forming so important a portion of the Pictish dominions, it unquestionably received, at an early period, its popular appellation of 'the Kingdom of Fife.'—Vol. i. p. 651.

J. F. MANSERGH.

Liverpool.

It is Sir Robert Sibbald's editor ('History of Fife and Kinross,' ed. of 1803, p. 12, note 1), who suggests *fjfa*, Scandinavian for *Lanugo palustris* = cotton-grass, as a derivation for Fife. Walter Wood, in 'East Neuk of Fife' (V. ed. of 1887,

pp. 1, 2), suggests that it was a name given by the Anglo-Saxons, who believed that it was peopled by a race of monsters called Fifeikin.

The grim stranger was Grendel high—
Mighty pacer of the March, who held the moors,
Fen and fastness—land of the Fifeikin.

'Tale of Beowulf.'

Monkish legends derive the name from one Fife Duffus, an eminent nobleman. The 'Pictish Chronicle' of the tenth century divided Alba into Cait, Ce, Cirig, Fib, Fidach, Fotla, Fortreim; of which names Fib is supposed to answer to Fife.

The word *veach* = painted, has been shaped into Fife, and so *veach* = *ric* (*ric* = *regnum*) gives us at once "land of the Picts," who no doubt at one time peopled Fife. It has unfortunately been shaped into many other forms. But while the true derivation is uncertain—"et adhuc sub judice lis est"—one thing is certain, that "bleak and misty" are thoroughly inapplicable epithets for the "kingdom of Fife." When its hills are covered with snow in winter, possibly some Southerners might think it bleak, but even then, as a rule, the skies are clear, the sun bright, and it smiles under its wintry mantle. A less "misty" climate I never experienced; the air is dry and rare, and land fogs are nearly unknown. It is true that at the fall of the year there are sometimes "easterly haws" another name for sea fogs, but they are soon over, and "nature smiles again," as it smiles now in the world, to my mind, as in Fife. Leaving Fife for the south, you gradually get into more and more misty country; returning, you emerge by a gradual process from darkness into light. I write as a "residential" for nearly three years, having an intimate acquaintance with "the kingdom" of some fifteen years' standing, and an experience of climates acquired in many parts of Europe, Australia, and New Zealand.

JOHN E. T. LOVEDAY.

'IVANHOE' (7th S. viii. 429, 476).—In several accounts of Ashby-de-la-Zouch and its castle which were published during the eighteenth century I do not find any reference to a tournament, and Camden also is silent on the subject. A view of the castle is given in the 'New Display of the Beauties of England,' 1776, vol. ii. p. 68.

In a short description of Ashby-de-la-Zouch contained in Paterson's 'Roads' (1822) it is said that "the principal object worthy attention in the town is the ruined castle. This was erected towards the end of the fifteenth century by Sir William Hastings, whose descendants lived here in great splendour for several generations, and entertained two queens under very dissimilar circumstances. The first, Mary, Queen of Scots, passed some time here in the custody of the Earl of Huntingdon, and the second, Anne, wife of James I. with her son, here partook of the gaudy festivities in which she so much delighted. This castle was afterwards honoured with a visit from her royal husband, in the cause of whose successor it was garrisoned and defended, but at last evacuated and dismantled by

capitulation. The existing remains of this structure, which formerly contained many magnificent apartments,display some richly decorated doorways, chimney-pieces, windows, &c., and form a grand and highly interesting mass of ruins."—P. 197.

J. F. MANSEGH.

Liverpool.

A HOUSEMAID DECORATED (7th S. viii. 466).—I think it will be found that several Englishwomen have been "decorated for service in our wars," i. e., have received medals for action as soldiers or sailors. Hannah Snell, for instance, and Mary Ann Talbot. I believe, but am not sure, that Mrs. Seacole had the Crimean medal; and though she had black blood in her, she was, I suppose, technically an Englishwoman. The housemaid mentioned above did not deserve her medal unless she did her dusting within range of the enemy's fire.

A. J. M.

SAMUEL COLVILL (7th S. vii. 128, 217).—I greatly doubt that Samuel was a son of Lord Colvill of Culross. I have an extensive pedigree of the family, and there is no mention of such a person in it. Sir James was created Lord Colvill in 1602. He had an only son Robert, who died in his father's lifetime, leaving an only son James, who succeeded his grandfather as second lord. He was married, but died without issue in Dublin in 1640, whereupon the title became dormant, and remained so until 1723, when the heir general claimed and obtained it.

Y. S. M.

COOL (7th S. ix. 9).—This word is sometimes used in speaking of a sum of money. It usually implies that the sum is large:—

"Suppose you don't get sixpence costs and lose your cool hundred by it, still it's a great advantage."—Miss Edgeworth's 'Love and Law,' i. 2.

"She had wrote out a little coddleshell in her own hand a day or two afore the accident, leaving a cool four thousand to Mr. Matthew Pocket.".....I never discovered from whom Joe derived the conventional temperature of the four thousand pounds, but it appeared to make the sum of money more to him, and he had a manifest relish in insisting on its being cool."—Dickens, 'Great Expectations,' chap. lvii.

"I bless God (said he) that Mrs. Tabitha Bramble did not take the field to-day. I would pit her for a cool hundred."—Smollett, 'Hum. Clinker,' i. 58; 'Supplemental English Glossary,' T. L. O. DAVIES.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Is it a relic of the old phrase "a cooling card," that is, a card so decisive as to cool the courage of an adversary? If so, it would lead one to suppose that "a hundred" was a large sum to win or lose when the phrase was first used; or it may stand for a mere hundred, a sum so ordinary as a stake as not to excite any feeling in the players whether won or lost—just a hundred, neither more nor less.

W. E. BUCKLEY.

'DIVERSIONS OF PURLEY' (7th S. ix. 7).—In the first volume of the 'Diversions' the interlocutors are B. and H., that is, Burdett and Horne; in the second volume F. and H., that is, Sir Francis and Horne. I do not find a T.; but if there be one, it must stand for William Tooke, the owner of Purley.

J. CARRICK MOORE.

"PRÆFERVIDUM INGENIUM SCOTORUM" (3rd S. vii. 11, 102; 7th S. ix. 12).—Unfortunately I do not possess the Third Series of 'N. & Q.,' and so do not know to what Mr. P. J. ANDERSON at the last reference is responding. But why does he call this phrase "an amusing instance of the vitality of a misquotation"? Is it not generally known that the phrase is George Buchanan's? Urquhart misled Dr. Robinson, and he in turn was pardonably taken as an authority by Mr. BATES; but the author of the 'General Demands concerning the Covenant' need not be charged with error. He quotes from Rivet, as applying to some Scots and English writers of the Reformation period a phrase which Buchanan had employed to describe the Scots reformers generally; but he quotes it in the "received form" from Buchanan, and not as Rivet misquotes it. In 'Rerum Scot. Hist.,' lib. xvi. 39, the Scots are spoken of as "ad iram natura paullo propensiores," and in the same book, § 51, referring to the year 1560, we find:—

"Magnopere enim Proceres Anglorum metuebant, ne Scotorum præfervida ingenia in errorem inemendabilem universam rem præcipitarent."

WILL. FINDLAY.

Saline Manse, Fife.

In view of the above references, it may be interesting to note whence the phrase does come:—

"Magnopere enim proceres Anglorum metuebant, ne Scotorum præfervida ingenia in errorem inemendabilem universam rem præcipitarent."—G. Buchanan, 'Rerum Scoticarum Historia,' lib. xvi. (p. 589, ed. Elz., Ultraj., 1685).

THOMAS W. CARSON.

Dublin.

MRS. HONEY (7th S. ix. 9).—An inquiry is made as to the correct name of the above charming actress. Two letters in her handwriting are now before me, both of which are simply signed "Laura Honey." It may not, perhaps, be generally known that she was buried in the churchyard of the old parish church of Hampstead. The grave is situated close against the south wall enclosing the ground, and not far from that of Constable, the painter. It is covered with a large flat stone, upon which is cut the following inscription:—

"Sacred to the memory of Laura Honey, whose mortal remains repose in the vault beneath. She died in the year of our Lord 1843, in the twenty-seventh year of her age. 'Shall I remain forgotten in the dust, while fate relenting lets the flow'r revive!'"

It might almost seem that there were some forebodings as to such neglect, for when I happened to

observe the gravestone, not so very many years afterward, it had a very uncared-for look, and vegetation had so accumulated on the surface that the inscription was becoming indistinct. Later on this state of things became worse, and the inscription illegible. I then ventured to bring the fact under the notice of one of the churchwardens, when the stone was promptly cleaned, and the lettering again made visible, I presume under their directions. It is now some time since I visited the spot, and possibly by this time it may be necessary, if the record is to be preserved, to repeat the restorative process.

J. DRAYTON WYATT.

Gloucester House, 312, Liverpool Road, N.

The *Town* of July 8, 1837, says that the name of Bell was adopted by her mother, after the discovery of her polygamish marriage with a German musician belonging to the Portsmouth Theatre. She appeared at Sadler's Wells Theatre under the name of Laura Bell, but was subsequently married to a lawyer's clerk named Honey, who was accidentally drowned off Lambeth, whilst on a party of pleasure.

EVERARD HOME COLEMAN.

71, Brecknock Road.

AN OLD JEST (7th S. viii. 485; ix. 6).—The verses on Bycorne and Chichevache, quoted by Mrs. LYNN LINTON at the latter reference, are pretty well known. There is a broadside woodcut of the two beasts in the Library of the Society of Antiquaries, and Chaucer, in his "Envoye" to the 'Clerke's Tale,' seeming impatient of Grisild's patience, breaks forth:—

O noble wyves, ful of heigh prudence,
Let noon humilite your tonges nayle;
Ne lat no clerk have cause or diligence
To write of yow a story of such mervayle,
As of Grisildes pacient and kynde,
Let Chichivache yow swolwe in hir entraile.

I believe Mr. Pater, in his 'Studies of the Renaissance,' alludes to the beasts, and Lydgate wrote a poem on them.

JAMES HOOPER.

50, Mornington Road, N.W.

GROCE: BACKSIDE (7th S. viii. 488).—Under this heading there are many queries to be taken separately. (1) As to the word. What etymologists state as to its being borrowed from the French *grossier*, a wholesale dealer, is borne out by the history of the trade. Baron Heath, in his 'History of the Grocers' Company,' after quoting what Ravenhill, formerly clerk in the year 1689, stated in his account,—

"The word *Grocer* was a term distinguishing merchants of this Society, in opposition to retailers, for that they usually sold in gross quantities, by great weights. And in some of our old books the word signifies merchants that dealt for the whole of anything."

It is that—

"They were originally known as *Pepperers*, yet were organized as general traders who bought and sold, or, according to the legal acceptation of the word, *engrossed*

all kinds of merchandise" (pp. 38, 39, third edition, London, 1869).

(2) As they were also called spicers in olden times, and are known as "epiciers" in France, it is clear that they dealt in the rarer foreign articles. (3) Have tea and coffee ceased to be distinct objects of trade, as queried? We have the word "tea-man" and such firms as Twining's and others coining themselves, I suppose, mainly, if not quite exclusively, to that article, and others to coffee. (4) The town of Banbury, near which I reside, has are grocers who carry on a retail business there, and send out their vans or waggons to supply the smaller village shops; a continuance of an old practice. (5) About the year 1830 I remember a shop in the city of Exeter which was one half in groceries, the other for drapery and textile fabrics. This, too, was a survival, no doubt, of an old system. (6) As to iron and hardware, I have no certain knowledge either way; but as the term "ironmonger" appears in Minshew's 'Dictionary,' 1627, the inference seems to be that hardware were a distinct branch of trade. The municipal records of our chief cities would probably carry the term back much further if examined. Pepys, Boyle, and Beaumont and Fletcher also use the word in the seventeenth century. It was, therefore, a common use then.

The second part of the query relates to a totally different word, a "backside." The best passing illustration of its meaning is probably that in George Herbert's 'Priest to the Temple,' chap. 1, "The Parson in his House," wherein the author says:—

"His fare is plain and common, but wholesome, which hee hath, is little, but very good; it consisteth most of mutton, beefe, and veal, if he addes any thing for a great day, or a stranger, his garden or orchard supplies him with his barne, and back-side" (p. 44, first edition, London, 1633).

In the third edition, 1675, the spelling is somewhat modernized, and the last word is printed without the hyphen as one word, "backside." In Pickering's edition of 1836 and in subsequent issues the word has been excluded, and replaced by "yard." This is hardly so extensive in meaning as the word for which it was substituted, which is found in the Authorized Version, Exodus iii. 1.

W. E. BUCKLEY.

It is evident from the sketch of the career of George Stoddard given in Mr. Hubert Hall's 'Society in the Elizabethan Age' that the grocer of his day dealt in almost everything out of which money could be made. The transactions recorded in the extracts from Stoddard's ledger refer to such miscellaneous articles as the following: "payer of gloves," "3 sabbys," "a sword given to a marten skynes," "a longe gune callyd a fou pease," "2 lb. whyt sheuger candy," "a callyd a Ryboys," "a Rayper," "a Dager,

handkerchieves," &c. His principal business, however, was lending money on usury.

Grocers in the seventeenth century, and indeed later, dealt largely in drugs. From 1606 to 1617 grocers and apothecaries were incorporated in one company; and although they were separated in the latter year, the Apothecaries continued to buy their drugs from the grocers, as well as from those who more particularly styled themselves druggists. The late Mr. Jacob Bell, in an 'Historical Sketch of Pharmacy in England,' published in 1842, quotes from a pamphlet of 1731 an amusing but unsavoury anecdote of a firm of grocers in Old Fish Street who attempted to palm off upon several physicians "white dog's" excrement as *Album Græcum*. Even at that time both merchants and druggists were connected with the Grocer's Company. C. C. B.

At Winterton in Lincolnshire, at Snaith in Yorkshire (I think), and probably at other places where a less important street runs parallel with the main street, the former is (or was) called the backside; it was sometimes further distinguished by prefixing the name of its principal inhabitant. See Peacock's 'Glossary,' s.v.

By the way, is it not desirable that each distinct subject in a communication to 'N. & Q.' be under a separate heading, to make sure of its being indexed? J. T. F.

Winterton, Doncaster.

As to a matter lately mentioned by you, I once asked a porter at a London northern terminus to direct me to the suburban branch; and he told me I should find it at the "backside" of the station. I did find it so situated—literally at "the side of the back" of the larger station.

GREVILLE WALPOLE, LL.D.

30, Lavender Sweep, S.W.

RACINE AND THE KNIGHTS TEMPLARS (7th S. viii. 449, 512).—Racine had never anything to do with the Knights Templars. The passage here referred to is to be found in 'Les Templiers,' a French tragedy, by François Just Marie Raynouard, performed with the greatest success at the Théâtre Français, in Paris, 1805. The following half line, at the end of the recital of their death—

.....les chants avaient cessé,

is nearly the only passage of this drama now remembered. DNARGEL.

Paris.

THE INVENTION OF THE THIMBLE (7th S. viii. 349, 393, 513).—The rough and ready pronunciation in Derbyshire is *thimell*. Years ago there was one variety which little boys and girls knew as "dame's thimell." It was in constant use in the making of "thimell-pie," or "thimmy-pie," the dame of the little schools then common in all villages using her thimble—a great iron one—upon

the children's heads when punishment was necessary. This was called "thimell-pie making," and the operation was much dreaded.

THOS. RATCLIFFE.

Worksop.

THE NAME OF CLINTON (7th S. viii. 486).—

"Dover, from Douvres or Dovera, Normandy, a baronial family of considerable eminence, which derived its name from a Scandinavian Dover at the conquest of Normandy, 912.....It is the elder branch of the house of De Clinton."—See 'The Norman People,' p. 230, published by H. S. King & Co., London, 1874.

At p. 261: "Glenton, for Glinton or Clinton."

HENRY GERALD HOPE.

6, Freegrove Road, N.

BUT AND BEN (7th S. viii. 425, 515; ix. 57).—This expression is in very common use in Scotland, where there are a number of tenants living in one house, all of whom enter by one front door, or entry, the houses or homes of the different tenants being either on the one side or the other of the common stairs or passages. If a house is of only one story, and is occupied by two tenants, one on the one side, and the other on the other side of the common entrance, the two tenants are said to live "but and ben" to each other, or with each other. Suppose two tenants so living—say Smith and Brown. If you were in Smith's house, you would speak of going "ben" to Brown's; if you were in Brown's house, you would speak of going "ben" to Smith's, "ben" here meaning to go away out of the one house into the other. It would not matter whether the tenants lived up one stair or more—that is, on the first flat or higher—the tenants so situated being still "but and ben" to each other, or with each other. When a tenant is occupier of a flat through which a common passage runs, such tenant is said to have both "the but and the ben." It is, however, hardly correct to say that one of the two places is "the but" and the other is "the ben." The phrase "Gang ben the hoose" is quite common here in the Border counties of Scotland, but in Fifeshire, and further north, you will also hear "Gang but the hoose."

I may mention, in connexion with this subject, that the word "ben" is often used in Scotland to mean amount of knowledge. Thus, when any one person exhibits a more than common amount of intelligence or cuteness, it is often remarked, "You are gey far ben"—You know a good deal about the matter. "Ben" in this case is easily seen to mean that the person has penetrated well into the matter, and thus has a signification equaling the having penetrated into the inner room, or into the other room, or "ben" end of the house.

J. C. GOODFELLOW.

Hawick, N.B.

"HEIRESS OF PINNER" (7th S. viii. 467).—In Horace Walpole's letter to the Countess of Ossory

from Strawberry Hill, Nov. 3, 1782, No. 2200, pp. 295-8 of vol. viii. of Cunningham's edition, 1858, mention is made of Miss Hamilton, whose cause against Parson Beresford was pleaded by M. Limon. Miss Hamilton's father was in the line of succession to the crown of Scotland (?), and she lived at Pinner, "a village vulgar enough for so high-born a heroine." Is this the reference your correspondent desires?

J. A. J. HOUSDEN.

TOWN'S HUSBAND (7th S. viii. 447, 496).—It may help to understand what a town's husband is by referring to a ship's husband, a common term used in all seaports for the person who supplies ships' stores. E. LEATON BLENKINSOPP.

HERALDIC (7th S. ix. 28).—Amongst other families in the county of Sussex bearing a horse's head as a crest was that of Shoyswell (pronounced Shoeswell), of Shoyswell, who had as a crest, A horse's head erased ar. gorged with a collar sable, charged with three horseshoes ar. This family gave its name to one of the hundreds of the county, and the manor house of Shoyswell (situate in the parish of Etchingham) is still in existence, though I believe the family is extinct.

If F. G. or any of your correspondents could give me any information concerning this family, other than that to be found in Berry's 'Sussex Genealogies' or the Add. MSS., I should be greatly obliged.

H. E. G.

SIGNS SCULPTURED IN STONE (7th S. viii. 306, 391, 475; ix. 16).—I think the *high* reputation enjoyed by the "Cat and Fiddle" in the Peak of Derbyshire must be referred to its "public" character, not to its status as an inhabited house. In Bemrose's 'Guide to Derbyshire' (8vo., 1878, illustrated) I described this celebrated hostelry as being

"the highest public-house in Derbyshire, very popular among coachmen of former days, and said by jocose men of the road to be the house of most elevated entertainment in the kingdom."

In the old coaching days—they lingered long with us in Derbyshire—everybody "on the road" knew the "Cat and Fiddle" as being chiefly a house of call for lead-miners, and occasionally honoured by a visit from "the duke's" game-keepers; but, although my first acquaintance with the old stone sign dates back to the forties, the story told by MR. LOVEDAY, with sagacious reservation, about "an eccentric Duke of Devonshire.....his cat and his fiddle" is entirely new to me, and I cannot avoid the suspicion that it has been invented of late years by some ingenious Buxton guide for the benefit of "trippers." The old nursery rhyme is good enough, without any dual derivations. The cow selected the highest point as a "take off" when she performed her well-known

acrobatic feat, and the cat and fiddle remained behind in perpetual witness of the exploit. There is another "cat" in Derbyshire, which was much loved of honest anglers in days when trouts were to be had in the pellucid Ecclesbourne, that is, before the navvies at work upon the railway between Duffield and Wirksworth had poisoned its waters with quicklime—the "Puss in Boots," at Windley. The sign is a painted one, representing the nursery hero in all the glory of his top-boots; but I never heard that an eccentric Lord Scandale was in the habit of taking his cat and his boots to this pleasant retreat, which is a mill as well as a hostelry, where excellent plum-cakes and ale of potent quality were procurable once upon a time.

Upon the roadside in the vicinity of, and opposite to, the Rowtor Rocks, near Birchover-in-the-Peak, is (or was) the mere shell of a house, built of stone, and evidently once inhabited. All the woodwork had long disappeared when last I saw it, some fifteen years since, but over the grinning entrance to nowhere which was the front door is a sculptured stone bearing certain emblems and this inscription:—

Many a day in La
bour and Sorrow I
Have spent Bu Now
I Find No Riches I
ke Content. S. R.
1751.

This stone occupies the position of an inn sign, and over it is a niche for the reception, apparently, of an image; but whether this deserted home was ever an inn, who built it, and why it became desolate, I never could learn. Of course it is haunted. Half a dozen of my Peakil friends could give me that information.

ALFRED WALLIS.

SHELLEY'S 'PROMETHEUS' (7th S. viii. 469).—The lines quoted, which are uttered by Demogorgon, seem to me to refer to the dethronement of Jupiter by Demogorgon, which occurs somewhat earlier in the play. "Heaven's despotism" is Jupiter, or the power of Jupiter, and "the Earth-born's spell" is the magical power by which Demogorgon overcame Jupiter. The lines may be very bad; but I think that a meaning can be got out of them.

E. YARDLEY.

P.S.—Demogorgon was the Earth-maker, rather than the Earth-born. But perhaps Shelley did not much consider what he was.

EARL OF DELORAIN (7th S. viii. 428; ix. 52).—My reply—which was so far better than the extract from Sir Bernard Burke that it was taken from the parish register in part, only it lost the favour of insertion—might have anticipated an error in his 'Peerage.' The first Earl of Deloraine lived at Lidwell, in a house not now existing, but

was buried in the churchyard of Sandford St. Martin, of which *Lidwell* is a hamlet.

ED. MARSHALL.

KIDDLEWINK (7th S. ix. 48).—The source of the application of this term to a beer-shop may be seen in 'N. & Q.' 4th S. ix. 19, after Beeton's Annual, 1863, p. 39, note. In vol. x. p. 5 there is a copy of verses (November, 1831) in illustration of the story:—

It concerns those new shops for the vending of drink,
Which are, by most people, called kidley wink.

Vv. 3, 4.

ED. MARSHALL.

Kiddle-a-winks were houses (chiefly, I believe, in the West Country) where smuggled spirits were sold, and where the presence of a kettle and a knowing wink from the proprietor indicated that "right Nantz" or other contraband spirits might be obtained. Some years ago one of Beeton's annuals was entitled 'Kiddleawink; or, Nine Balls One and All.'

JAMES HOOPER.

50, Mornington Road, N.W.

ROBERT BURTON (7th S. vi. 443, 517; vii. 53, 178; ix. 2, 56).—Are not MR. PEACOCK and MR. DIXON on the one hand, and MR. SHILLETO on the other, each correct? I think there is little doubt that there were two issues of the title-page of the sixth edition. MR. PEACOCK (7th S. vi. 443) speaks of one copy having the date 1651 on the title, and of two copies (one in the library of the University of Leiden, and one in his own possession) having the date 1652 on the title-page. Again, in booksellers' catalogues this edition is as often dated 1651 as 1652. All copies appear to have the imprint at the end dated 1651. With reference to the seventh edition, I have seen two copies where the pasted slip did not exist, and it did not appear to have ever been there; but in most copies of this edition the slip will be found. A corroboration of this seems to be found in the fact of MR. PEACOCK and others describing it as published by H. Cripps, whilst others give Garway as the publisher.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

QUEEN ANNE BOLEYN (7th S. ix. 43).—With reference to the general appearance of this queen, the following opinion, from the late John Richard Green's 'History of England,' vol. ii. p. 133, London, 1878, may be mentioned:—

"Her beauty was small, but her bright eyes, her flowing hair, her gaiety, and her wit, soon won favour with the King."

And also, as the REV. MR. PICKFORD entertains some doubt relative to the "mode of execution" of the queen, perhaps he will permit me to draw his attention to the letter, preserved in the library of the Monastery of Alcobaça, in Portugal, of a

Portuguese gentleman, who was apparently an eye-witness, in which he gives an account of the execution of the queen to a friend at Lisbon. The whole letter is too long for quotation in 'N. & Q.,' but the following extract may be interesting to your correspondent, viz.:—

"From London, the 10th day of June, 1536.

"On the next Friday, which was the 19th of the same month, the Queen was beheaded according to the manner and custom of Paris, that is to say, with a sword, which thing had not before been seen in this land of England."

—Vide 'The Chapel in the Tower,' by Doynce C. Bell, F.S.A., p. 105, John Murray, London, 1877.

The italics are mine. HENRY GERALD HOPE.
6, Freegrove Road, N.

CODGER (7th S. ix. 47).—I fear DR. MURRAY's schoolboy must take his place with older etymologists, who seem to rival one another in vain guesses as to the derivation of *codger*. No doubt the verb *coger* in Spanish means to collect; but to derive the English noun *codger* from it is ridiculous. Almost as absurd is Webster's suggestion that it comes from *cottager*! *Cadger* and *codger* differ wholly in meaning. *Cadger*, *cadging*, *cadger*, are always used contemptuously. A fellow who goes about cadging will beg, or pilfer, or do anything mean and shabby; but there is something kindly about the use of *codger*. A man, merely on account of his oddity, may be called "a queer old codger," without any slight on his character. A self-styled Society of Cogers used to meet at a tavern in Bride Lane, Fleet Street, to talk and argue over their drink and tobacco. Perhaps they do so still. An instance of the kindly use of *codger* occurs in Dibdin's song, 'Nothing like Grog.' When Jack is adjured by his father not to drink,—

Says I—father, your health.

So I pass'd round the stuff, and he swigg'd it,
And it set the old codger agog.

J. DIXON.

In my school days, between sixty and seventy years ago, the word *codger* was one of endearment, and decidedly complimentary. "A regular nice old codger" was about the highest compliment a boy could bestow on one his superior in age. I never at any time heard it used as a synonym of *cadger*, which meant a mean, low-bred, contemptible fellow, or cad. E. COBBHAM BREWER.

In Derbyshire the expression *codger*, or *rummy codger*, was constantly used by the folks, thirty or forty years ago, when alluding to persons of peculiar and eccentric ways, as well as of others of doubtful character, or of whom mistrust was felt; and there was about that time a song in use, of which two lines were:—

Although a rummy codger,
Now list to what I say.

A bungler of work was termed a *codger*; and it

was the fate of every little lass who did sewing at school to *codge* her work, that is, make an unsightly mess of the stitching. A piece of bad sewing was called a *codge-bodge*.

THOS. RATCLIFF.

Workshop.

HERALDIC (7th S. viii. 489; ix. 33).—Will Mr. BAGNALL kindly give his authority for describing Papworth's 'Ordinary' and Fairbairn's 'Crests' as the acknowledged authorities on the subjects of arms and crests respectively. I have hitherto been under the impression that the only "acknowledged authorities" on the said subjects are the Heralds' College for England, the Lyon Office for Scotland, and Ulster's Office for Ireland. There can be no question that a very large number of the arms and crests in Papworth and Fairbairn will be found, upon application to the "acknowledged authorities," to be bogus.

MONS.

THE ORIGIN OF "GRAND OLD MAN" (7th S. ix. 5).—Whatever the first use of this appellation, it was not Dr. Hook's, some thirty years ago. In a letter of June 12, 1850, Miss Brontë mentions, as one of the "three chief incidents" of a visit at that time to London, "a sight of the Duke of Wellington at the Chapel Royal (he is a real grand old man)." This was forty years ago, and her using the word "real" looks as if she referred to the term having been already used with reference to some other notability.

T. J. E.

BOBSTICK (7th S. iv. 508; viii. 356, 412, 433).—The discussion on the meaning of this word affords a good instance of the necessity of treating slang terms, as well as all others, by the historical method if we are to arrive at any safe conclusions. *Bobstick* is said by Messrs. Barrère and Leland, as well as by Ogilvie, to be a slang term for a shilling. Every one knows that a *bob* is a shilling; but is there any authority in print for the statement that *bobstick* means that coin? If so, it ought to be quoted. For my own part, I can say that I have never met with the word *bobstick* as employed for a shilling, and I have strong doubts as to whether it ever had that signification.

When did *bob*, in the sense of a shilling, come into use? In the earliest dictionary of slang, as apart from mere vocabularies, namely, 'A New Dictionary of the Terms, Ancient and Modern, of the Canting Crew,' by B. E. Gent, it does not occur. This dictionary is undated; but as the "late King James" is spoken of under "Jacobites," it cannot have been printed earlier than 1701, and I am disposed to assign it to the year 1710, or thereabouts. I have no copy by me of the earlier editions of Grose's 'Classical Dictionary of the Vulgar Tongue,' but in the standard edition of 1823 the word will be found with its modern meaning of a shilling. The term, therefore, presumably came into use

between the years 1710 and 1823, and this latter date disposes of Mr. SIKES's guess that it may have originated from the police rate, started at one shilling by Sir Robert Peel's Act, as that enactment did not come into force until several years later (1829).

The idea conveyed by the roots *bab*, *baub*, or *bob* is that of something small and insignificant. According to the 'New Dictionary' a *bob* was a very short periwig, and a *bobtail* was a short head. A "bobtailed nag" is a horse whose tail has been docked of its natural proportions. The Old French *baubelet*, a child's toy (see Littré, s.v. "Babiole"), is from this root, and thence we obtain the English *bauble*, and probably the Scottish *baubie*, a halfpenny or other small coin. My own impression is that the small English coin known as a *bob* is closely allied to *baubie*.

W. F. PRIDEAUX.

Might I say, in reply to C. R. T., that my experience does not allow of "light bob, or bobs" being military slang for an infantry soldier or soldiers, but for a light infantry soldier, or soldiers, or corps. Hence I have always held that the "light bobs" were so called because as light infantry and as skirmishers they were always bobbing about the field; and we have a similar phrase in the nautical "bear a bob"—be brisk, as given in that almost United Service 'Word Book' by Admiral Smyth. In like manner, too, a bobtailed horse is so called because, being docked, its tail moves brisker and more bobbishly than does the unshortened tail. It is, of course, possible that in the mind of the facetious originator of the phrase there may have been the sub-thought that the "light bob" was a light and active shillinger, but it is unlikely, because, though we have "the heavies"—the heavy cavalry, as contrasted with the light cavalry, we have not the "heavy bob" as =the heavy or regular foot soldier.

BR. NICHOLSON.

I always thought that "Robert" was the facetiously elegant term for *bob*=shilling, and that "bobbies" were so called from Sir Robert Peel, who organized the police force. But can the use of the word *bob*=shilling be traced to a date antecedent to the police force? If not, perhaps, in effect, the word *bob* owes its origin to Sir R. Peel. At Eton there are "wet bobs" and "dry bobs." Why "bobs"? If I am not mistaken, one shilling was collected from every boy towards the aquatic or cricket expenses. I think I recollect such levy, and because I could not definitely declare which I was at first, I had to contribute to both.

HIC ET UBIQUE.

SAINTE NEGA (7th S. viii. 489; ix. 34).—This is a playful parody, not an invented saint. There are many others similar in character. "Une Sainte Nitouche" is a very common appellation for

a girl who hypocritically pretends to be extra demure. "Sainte Touche" is pay-day, the day on which the workman "touches," or receives, his pay. The Monday spent in idleness and drunkenness is "La Saint Lundi." All a poor man's little belongings are his "Saint Frusquin," and so forth.

R. H. BUSK.

THE "BLUE-EYED MAID" SIGN (7th S. ix. 28).—An inn called the "Blue Mayde," on the east side of the Borough High Street, appears in a Record Office of 1542. A few years later, in the royal charter 4 Edward VI., granting parcels of land in Southwark to the City, the "Blue Mead" (or maid) is mentioned along with the "Tabard," the "White Hart," and other ancient hosteleries. During the early part of the eighteenth century Blue Maid Alley was in the heart of Southwark Fair. In 1728 Fielding and Reynolds pitched their great theatrical booth at the lower end. Again, in 1740, we are told that tickets could be had at the "Blue Maid" for the performances of the theatre on the bowling green. Blue Maid Alley is marked in Rocque a short distance north of the still existing "Half Moon Inn." Before the year 1800 it becomes Chapel Court. The modern public-house called the "Blue-Eyed Maid" is close at hand, and is probably a reminiscence of the sign which existed here for more than 250 years.

PHILIP NORMAN.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 49).—

Oh, the days when I was young.

A song in 'The Duenna,' by R. B. Sheridan.

J. CARRICK MOORE.

Miscellaneous.

NOTES ON BOOKS, &c.

Art in Scotland, its Origin and Progress. By R. Brydall. (Blackwood & Sons.)

MR. BRYDALL, who is the master of an "art school" at Glasgow, delivered a few years ago, as he tells us, a series of lectures on the history of Scottish art, soon after doing which it occurred to him that the subject—the importance and independent existence of which he, very naturally, somewhat overrates—had never been treated in a "complete and systematic manner." This moved him to compile the comely volume called 'Art in Scotland, its Origin and Progress,' which is now before us. Complete it is not, and within the limits of five hundred pages could not be. On the other hand, the work fulfils the author's intention, as stated in the preface, to make it comprehensive and succinct. The cold judgment of the critic declines to accept at its intended value the patriotic phrase of Mr. Brydall that either in past or present times has art in Scotland attained a "high pre-eminence." It would have been better if he had contented himself with more modest demands on the larger world's gratitude for the bequests in painting and engraving of Sir R. Strange, Raeburn, Wilkie, Dyce, John Phillip, and one or two more capital deceased artists, whose merits, however, even when taken in the lump, cannot be called "pre-eminent." About the art of several of these men there is nothing

peculiarly Scottish. As Strange founded himself on the great French and Italian engravers who preceded him, so Wilkie owed most to the Dutchmen he adored. Dyce, one of the ablest and most learned of modern painters, a man of noble poetic feeling withal—was a nondescript and perfectly "unclassable" eclectic. Raeburn was a powerful reflection of Reynolds and his own forerunners in Scotland; and Phillip at first owed much to Wilkie, and afterwards to the Spaniards he loved so warmly. If we are to look for a Scottish School among the fine artists the country has produced, the names of Mr. T. Faed, Sir G. Harvey, S. Bough, D. Scott, A. Nasmyth (whose obligations to Hobbema and Crome are patent) occur to the student who declines to class the art of a man according to his birthplace. It was, perhaps, inevitable that a writer who, as Mr. Brydall says of himself, has something to do besides writing, should, while compiling freely from older sources of information, fail to verify all his authorities' opinions, and sometimes borrow criticisms on works of art which, had he seen what he wrote about, he would have been the first to discard. For instance, it is incredible that, had the master of an "art school" seen the heavy and comparatively clumsy wood-carvings in the chapel of King's College, Aberdeen (which are not better than a tolerably deft ship-carver could produce, and far below good English or French work of the period), he would have ventured to describe them as "magnificent, gorgeous, delicate," "infinitely diversified," and "not to be rivalled by any English specimens." This is the exaggerated nonsense of Billings, who ought to have known better. On the whole Mr. Brydall has executed his patriotic task exceedingly well, and compiled a book of very considerable interest, which the reader who wisely doubts the legends it repeats (even while not vouching for them) about the artistic achievements of the "early Scottish Schools of painting, sculpture, and architecture," may profitably and with pleasure accept at first and afterwards keep at hand. Among corrections for a second edition we point out that Wren was not buried in Westminster Abbey (p. 89); that the birth-date of Miereveld (not Mireveldt) should be 1567 (p. 60) is doubtful; that some new material for the biography of Raeburn has lately appeared in 'N. & Q.'; and that Turner's "last exhibited picture at the Royal Academy [was] the 'Ruins of Nero's Tomb and the Mountains of Carrara,'" the date of which is given as 1828. This passage is more than obscure. Mr. Brydall is wrong in saying (p. 352) that all the three daughters of Lord Cathcart—Jane, Duchess of Atholl; Mary, wife of Thomas Graham, afterwards Lord Lyndoch; and Louisa, Countess of Mansfield—"died in comparative youth." The last survived, being eighty-five years of age, till 1843.

A History of Scotland, Civil and Ecclesiastical, from the Earliest Times to the Death of David I., 1153. By Duncan Keith. (Edinburgh, Paterson.)

THIS is an interesting book, though not professing to be more than a compendium. But a compendium in two crown octavo volumes, of upwards of three hundred pages each, enables the writer to say a good deal, and to invest the dry bones of history with some life. Mr. Keith makes many happy citations in his pages, from Norse sagas and from the 'Annals of the Four Masters,' as well as from ecclesiastical annalists and biographers like Adamnan and Bede. The result is that his narrative is often picturesque, and always worth our attention, as being based on a fairly wide induction from authoritative sources. Mr. Keith is not a believer in Celtic law or in Celtic civilization, and, though writing in the light of the researches of Sir Henry Maine and M. D'Arbois de Jubainville, he does not seem able to grasp the estimate

which such men, who have given years to the study of comparative jurisprudence, concur in setting upon Celtic law. This inability is to be regretted, as so much is poured forth on the Teutonic side that there is no small need of a rectification of the balance where it is justly susceptible of rectification. Mr. Keith is unduly doubtful as to the Ogham, but does not express doubts as to the Runes. The Scandinavian element, indeed, attracts far more of Mr. Keith's sympathy than the Celtic, and it is doubtless full of fire and poetry. But it is not till after they have come into contact with, and received at least the outward impress of, Roman civilization—the civilization which lived on in France through the traditions of the Carolingian wearers of the imperial diadem—that the Scandinavians, under the name of Normans, become an element in the evolution of law and order, both in England and Scotland. The ecclesiastical portion of early Scottish history has been treated by Mr. Keith in a separate volume. Whether this is wise, with a view to the general reader, we are not sure. It enables the writer to devote himself more exclusively than he otherwise could to the Church history, as to which he appears to occupy something like the position described by Violet Fane as "a kind of early Christian without the Christianity." Yet he sets before us, from the pages of the annalists and biographers of old, quaint and touching pictures of the devoted labours of a Kentigern, a Columba, a Cuthbert, a Bridget, and a Margaret, giving alike to bishop, to abbot, to abbess, and to queen, the honour due to each for that unwearying and unselfish zeal which has made each a name to conjure by. The period with which Mr. Keith deals is unquestionably both interesting and important; and it is as unquestionably little known to the ordinary student of history. We cannot agree with the author in many of his views, but we are grateful to him for having placed before us, in a compact and very readable form, the results of much of the best modern research and criticism into the early history of Scotland.

Old Cottage and Domestic Architecture in South-West Surrey. By Ralph Nevill, F.S.A. (Guildford, Billing & Sons.)

Who that has walked or driven through the by-ways of so typical an English county as Surrey has not lingered lovingly over the many picturesque old cottages which he has lighted on here and there, nestling so comfortably among the immemorial trees—homesteads mellowed with age and coated with lichens, each differing from the others in its quaint outlines of roof and gable, its traceried barge-boards, carved corbels, and "crow-stepped" chimneys? It was a happy thought of Mr. Nevill's to devote a volume to these charming old edifices before they are improved off the face of the earth. He gives us here with liberal hand full and accurate drawings of their most striking architectural details, and a multitude of sketches of the cottages themselves. These latter, indeed, are characterized by a flatness and stiffness which betray the hand of the architect rather than of the artist, and are consequently wanting in tone and feeling; yet in many instances the effect intended is very faithfully and pleasingly produced. Mr. Nevill also gives us reproductions of some ancient maps of the district he deals with, and has added some interesting notes on its early history. The typography and get-up of this pretty volume do very great credit to the provincial press, at Guildford, from which it has issued.

Sir William Wallace: a Critical Study of his Biography, Blind Harry. By James Moir, M.A. (Aberdeen, Edmond & Spark.)

This interesting little monograph has clearly been a labour of love to its author, and he has succeeded, we

think, in clothing the dry bones of Wallace's much misunderstood career with a new life, by means of diligent study at once of Harry and of the Scottish records. By the records he is able to show that some events usually attributed to Wallace's life cannot long to it, and that others, if they fit in at all, must have belonged to a period quite different from that ordinarily assigned. That Wallace was, as Mr. Moir believes, "a man of consummate genius," really flows naturally from the position which he unquestionably for some time so successfully maintained, on behalf of his country, against the superior forces of England. No genius can possibly be proof against treachery, and it was that, not superior intelligence, or even superior power, which caused him to fall. That the English contemporary records should treat Wallace as *latro publicus* simply results from their re-echoing the language of the day of those whose interest it was so to represent him. The English records, in fact, as Mr. Moir justly remarks, treated Wallace "about as fairly as a Home Ruler treats Mr. Balfour." But no serious historian would, it is presumed, accept the Home Ruler as an authority on Mr. Balfour, and the same rule ought to apply in the case of the English records in relation to the judgment to be passed on Sir William Wallace.

THE Yorkshire Archaeological and Topographical Association has issued the fifth volume of its "Record Series. It consists of a calendar of the Feet of Fines from 1571 to 1582. It is not possible to exaggerate the service that this volume will be to students of genealogy and local history. We trust that the Society will receive the support of every gentleman in Yorkshire, and of those others scattered over the world who inherit the blood of Yorkshiremen.

THE catalogue of Mr. Frederick H. Hutt, issued for Clement's Inn Passage, W.C., contains many items of highest interest to collectors of the works of Browning, Dickens, Cruikshank, &c., and also a few early works in English and French literature.

MR. ERSKINE SCOTT, of 14, Marlborough Road, Lee, Kent, has completed the Erskine-Halcro genealogy on which he has been many years occupied, and proposes to publish it in pamphlet form for a small subscription.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CORRIGENDA.—P. 66, col. i., last line, for "Badderley" read *Baddeley*.—Vol. vii., Index, for "Spence (John)" read *Spence (Rev. Joseph)*; and p. 542, col. ii., l. 20 from bottom, *dele* 355.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 8, 1890.

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Notes.

THE MAGICAL CONFLICT.

A death-or-life struggle between two persons possessed of nearly equal magical power, in which the combatants change themselves into various forms—we have a familiar example in the Arabian tale of the Second Kalandar—seems to be common to most peoples, savage as well as civilized. Under the title of 'Magical Transformations,' in my 'Popular Tales and Fictions,' vol. i. p. 413 ff., I have dealt with this subject at considerable length, citing examples and analogues from many countries; and recently I met with one that was new to me in 'Contes du Péleché,' by Carmen Sylva (the *nom de plume* of the Queen of Roumania), an authorized French translation, which was published at Paris in 1884. In the latter part of the tale of 'The Grotto of Jalomitza' there is a magical encounter between a powerful enchanter named Bucur and a young damsel. The enchanter appears first as a shepherd, playing on a flute of wondrous virtue. He induces Coman, the lover of the damsel Jalomitza to try the flute, and the youth continues playing the strangest music till morning dawns, when Jalomitza, becoming afraid, raises her hand to her brow, and says, "Where am I? Surely I am very far from home, and this country is unknown to me." Coman replies only by a joyous tune on the flute.

Then a stallion came bounding over the meadow, leaped about the young girl, and rubbed his head against her.

"Ah," she cried, "if I were but a bird, that I might escape! I recognize the monster!" At once away she flew, as a turtle-dove, far, very far, away, away, in the hazy morn. But the stallion became a falcon, and swooped down upon her from an airy height, and bore her off in his claws towards the mountains.

"Oh," thought the beautiful girl, "would I were but a flower in the meadow!" In an instant she became a *myosotis* (forget-me-not) by the brink of the stream. The falcon, however, became a butterfly, and rested on the flower, flew around it, and cradled himself in it.

"Were I but a trout in the stream!" thought Jalomitza. And a trout she became; but the butterfly, changed into a net, caught the trout, and drew it into the air.

"I wish I were a lizard," thought the poor girl, now half dead. And at once she glided like the wind through the herbs and grass, and thought herself concealed under each leaf or stone. But a serpent fixed his fascinating eyes upon her, and she could not move. Long she thus remained; the sides of the little lizard throbbed as if they would burst.

"Oh, that I might become a nun! In the convent I should be concealed," she thought. At once a convent and a church were placed round her; the candles burned as hundreds of nuns sang the solemn chants. In the attire of a nun, Jalomitza was kneeling before the image of a saint; her heart still beat with fear, but already she had hope of shelter in the sanctuary. In gratitude she raised her eyes to the image, but the eyes of Bucur met hers, and again she was fascinated, and could not move away; no, not even when the church was empty. Night came; the eyes of Bucur grew luminous, and Jalomitza poured tears upon the icy pavement, which froze her knees.

"Ah," cried she, "even in the holy place you leave me not alone; you give me no rest! Oh, that I were a cloud!" And the vast nave above her became the vault of heaven, and she a little cloud at a prodigious height. Her persecutor took the form of the wind, and chased her from north to south, and from east to west, round and round the earth.

"Better be a grain of sand," thought Jalomitza. Then she fell to earth as golden sand in the River of the Princess. Bucur became a peasant, and with naked feet searched the river for gold, and extracted the little grains.

These grains glisten in his hands, slip through his fingers, and become a young roe, which darts into the covert. But Bucur, as an eagle, seizes her in his talons, and bears her off in the air.

Jalomitza then becomes dew, and falls upon a gentian flower. And Bucur, as a sunbeam, is about to drink her up with heat, when

As a chamois she bounds off, and, without

intending it, falls into the enchanter's cave. He follows smiling. "At last I have thee!" he exclaims. She rushes to the inner part of the cave, where she sees that all the stones about her are marvellously beautiful young girls, from whose eyes flow constant streams of tears. "Oh, flee, flee, far hence, unhappy young girl!" cried a hundred voices. "One kiss from him, and thou wilt become stone like us!" An arrow sped across the cave, and struck the fugitive chamois. In the agony of death she cried:

"Would I were a stream! I should then escape him." At once, as a headlong torrent, she rushed from the cave. The enchanter, with an oath, became rocks, which ever seek to arrest the escaping water. Coman came up at the moment, and knew the voice of his beloved, who was calling on his name. Gathering his strength, he hurled the flute against the rock under which he could recognize Bucur. The enchantment was at an end.

Neither Bucur nor Jalomitza could any more change the forms now assumed. So Jalomitza continues to run her course over the benumbed arms of Bucur. And Coman became a hermit, and passed his days in a small cell built in front of the grotto, contemplating his well-beloved.

The foregoing can hardly be called a conflict, since it is the sole object of the maiden to escape from the power of the enchanter by successive transformations; nor does it appear that she herself possessed magical power, which, however, seems to have been in the wondrous flute, so long as it was played upon. The story, like the others in the collection, purports to explain the origin of certain prominent natural features in the neighbourhood of the Pélech. In the preface we read that Bucegi and Pélech are "twin mountain torrents, noisy, boastful, carrying off leaves, flowers, and even trees; for ever gossiping, and talkative as old wives; never failing in summer, but ably and resolutely making way over rocky courses to the distant valleys and straths. Many tales have they, some of which we will relate. The water nymphs sail down on dried leaves, showing the tips of their rosy feet, admiring their pretty little figures in the pools, and smoothing the ruffled white hair of the noisy stream in the ruder reaches." Truly Carmen Sylva has a keen appreciation of the grandeur of nature in her rougher as well as her gentler scenes!

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

CAPTAIN JOHN SMITH OF VIRGINIA.

(Continued from p. 43.)

Arrived in Transylvania, however, Meldritch thought fit to change his plan of campaign.*

* Chap. vii.

We are told by our "historian" that the earl, hearing of the death of Michael (the Vayvode of Wallachia) and the brave Duke Mercury, and knowing the policy of Busca and "the Prince his Royaltie" (i. e., Báthori), who now owned the best part of Transylvania, persuaded his troops, in so honest a cause, to assist the prince against the Turk, rather than Busca against the prince. The troops were easily persuaded to follow unquestioningly their leader, who, having received permission from the prince to plunder the Turks, made incursions into "the Land of Zarkam," and laid siege to the fortress of "Regall." This is said to have been a strong city, "an impregnable den of thieves," in the plain of the same name, environed by high mountains. The "clear, graphic, and condensed style" of the narrator does not allow of determining exactly whether the place was actually within or only in the neighbourhood of the above-mentioned "Land of Zarkam, among those rocky mountains, where were some Turkes, some Tartars [some Iewes*], but most Banditors, Renegadoes, and such like." This territory, we are told, formerly belonged to the earl's father, but was conquered by the Turks, and then still in their possession. It was reported that, "notwithstanding those warres," these lands were "rich and unspoiled," which greatly redounds to the credit of the afore-mentioned queer gentry, who seem to have possessed a more highly developed sense of honour than the Christians led by the Earl of Meldritch and our Capt. Smith, whose self-imposed task was "to regaine or ransacke" the country. To give the reader an idea of the strength of Regall, it will suffice to mention that it was never before taken, and that the most convenient passage to it was "a narrow valley betwixt two high mountains," and that Meldritch had to employ 6,000 (!) pioneers for six days to make a passage for his ordnance through this defile, after having captured it by stratagem. The handful of men (only 8,000) brought by the earl to lay siege to Regall were received by the Turkish garrison with derision; but he was soon reinforced by "Zachel Moyses" (Székely Mózes), the prince's lieutenant, who brought 9,000 foot and 26 pieces of ordnance to his aid. The beleaguering troops spent nearly a whole month in entrenching themselves and raising batteries, some 50 ft. to 60 ft. high. These proceedings were naturally slow, and we are told that the Turks grew weary, and began to poke fun at the Christians for the sluggish progress of the siege. They informed the besiegers that for want of exercise the garrison were growing fat, and that if matters were not pushed on with greater energy they would have time to pawn their ordnance.

We are further told that, in order to while away

* According to Purchas.

time, the Turks sent out a challenge, with the message "that to delight the ladies, who did long to see some court-like pastime, the Lord Turbasha did defie any Captaine, that had the command of a Company, who durst combate with him for his head." The challenge was accepted, and the lot which had to decide who was to fight the Turk fell upon Capt. Smith. On the day appointed hostilities were suspended, the ramparts were "beset with faire* Dames and men in Armes." The Englishman met his foe, and the Lord Turbasha's head rolled into the dust. "Grunalco," his vowed friend, thereupon challenged Smith, and fared as the first Turk; whereupon our hero, still with the laudable object of entertaining the ladies, sent a challenge to the Turks, which was accepted by "Bonny Mulgro," who furnished the third head required for the escutcheon of the Smith family. Details of the three single combats are given in the text, and also on the engraved plate published with the "True Travels," which, amongst other things, gives also illustrations of the sieges of the towns of "Olumpagh" and "Regall in Transilvania." Like in fairy tales, three tasks are given to our hero, each successive task being more difficult to execute than the preceding one, and in the third the hero is nearly vanquished. The heads were carried in great triumph to Székely, who, on the conclusion of the siege and his return to the prince's camp, presented our hero to his master, who, hearing of the valiant deeds performed by Capt. Smith† at Olumpagh, Alba Regalis, and Regall, granted him a yearly pension of 300 ducats, and the right of wearing three Turks' heads in his coat of arms, besides presenting him with his "picture."

The story of the siege is concluded in chap. viii. The twenty-six pieces of ordnance having battered the walls for fifteen days, a breach was effected, the fortress taken by assault, and the garrison put to the sword. Székely, after taking and sacking three more places, returned to the prince's camp with much booty and many prisoners.

In order to be able to test the accuracy of this story we must briefly relate the history of Transylvania at that period. Michael, the Vayvode, was surrounded and slain in his tent by some of Basta's Walloons, under Capt. Jacob de Beauri,

on August 19, 1601. Prince Báthori, having been defeated by Basta at Goroszló, in the Szilágyeág, on August 3, 1601, escaped, and sought refuge with his friend Jeremiah, the Vayvode of Moldavia, but, at the urgent call of his magnates, soon returned again to his own country, and recrossed the frontier near Nagy-Szeben in the month of October of the same year, accompanied by an army chiefly composed of Moldavians, Wallachians, Poles, and Cossacks. His lieutenant, Székely Mózes, followed shortly after with more troops, and further reinforcements arrived from the Turks, one corps having advanced from Wallachia, and another having been sent to the prince's aid by the Pasha of Temesvár. The prince had a short time before the misfortune to get into the black book at Stambul; but, at the earnest solicitations of a special envoy, the Sultan once more granted him full pardon, and orders were issued to all commanders of Turkish troops to help Sigismund against the "Vienna King," i.e., the Emperor Rudolf. As early as October 2, 1601, a *kapouchi* pasha had arrived with his imperial master's *athnamé* and the ducal insignia, and the prince was once more installed ruler of Transylvania.

It will not be necessary to enumerate all the sieges and battles which followed. The Transylvanians themselves were divided, and the war raged fiercely for a while between Basta, the emperor's lieutenant, helped by the "German" party, on the one side, and Sigismund and the "National" party, aided by the Turks, on the other, until hostilities ceased, nominally at least, at the conclusion of an armistice between the belligerents at the camp of Besztercze on February 13, 1602, i.e., six days before the date of the death of the Duke of Mercœur at Nürnberg. The truce was further prolonged at its expiration, about St. George's Day. In the mean time the "most gracious" prince "carried on a game," an Hungarian historian remarks, "which cannot be described otherwise than as most contemptible. Openly he sided with his country, kept up correspondence with the Turks, accepted money from them, meddled into Wallachian affairs, aiding the cause of Simon at the Porte against Radul [the friend and ally of Austria], while secretly he negotiated with Basta, and helped the cause of the Imperialists."* He was such an accomplished dissembler, and managed to conduct so cleverly his secret negotiations, that even his councillors were kept wholly ignorant of the new turn of events. His party's suspicions were only aroused when one of his lieutenants, Csáky, formerly an Imperialist and follower of Basta, withdrew his troops from the camp at Szász-Sebes, where the army of the prince lay concentrated. Faithful, honest Székely Mózes and Toldy, another leader, thereupon hurried to Déva

* Presumably this applies to their dresses, and not their faces, because Turkish ladies in those days conformed more literally to the rules of the Koran, and wore *yashmaks* of less transparent material than their sisters in our days. Thus, we are told in the very same volume of Purchas's 'Pilgrimages' that Turkish women in his days had "their heads and faces so mabbed in fine linnen, that no more is to be seene of them then their eyes" (p. 1298).

† Smith, we are told, was promoted to the rank of major before Regall by Meldritch, but, "with his usual modesty," he does not seem to have ever assumed the title.

* Szilágyi's 'History of Transylvania' (in Hungarian), vol. ii. p. 28.

D.—The "Standard" Edition.

The North Briton, from No. I. to XLVI. inclusive, with several useful and explanatory notes not printed in any former edition, to which is added a copious index to every name and article. Corrected and revised by a Friend to Civil and Religious Liberty. Price Five Shillings unbound and Six Shillings bound. Demy 8vo. One volume.

This edition is a reprint of the two volumes mentioned above (B), with the addition from the third volume (C) of the *North Briton*, No. 46, "*The North Briton Extraordinary*," which was printed but never published," and a "Fragment which it was said was found in the pocket of one of the printers," &c., the references to vol. iii. being replaced by the several passages referred to. There are some significant peculiarities in the printing. Signature T contains only fourteen pages (289 to 302); signature U has eighteen pages (303 to 324); and No. 45, which is printed in smaller type and fills exactly four pages, is inserted without pagination between pp. 302 and 303. There are, however, two or three minor alterations in the notes as compared with Wilkes's reprint. I conjecture that this volume was edited and issued by Almon with the sanction of Wilkes. At all events it appears to have become the standard edition, and it may be presumed that it was printed in 1764, as the Dublin edition next mentioned follows a correction in the note to No. 3. It could not very well have been issued in 1763, seeing that vol. iii., from which part of its contents was taken, was not printed until some time in December of that year.

E.—London and Dublin Reprints of the B Edition.

The North Briton. Dublin, Printed in the Year 1764. 2 vols. 12mo.

This is a reprint of Wilkes's two volumes, with the omission of No. 45 (which, however, may be inserted in other copies without pagination, as in the preceding edition). The only other deviations I have noticed are the omission of a small note to No. 13 and of the word "invidious" from the note to No. 3, as in the 8vo. edition D.

The North Briton. Revised and corrected by the Author. Illustrated by Explanatory Notes and a copious index of names and characters. In two volumes. Dublin, Printed for James Williams in Skinners Row. 1766. 2 vols. 12mo.

The North Briton, &c. (as above). London, Printed in the Year 1766. 2 vols. 12mo.

These two editions are in all respects alike, and have apparently been printed in the same office with the same type, though the type has been reset. They are exact reprints of Wilkes's two volumes. Whether the title-pages indicate the true "place of origin" I do not venture to say.

F.—Bingley's *North Briton Continued*.

The North Briton. Continued by several Hands.

Whether age my peaceful hours attend
Or Death his sable pinions round me bend :

Or rich or poor : at Rome : to exile driven :

Whatever lot by powerful fate is given,
Yet write I will. Francis's "Horace."

Vol. I. Part 2. London, Printed for W. Bingley at the Britannia, opposite Durham Yard, in the Strand. 1769. (Nos. 47 to 100.) Nos. 101 to 218. (1769-1771.)

The first number of the *North Briton Continued* was issued as No. 47, May 10, 1768. For No. 50, which contained a letter to Lord Mansfield, Bingley, the editor, was prosecuted, and on refusing to "answer interrogatories on attachment" was committed to the King's Bench Prison, and suffered imprisonment for nearly two years. After No. 218 the *North Briton Continued* was merged into *Bingley's Journal*; or, *Universal Gazette*. An interesting biographical sketch of Bingley will be found in Nichols's "Literary Anecdotes," vol. iii.

G.—Bingley's Folio Reprint of the *North Briton*; and Appendix.

The North Briton from No. I. to XLVI. inclusive, with several useful and explanatory Notes, not printed in any former edition, to which is added a copious index to every name and article. Corrected and revised by a Friend to Civil and Religious Liberty. London, Printed for W. Bingley at No. 31, Newgate Street. 1769. Folio, 164 pp. and index 4 pp.

With

An Appendix to the first forty-six numbers of the *North Briton*, containing a full and distinct account of the persecution carried on against John Wilkes, Esq., with a faithful collection of that gentleman's tracts and papers from the year 1762 to the year 1769. London, Printed for W. Bingley at No. 31, Newgate Street. 1769. Folio, pp. cxii.

This is a reprint of the 8vo. edition (D), with No. 45 printed in smaller type so as to occupy exactly two pages, and inserted without pagination between pp. 156 and 157. My copy is bound up with the *North Briton Continued*, vol. i. part ii. In his preface the editor says:—

"I considered in the next place that the small edition was commonly sold at so exorbitant a price that what was intrinsically worth no more than six shillings could not be purchased for less than a guinea and a half and even sometimes two guineas; so scandalously in this instance have some people dared to impose on the public," &c.

Evidently referring to the 8vo. edition (D), which was published at six shillings.

H.—Bingley's (F) 12mo. Edition.

The North Briton Complete. XLVI. Numbers. By John Wilkes, Esq., C. Churchill, Esq., and others. Illustrated with useful and explanatory Notes and a Collection of all the proceedings in the House of Commons and Courts of Westminster against Mr. Wilkes, with all the tracts and papers relating to the *North Briton*, Essay on Woman, Election for Middlesex, &c., the whole forming a more complete collection than has hitherto been published in former volumes. London, printed in the year 1772. 12mo. 4 vols.

A reprint of the 8vo. edition (D), with a preface and with the appendix mentioned above, to which, however, additions have been made; portraits of Wilkes Churchill, Lord Camden, and

Serjeant Glyn are also given. In 1772 it was still unsafe to republish No. 45, and the volumes, therefore, do not bear the name of either printer or publisher; but I think it most probable, for several reasons, that it was Bingley's venture. He had been released from the King's Bench some time before (the preface is dated January, 1772, and he was released in June, 1770).

I.—*The Extraordinary North Briton.*

The Extraordinary North Briton. (No. I., May 16, 1768, to No. XCI., January 27, 1770.) Folio.

The editor of this weekly publication (which must not be confounded with the *North Britons Extraordinary* issued both by Wilkes and Bingley) was William Moore, of whom I know nothing. I do not even know whether I have a complete set. If I have, then the publication came to an end with No. 91, which is probable, as these numbers are in contemporary binding, with caps of liberty stamped in gold on the backs of the volumes. No. 90 contains some complaints about a certain Thomas Brayne, who was, says Mr. Moore, "My shopman all last winter, and who is now publishing a spurious paper under the same title."

I have not attempted to include odd pamphlets for which the title of the *North Briton* was either adopted or adapted. J. T. Y.

THOMAS, FIRST EARL OF RUTLAND.—In the interesting article on Haddon Hall in the current *Quarterly Review* there is a short account of this nobleman's career. He is there said to have accompanied the Duke of Norfolk in his invasion of the Scottish Border with 20,000 men, when they destroyed twenty towns, &c. On the contrary, Rutland took no part in this expedition. He was appointed Lord Warden of the Marches on Aug. 8, 1542, and remained in office at Alnwick Castle till the end of September following, when the Duke of Suffolk succeeded him, and he shortly after left the Border. Norfolk and his army entered Scotland in the last week of October, 1542, burning and plundering along the Tweed for five or six days. On his return, Henry reappointed Rutland Lord Warden, on November 2, but recalled his commission on the 8th, as he was in danger of his life, most probably labouring under the disease of which he died in 1543. These facts are from original State Papers, on the eve of publication, and fully exonerate Lord Rutland from any share in the campaign of Norfolk, which I venture to call a barbarous one, though it has met with the approval of an historian of Henry VIII.

THE EDITOR OF 'THE HAMILTON PAPERS.'

APPARENT SIZE OF THE SUN.—Relating a few days ago the following fact to a philosophic friend, he considered it worthy of record. Looking from my drawing-room window, on the ground-floor, shortly before sunset, I observed, immediately

above the western wall of my garden, a vast crimson disc, its size, I should say, about thirty times the size of the sun. I felt sure, of course, that the object could be nothing but the sun; but its vast size filled me with astonishment. From the upper windows of my house I could see the lower limb. A few minutes' thought accounted for the phenomenon. I had during the summer months first at the western end of the garden a full-sized target for archery; and I have no doubt that this very extraordinary appearance of the setting sun, immediately over the target, had induced an unconscious comparison between the two discs.

WILLIAM FRASER, of Ledclune Bt.

LOG-ROLLING.—Some time ago a discussion raged in the press as to the propriety of one literary man noticing favourably the books of another if he were also his friend. It was contended that the second author would naturally return the compliment when he had the opportunity, and it was assumed that in each case the advice tendered to the public would be vitiated by the fact of the authors' friendship to each other. After all, however, it seems that, though the term applied to mutual literary admiration is new, the accusation itself was met and faced two centuries ago, and by no less a person than Dryden. I have before me a copy of the first edition of 'The Rival Queens; or, the Death of Alexander the Great' by Nat. Lee, 1677, and immediately after the *Ex* of *dramatis personæ* come the following lines, addressed by Dryden "To Mr. Lee on his 'Alexander':"—

The Blast of common Censure cou'd I fear,
Before your Play my Name shou'd not appear;
For 'twill be thought, and with some colour too,
I pay the Bribe I first receiv'd from You:
That mutual Vouchers for our Fame we stand,
To play the Game into each others Hand;
And as cheap Pen'orths to our selves afford
As *Bessus*, and the Brothers of the Sword.
Such Libels private Men may well endure,
When States, and Kings themselves are not secure;
For ill Men, conscious of their inward guilt,
Think the best Actions on By-ends are built.
And yet my silence had not escap'd their spite,
Then envy had not suffer'd me to write:
For, since I cou'd not Ignorance pretend,
Such worth I must or envy or commend, &c.

Dryden presents the alternatives very clearly. If the literary friend does not praise his comrade's work, he must, of course, be dumb with envy; if he does praise it, then he is a "log-roller." The moral seems to be that a literary man should read no books but his own.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

ASSASSINATION OF SIR JOHN TINDALL.—The following note of an ancient instance of a current atrocity may be interesting to readers of 'N. & Q.' It is taken from 'The Letters of George, Lord

Carew, to Sir Thomas Roe,' edited for the Camden Society by Mr. G. Maclean, 1840, p. 56, under the date November, 1616:—

"The 12. Sir John Tindall, a man of seventy-two years of age, and one of the Masters of the Chancery, as he came from Westminster Hall, was slayne at his chamber dore in Lincoln's Inn by one named Bertrame, an aged man of seventy-five yeres, for making of some vniust report (as he alleadgethe) in a cause of his which depended in the Chancery: the fact very strange, and especiallie to be committed by a man of his yeres. Att his apprehension (which was instantly in the place) he sayed he was nott sorrye for his wicked deed. Tindall had killed him with two reports, and in killing of him he deed no more harme then in killinge a theefe or robber vpon the highway. He is in the Kings Bench; what he will say att his arraignment that day will produce."

"The 17. Bertrame hanged himselfe in prison, where he hathe prevented the hangman."

F. G. S.

OATS.—Johnson's well-known definition, "a grain which in England is generally given to horses, but in Scotland supports the people," appears to be simply a paraphrase of the meaning attached to the word in a dictionary of much earlier date, for in 'Gazophylacium Anglicanum,' published in 1689, it appears as "forage for horses in all places; and in some, provision for men."

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DETACHED BELL TOWERS.—May I ask your correspondents to favour me with examples of detached bell towers to parochial churches, in addition to the following: Beccles, Suffolk; East Dereham, Norfolk; Elstow, Beds; Fleet, Lincolnshire; Gwenap, Cornwall; Launceston, Cornwall; Ledbury, Herefordshire; Ormskirk, Lancashire; West Walton, Norfolk? That of Chichester Cathedral is, of course, familiarly known.

EDMUND VENABLES.

A BUST OF LORD NELSON.—I possess a small plaster bust of Lord Nelson, coloured to represent bronze. It merely consists of the head and neck. The whole height of the bust is about twelve inches; the head measures about five inches. The hair is long and wavy, and tied behind in a pigtail. It belonged to the Rev. Dr. Scott, who was chaplain on board the Victory, and Nelson's private and foreign secretary; and Dr. Scott always said that the likeness was excellent, as was also the wax figure in the little chamber over the Islip Chapel in Westminster Abbey. I think it was modelled at Naples. At the back of the bust there is graven in the plaster, "L. Gahagan fecit Janry 1st 1801.

From Life." I wish to know whether this is a well-known likeness of the great naval hero, or is rare.

ALFRED GATTY, D.D.

RECTORS OF ST. MAGNUS.—Is there any list extant of the rectors of the church of St. Magnus, near London Bridge, about the end of the fourteenth century?

VICAR.

GEORGE JEFFREYS, FIRST BARON JEFFREYS OF WEM.—Would any of your readers kindly help me to trace the following portraits of the Lord Chancellor Jeffreys? (1) The portrait which was painted by Sir Godfrey Kneller in 1687, and was hung for a short time in the Inner Temple Hall. In 1697 it was given by the society to the second Lord Jeffreys, who removed it to Acton. Subsequently it was at Erthig, in the possession of Mr. Yorke, who possessed another portrait of the Lord Chancellor by J. Allen. I should also be glad to know where this portrait by Allen is to be found now. (2) The portrait which was removed from the Guildhall on the Lord Chancellor's disgrace, and was at one time in the possession of Mr. Harnage, of Belsandine, near Cressing, Salop. (3) The two portraits of Jeffreys which were in the possession of Lady Juliana Penn at Stoke Poges, Bucks. (4) and (5) The portraits which were respectively in the possession of the eighth Earl of Winchelsea and Dr. Jeffreys, Canon of St. Paul's. The portrait now in the National Portrait Gallery may be one of the above, possibly the one removed from the Guildhall.

G. F. R. B.

THE GREAT SEAL OF QUEEN CATHERINE PARR.—An impression of a small portion of the above is to be seen at the Tudor Exhibition; but do any of your readers know whether there is any impression of the entire seal extant anywhere? If so, where? An engraving of it appears in *Archæologia* for 1779.

INQUIRER.

AMPOULE.—I find a very old French writer saying, "Son front oint du lait et du miel de la sainte ampoule roulera sur le sol." Now the sacred ampoule kept at Reims for consecrating the kings of France contained oil. Wine and oil, milk and honey, represent the fatness of the land. Is it an allowable figure, therefore, to say that the king was anointed with milk and honey? Was the Reims oil a costly unguent? Is the oil at Westminster prepared similarly? Also, is it kept from coronation to coronation, or prepared for each occasion? My question looks like one of empty and useless curiosity. It is not quite so. I have a reason, if not a very important one, for wishing to settle these points.

C. A. WARD.

Walthamstow.

FIELD NAMES IN TWO HAMPSHIRE PARISHES.—Shapley, Wedlands, Mitchemar, Lillleys, Friscombe, Inhams, Poalsleye, *alias* Boalsleye, Basle-

Wandlyn
age

ledean, Tackshaye, Durnwood, Sharwicke Hay, Spannel Pond. Explanations of above much desired.

VICAR.

HOT CODLINGS.—*Codlings* is given by Halliwell with the sense "green peas." This appears to refer to two passages in Ford (or Ford and Dekker), viz., in 'Witch of Edmonton' (date 1623), ii. 1: "In the pease-field? has she a mind to codlings already?" and in 'Sun's Darling' (date 1656), iii. 3: "I ha' seen Summer go up and down with hot codlings, and that little baggage, her daughter Plenty, crying six bunches of raddish for a penny"; in both of which passages Gifford explains *codlings* as "young peas." He fortifies this explanation by a quotation from Brom, 'Mad Couple,' where, however, I have no doubt the word means "codling apples," and he says it is so used in Burton's 'Anatomy,' but omits a reference. Dyce is quoted, as speaking of "the familiar street-cry of 'Hot codlings.'" I want to know where Dyce says this, and where I can obtain any information about this sense of *codling*, and the street-cry of "Hot codlings." The sense of a question I do not find in any English dictionary of any date, nor in any vocabulary except Halliwell's. It was unknown to Nares.

J. A. H. MURRAY.

Oxford.

HEWITT FAMILY.—Among the earliest settlers in Florida, after that province was ceded to Great Britain in 1763, was John Hewitt. To what branch of the Hewitt family did he belong; and whom did he marry? He died before Florida was ceded to Spain, leaving by his wife Ann, who remarried Halsey, three children. The eldest, Ann, married James Howe; and in 1786 the other two, Thomas and Sarah, were minors, living with their married sister at Nassau, New Providence. Did these last two leave any issue?

E. G. H.

WELL IN POSTAN ROW, TOWER HILL.—Is anything known in the present day of a celebrated well in Postan Row, Tower Hill, to which the City people used to send from considerable distances? My informant, an old gentleman over eighty years of age, and who has been dead these twenty years, remembered seeing boys with big jugs daily drawing it for different houses, and the Trinity Board were also supplied with its beautiful water. I had forgotten (though I had made a note of it) all about this famous well till I was reminded of it by Nashe, in his 'Lenten Stuffe,' which was sold at the west end of St. Paul's, 1599, who says of the water of Yarmouth, that "it is as apt to accommodate as St. Winefred's well, or Tower Hill water at London, so much praised and sought after."

C. A. WHITE.

Preston on the Wild Moors, Salop.

CHARTER OF AVALON.—The charter of Avalon (Newfoundland) granted that province to be held

in *capite* by knight's service, the tenant to pay a white horse to the king whenever the latter should visit it. This charter was issued April 7, 1623. I should be glad to be informed if there was any later grant of lands by an English king under the tenure of knight's service. James I. disliked this tenure; but there may have been special reasons moving him in the case of Avalon.

WM. HAND BROWNE.

Baltimore.

SUPERSTITION REGARDING THE JAY.—*Lekin* I was shooting in the south of Ireland. One of the party shot a jay. Our host begged him not to take it inside the house, as it was supposed to bring ill-luck. I am curious to know whether this superstition is prevalent elsewhere. GUALTERULUS.

PORTRAIT.—I have in my possession the portrait of a man, half length, wearing a black gown with sable facings, and white frilled ruff and cuffs. He holds an open book in his hands, on the corner of one of the pages of which can be read, in black letter type, the words, "Medium tenuere beatum." The picture is in oils, with a dark green background, as is generally the case with Holbein's portraits. In fact, there is no doubt that such is the date of the picture; but what I should much like to know is whether any of your readers can give me any information as to the motto, whether belonged to any particular person, or was that of any party or society, so that by this means, perhaps, I might find out of whom the picture is the portrait, or what was the name of the painter.

ED. BULMER.

A FRENCH RIDDLE.—On p. 223 of 'Lord Chesterfield's Letters to his Godson,' edited by the Earl of Carnarvon (Oxford, 1890, 4to.), the following riddle occurs. Will some reader of 'N. & Q.' suggest the answer?—

Quoique je forme un corps, je ne suis qu'une idée;
Plus ma beauté vieillit, plus elle est décidée;
Il faut, pour me trouver, ignorer d'où je viens;
Je tiens tout de lui, qui réduit tout à rien.

C. E. I.

Oxford.

ADMIRAL DE BOMBELL.—Weigelt, in his 'Die Nordfriesischen Inseln,' p. 220, tells a story of a young North Frisian, of the village or farm of Bombüll, named Nis Ipsen, who slew a Swedish officer who tried to seduce his betrothed, and fled in consequence for his life to Amsterdam. Step by step he rose in the Dutch service till he became admiral, and took the name Nis de Bombell. Then he sent a curious little letter to his old sweetheart, "aan myn Greethje," bidding her "come to the Hague and be my wife. I am now an admiral of Holland." Nis de Bombell, formerly Nis Ipsen, thy faithful betrothed." As Weigelt cites Hansen as his authority, I have verified his reference, though

as Weigelt gives no page reference, and Hansen's 'Chronik des Friesischen Uthlande' has no index, the matter was not easy. Weigelt is substantially correct, though he has many misprints in the gallant admiral's Frisian letter; but Hansen, pp. 172-3, gives several particulars about Nis Ipsen's career. He tells, among other things, how he distinguished himself in sea warfare, and "slew with his own hand the notorious pirate Morgan." Hansen gives 1713 as the date of Nis Ipsen's flight from his place as farm servant. Where can I get an account of Admiral de Bombell's achievements; and who was Morgan? The buccaneer Sir Henry Morgan was, of course, dead in 1688.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

ANNE HOLCOMBE.—In a published volume of marriage registers I find the following:—

"1670. Nov. 22. Walter Coventry, of St. Peter le Poer, London, Merchant, Bach., 35, and Anne Holcombe, Sp., 23, daughter of Humphrey Holcombe, of St. Andrews, Holborn, Merchant, who consents, at St. Andrews, Holborn, St. Dunstons in the West, London, or St. Clement Danes, Mddex."

Can you or any of your readers say whether this refers to the same lady who, in Collins's 'Peerage,' is referred to as Anne, daughter of Simon Holcombe, Esq., of Devon, mother of William, fifth Earl Coventry? The information is desired for the purpose of helping the writer in the compilation of a pedigree.

WALTER HOLCOMBE.

ST. JOHN AND THE EAGLE.—The eagle of our Lord, *l'aquila di Cristo*, is one of Dante's names of St. John ('Par.' xxvi. 53). The name was, no doubt, derived from one of the faces of the living creature seen by Ezekiel by the river of Chebar (Ez. x. 14). Dante uses the name as if it were already well understood. How much earlier than Dante had St. John been thus designated?

JAMES D. BUTLER.

Madison, Wis., U.S.

GARRICK'S LINES 'TO MR. GRAY, ON HIS ODES.'—In the *Library* for October, 1889, is one of Mr. Austin Dobson's admirable papers on eighteenth century bibliography—an account of Horace Walpole's printing press at Strawberry Hill. In a note he says:—

"One of the rarer leaflets issued from the Press was a complimentary poem of twenty-four lines, addressed to Gray on his Odes, by David Garrick, of which six copies only were struck off."

It is stated in Bohn's *Lowndes*, appendix, p. 241, on the authority of Martin, "Six copies only are said to have been printed"; but it is added that Mr. Upcott wrote, "Not so, having three copies in my own possession." Can any correspondent of 'N. & Q.' throw light upon this point? I have a copy of the 'Odes' in its original wrapper of purple mottled paper, and with it is a copy of

Garrick's lines. A former owner has written upon it, in pencil, "By David Garrick, only six printed"; and another hand refers to "Bibliomania," p. 716." Unfortunately, my copy of 'Bibliomania' is in England, and I cannot, therefore, verify this citation. The leaflet is certainly very rare, but I cannot help thinking that more than six copies must have been struck off.

W. F. PRIDEAUX.

Jaipur, Rajputana.

Replies.

THE VERB "TO BE."

(7th S. viii. 480.)

The question propounded by UNION CLUB must be amended before it can be answered. He asks, "Must the case before and after the verb *to be* necessarily be the nominative?" and proceeds to give an example in which the case *before* the verb is most certainly *not* a nominative: "I proved the man [accus.] to be him." Surely there can be no doubt as to the rule. The substantive verb takes the same case after it as before it, both nominative or both accusative. "I proved the man to be him" ("Probavi hominem *illum* esse"). This I hold to be unquestionably right. For its apparent "clumsiness" I should account thus: In our own irregular and careless fashion we have chosen to go half-way, and only so far, in following the French, who refuse to employ *je* and *il* emphatically as predicates. "C'est moi," "C'était lui," &c., are made by usage to be absolutely and exclusively correct. We also say—at least a great number of us say—"It is me," "It was him," though we have not gone so far as to make it our rule; and educated persons remember "It is I" in the Bible. But thence, avoiding Charybdis, some are led to run upon Scylla. They think that it must *always* be right to put *I* and *he* after the substantive verb; and, in the example given, *him* is unreasonably felt to be clumsy, and by some even thought to be wrong. The Editor seems to agree with me. He says, "I proved him to be the man" is defensible." Let him go a step further, and ask whether it would be defensible to say, "I proved *he* to be the man." If not, how can it possibly be right to say, "I proved the man to be *he*?" Let us speak correctly, and clumsiness be hanged!

C. B. MOUNT.

The verb *to be* is highly irregular, whether you regard the conjugation or the construction, and the infinitive mood being, of course, the most indefinite, must necessarily have the greatest latitude of all. I purposely abstain from looking into any grammar. Rules on any nice question only entangle the mind. They are deduced from numerous examples, and of necessity without any regard to the particular instance to be solved. The rule that

to be takes the same case after it as before it is really based on the fact—a fact seldom produced—that it is unlike all other verbs, it predicates or asserts nothing but existence. Hence it alone is the logical copula. It asserts that what follows it is the same as what precedes. It adds nothing and detracts nothing, therefore it cannot change cases. In the sentence inquired about, "I proved the man to be him," the thing to be sought out is simply in what case does "the man" stand. If we can find that, the pronoun must be in the same case. Now, you can prove a thing, a case, a gun, but you cannot, in the same way and sense, prove a man; so in the sentence given us the word is not in the accusative, or objective, as modern semi-science prefers to call it, as if the sign mattered a doil. It is only an idiomatic short cut for this, "I proved my case to elaboration, which settles that the man is *he*," or that "*he* is the man," or, again, "the man to be *he*." It is the indefiniteness of the infinitive that encourages the adoption of this idiomatic brevity. I take it that this shows *him* to be an employment of the wrong case.

"I proved *him* to be the man" would absolutely be wrong if ellipsis were to be refused, for you cannot prove a man as you can a thing. What it is understood as standing for is, "I proved of *him* that he should be considered to be the man."

C. A. WARD.

Walthamstow.

There was a settlement of the rule for the Latin grammar long since. So it can be seen in the first section of the 'Constructio Verborum' in Lily. The rule for English appears as follows in Lowth's 'English Grammar,' London, 1772, p. 133:—

"The verb *to be* has always a nominative case after it; as, 'it was I, and not *he*, that did it': unless it be in the Infinitive Mode; 'though you took it to be *him*.'"

This follows upon the character of the verb substantive, which is the copula between the subject and predicate, without affecting the construction. It is simply is or is not. ED. MARSHALL.

I think that the rule that "the case before and after the verb *to be* must necessarily be the nominative" is absolute. In the case of the example given, "I proved the man to be *him*"—which in the amended form, "I proved *him* to be the man," is by you declared to be "defensible"—it may be observed, firstly, that the phrase so given is unquestionably defensible by the supreme law of the "norma loquendi." But if the grammatical construction of it be examined, it is, I think, to be observed, in the first place, that the speaker of such words has no intention of saying that "he proved a man," which would mean something altogether different. What the speaker means is that he had proved the fact that the man, &c. And the words are found to be elliptical, and the question to be satisfactorily solved (as most such grammatical

puzzles are) by filling up the ellipse, as "I proved the fact that that man was the man who," &c.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

The expression, "I proved the man to be *him*," though somewhat clumsy, is grammatically correct. The words "the man to be *him*" form a complex object after "proved," in which "man" is in the objective case, and therefore, by the well-known rule that the verb *to be* takes the same case after it as that which goes before it, "*him*" is in the same case as "man," just as in "called *him* worthy to be loved," both "worthy" and "loved" agree in case with "*him*." F. C. BIRKBECK TERRY.

VALENCE SACHEVERELL (7th S. viii. 407).—In the Sacheverell pedigree contained in the 1619 Visitation of Warwickshire, printed by the Harleian Society (vol. xii.), will be found these entries relative to Valence and his parentage:—

"Henricus Sacheverell de Morley nuper Vicecomes Darbiæ de Newhall in Com. War. ob. 14 August 1620."

He was aged seventy-three, and lies buried at Ratby, co. Leicester.

"Valence Sacheverell 3 fil ætat 15 annoru' per M^{ris} Kayes [concupin] Nothus."

Valence Sacheverell, of Newhall, co. Warwick, and Morley, co. Derby, married Anne, daughter of Sir George Devereux, Knt., of Mildenhall, co. Warwick, and by her had issue George and Anne. He is thus mentioned in the 'Calendar of the Proceedings of the Committee for Advance of Money,' Domestic Series, part ii. pp. 657-8:—

"Valence Sacheverell or Secheverell of Newhall or Sutton Coldfield, Co. Warwick.

"10 Dec. 1645. Assessed at 500*l.* and summoned to pay.

"5 May & 17 Sept. 1647. To be sequestered for non-payment of the 500*l.*

"28 Jan. 1648. Order that as he has paid 152*l.*, his assessment be discharged on payment of 50*l.* more."

In 'A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates,' 1655, is this entry:—"Sacheverell, Valence, Newhall, Worcester, 0502*l.* 00*s.* 00*d.*" He was admitted to Gray's Inn Feb. 11, 1621/2, being described as the second son of Henry Sacheverell, of Morley, co. Derby, Esq., deceased (Foster's 'Gray's Inn Admissions'). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Henry Sacheverell, of Morley, Derbyshire, who died 1620, æt. seventy-three, besides three sons and as many daughters by his wife, Joan Bradbourne, had three illegitimate sons by one Elizabeth Keys, viz. Manfrede, Ferdinando, and Valence, who was of New Hall, Warwickshire. He married Anne, daughter of Sir George Devereux, Knt., and had a son, George, born 1663, who resided first at Nottingham, afterwards at New Hall, and at Callow, Derbyshire. He was

High Sheriff of Derbyshire in 1709. He married first Lucy, daughter of his uncle Ferdinando, and secondly Mary Wilson, who survived him, and married secondly the Rev. Henry Sacheverell, D.D., and thirdly Charles Chambers, and died September 6, 1739, aged seventy-five.

George Sacheverell died May 13, 1715, æt. eighty-three. He does not seem to have left issue by either wife. (See Nichols's 'Leicestershire,' iii. 508). Y. S. M.

STAG MATCH: THE SPORTING DUKE OF CUMBERLAND (7th S. vii. 508; viii. 36, 495).—With reference to the assertion that the Duke of Cumberland induced women, after the battle of Culloden, to ride races naked, and mounted on the barebacked ponies of the country—if such races took place the riders, I imagine (and I have had some experience on horseback, with and without saddle), did not long retain their seats after the start—it may be mentioned that I cannot find any reference to the subject in my copy of John Hill Burton's 'History [the history it may be said] of Scotland'; and as regards Dr. Taylor's statement (see his 'History,' vol. ii. p. 951) that the duke's troops "committed atrocities unparalleled in the history of Scotland," the following unbiassed remarks may be quoted:—

"It is not necessary to believe all the Jacobite stories tending to show a wanton and fiendish indulgence by the duke and his most distinguished followers in cruelty and any kind of bloody work for its own sake. What he did was, we may be assured from his character, not done in a spirit of wantonness, but after a sense of duty. But that duty led him to severity. He was a soldier according to the German notions of a soldier, and a rebel province was a community to be subjected to martial law. The duke, brought up in the German military school, seems to have been unable to distinguish between a rebellion suppressed in constitutional Britain and a revolted German province, where every accorded grace to the unfortunate people proceeds from the will of the conqueror. Thus there was a propensity to subject all the northern districts to something closely resembling military law or licence."—*Vide* Burton's 'Scotland,' vol. ii. p. 523, 1853.

HENRY GERALD HOPE.

6, Freecroft Road, N.

HEMING'S LIGHT (7th S. viii. 487).—A full reply to this query would interest me quite as much as it could possibly inform Mrs. WHITE; but although I have for years been endeavouring to accumulate facts in regard to the early lighting of London streets, I have been only partially successful; and I shall look with eagerness for replies from those who may have collected fuller data. The first date on which I can place any reliance is contained in an original indenture, now before me, made September 28, 1687, between Edmund Heming, of London, Gent., of the one part, and Richard Ffountaine, of London, haberdasher of London, of the other part, to which the florid

signature of Edm. Heming is attached as principal, and that of Ralph Greateorex (qy. Pepys's friend?) as witness. By this deed Heming agrees for himself, his heirs, executors, and assigns,

"to sufficiently light the Streete called St. Laurence Lane, before the House of the said Ffountaine, known by the Sign of the 'Golden Lyon,' with an Invention of the said Heming, for which certain patents were granted by his late Majesty King Charles the Second for the great and durable increase of Light by extraordinary Glasses and Lamps for the full term of Five Years, nightly and every night from the hour of Six until twelve, beginning the third night after every Full Moon and ending the Sixth night after every New Moon, for the space of Six Months in every year onely, (viz.) from Michaelmas to our Lady-Day, viz., for 120 nights in every such Six Months as aforesaid. In consideration whereof the said Ffountaine covenants to pay yearly five shillings of Lawful English Money at two entire quarterly payments in the Year."

This was evidently the usual form of contract, and I am not sure that any competing undertaking was in this year in existence. At the same time it is difficult to ascertain whether the "Lucidaries" were not established before Heming commenced operations or took out his patent in 1682. These lights were apparently merely candles in rectangular lanterns, whereas Heming's lamps were, I believe, globular in form, although it is probable that at first they, too, only contained candles. Heming called his the "Lights Royal," probably as being in pursuance of a patented invention. Frequent mention is made in the journals of the time of dissensions between the promoters of the "Lucidaries" and certain tin-men, who, having been originally employed in the manufacture of the "Lucidaries," left their employers and set up for themselves, the settlement of which is duly recorded.

In 1692 Edmund Heming, a man evidently in advance of his time, and who had already taken a partner to assist in working the invention, resolved to sell his lighting business to a syndicate. The original deed of sale, dated "the Five and Twentieth day of Aprill, 1692," which is in my possession, is between Edmund Heming and Ffrancis Jackson, of London, gentlemen, of the one part, and the Hon. Craven Howard (chairman with a handle to his name, then as now), Thomas Wearg, Robert Goldesbrough, Edward Goldesbrough, and John Dodson, all gentlemen, of the other part, and as the provisions of the deed were clear and precise, I presume that Heming from that day forward washed his hands of the "Lights Royal" for good and all. How the new company flourished, and whether they established affiliated companies all over England and the Continent, is not, so far as I know, recorded; but, at any rate, other schemes were brought out from time to time, among them that of Avery in 1735, who wanted every householder above 10l. per annum to pay him 8s. 6d.

per annum, and all others who did not take alms of the parish 3s. per annum, he paying the Common Council for the exclusive privilege 500l. a year. The whole subject of this early lighting of the streets of London seems to me to deserve more study and attention than it has as yet received. There is a short notice in 'Weale's Quarterly Papers on Engineering,' v. 228.

J. ELIOT HODGKIN.

Richmond, Surrey.

'THE DEVONSHIRE LANE'; REV. JOHN MARRIOTT (7th S. viii. 208, 277, 332).—Amongst the works of this writer, to whom Scott addressed the introductory epistle to the second canto of 'Marmion,' may be enumerated the following ballads: 'The Feast of Spurs,' verses 'On a Visit paid to the Ruins of Melrose Abbey by the Countess of Dalkeith and her Son, Lord Scott,' 'Archie Armstrong's Aith' (oath), all in the 'Minstrelsy of the Scottish Border,' ed. 1868, vol. iv. It is, no doubt, to these that Scott alludes in his poetical epistle above mentioned:—

Marriott, thy harp, on Isis strung,
To many a Border theme has rung.

JONATHAN BOUCHIER.

BRENNUS (7th S. viii. 305; ix. 11).—I leave it to any one who likes the trouble to put the Brennus matter before us on the proper footing. I have said all I wanted to say; and if that be quite worthless—which is very possible—I shall still think it somewhat curious that such remote falsities should so readily and closely interlink one with another. I cannot compliment Mr. BIRKBECK TERRY on the manner in which he introduces his information to us—it so closely approaches to a sneer. Still, even that may be right if venting it leaves him more inwardly serene than before, since outwardly it really hurts nobody but himself. I am quite comfortable under such discomfiture, and ready to suppose, if it affords pleasure to anybody, that I am done to death by the weight of professorial authority. If this be death, I may at the fit moment, like Addison, send for some profligate young nobleman, to let him see how easy 'tis to die.

I observe that Prof. Rhys is of opinion that *brenhin*, *brenin*, and *brennus* have nothing to do with each other; but, till he shows this to be so, old-fashioned people will not take it upon trust. New people, who are overawed by a professorship, do, and will. The longer citation I have read twice over, and I do not now know what Prof. Rhys intends to establish by it. I can enjoy Donaldson's 'Cratylus,' and can understand enough even of it to see that he can think profoundly, so I will read him twice or thrice, as I think he is worth that trouble. But I shall not read a mere historical etymologist thrice to get at his meaning when obscured by an inefficient style. No doubt the professor is erudite, but if "le style c'est

l'homme," as the French say, though Buffon did not, then is he no man, or rather no pen-man. There are two kinds of etymologists. The historical man, who truffles up all the dry and dusty facts about a word, and indites, so to say, verbal biographies, which, like ordinary biographies, leave the life out entirely. Then there is the keen vitalizer of words—the Adam who can christen the beasts brought up before him, and create a name whenever a name is needed. Such a man says more vital things about a word in five minutes than the other would in as many years, because he has the life of speech still budding in him, as the first man Adam had. The present age is materialistic and wholly of the side of the historical man: it cannot believe even in the existence of the other. I do not disparage the historical method—no honest labour is ever lost or totally useless—and here both methods are good and both are wanted. But let us make no mistake; the creative method, once possessed, is far the rarer and more useful of the two. The historian catches a word at its first birth in a book. The creative man sees how it lay in the first germ of thought and in the necessities of utterance. Sciolists cannot conceive this, so they style it guessing, and necessarily prefer the certainties, as they call them, arrived at by the dry-as-dust process. As they cannot reach the higher platform, by all means let them judge from the lower. But they had better take care how they cross the path of the creative man. They will certainly sometimes be made to regret they ever traversed it. C. A. WARD.

Walthamstow.

LIONS WILD IN EUROPE (7th S. ix. 29).—Topsell, discoursing "Of the Lyon" in his 'Historie of Foure-footed Beastes' (1608), remarks that

"in Aristotle's time ther were more famous and valiant lions in that part of Europe, lying betwixt the Rivers Achelous and Nessus, then in all Africa and Asia. For when Xerxes led his Army through Peonia ouer the Riuer Chidorus, the lyons came and deuoured his Camels in the night time; but beyonde Nessus towards the East, or Achillous towards the West, there was neuer man saw a lion in Europe: but in the region betwixt them which was once called the countrey of the Anderites, there were such store, that they wandered into Olympus, Macedonia, and Thessalia."—P. 459.

The "famous and valiant lions" have long since gone the way of all flesh, and Buffon tells us that no lions

"exist in the southern parts of Europe; in the age of Homer there were no lions in the Peloponnesus, although they were then, and even in the days of Aristotle, in Thrace, in Macedonia, and in Thessaly."—'Natural History,' 1817, vol. i. p. 452.

J. F. MANSERGH.

Liverpool.

Lions have been found in Europe in a wild state within historic times, as is shown by an article of SIR G. C. LEWIS in an early number of 'N. & Q.'

The best-known instance of lions wild in Europe is that mentioned by Herodotus, when the camels of Xerxes were attacked in Thrace by lions. Malone and another commentator condemn Shakespeare because in 'Midsummer Night's Dream' he has introduced a lion into Greece:—

Now the hungry lion roars.

But Shakespeare was right, and his commentators were wrong. E. YARDLEY.

STORIES WANTED (7th S. viii. 509).—A story with a similar *motif* and title is told in a dramatic poem, 'Brown's Peccadillo,' in *Blackwood*, April, 1876 ('Tales from *Blackwood*,' N.S., xii.).

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

THE USE OF FLAGONS AT HOLY COMMUNION (7th S. ix. 47).—May I venture respectfully to suggest to DR. GATTY that the reason for the existence and use of the flagon is very different from the merely practical one which he mentions, and is for the sake of the Lesser Oblation of the Elements, of them unconsecrated, that is to say, as distinct from the Greater Oblation of them when consecrated? 'N & Q' is not a place fully to enter into the subject, but this Lesser Oblation has been very much lost sight of in the English Church ever since the elements ceased to be offered in kind at the offertory, and modern practice tends still more to obscure it; the practice, I mean, of placing on the altar no bread or wine at all beyond what is to be consecrated, instead of offering the wine in a flagon or cruet, and the bread in a box or canister, and removing what is necessary into the paten and chalice before consecrating. I feel myself impertinent in writing thus to a man of such standing as DR. GATTY, but I think he will find my justification in Scudamore's 'Notitia Eucharistica.'

C. F. S. WARREN, M.A.

Longford, Coventry.

Is it not the case that in the seventeenth century communicants received the sacramental elements in much larger quantities than is now the custom? This would account for the large size of the vessels. The explanation was given many years ago, in his book on 'Church Furniture,' by that learned ecclesiologist the Rev. E. L. Cutts.

EDWARD H. MARSHALL, M.A.

See Evelyn's 'Diary,' Oct. 7, 1688:—

"Dr. Tenison preach'd at St. Martine's, on 2 Tim. iii. 16, shewing the Scriptures to be our only rule of faith, and its perfection above all traditions. After which neere 1,000 devout persons partook of the Communion."

C. W. PENNY.

Wellington College.

OLIVE FAMILY (7th S. viii. 148, 352).—In a pedigree of the Clive family in my possession the

husband of Catherine Rafter is stated to be George Clive, second son of Robert Clive and brother of Richard, the father of the great Lord Clive. He was married to her in 1732, when Lord Clive was of the mature age of six years and his only brother William not born. It is, therefore, clear that George Clive was neither son nor brother of the renowned hero of Plassy, Robert, first Lord Clive.

George was uncle of Lord Clive and nephew of George Clive, Cursitor Baron of the Exchequer, who died unmarried, and was buried in the Temple Church, London.

Catherine Rafter was daughter of William Rafter, who had been an attorney in the town of New Ross, co. Wexford. On March 16, 1687, he was admitted to the freedom of the corporation of that town under the "New Charter" from James II.; and on Oct. 3, 1684, a certain Luke Rafter (perhaps William's father) became a freeman; but both of them, with many other Jacobites, fled after the battle of the Boyne, and the "New Charter" was forthwith cancelled.

William Rafter rose to the rank of captain under Louis XIV., but having been subsequently pardoned, he settled in London, and married the daughter of Mr. Daniel, of Fish Street Hill, by whom he was father of Catherine, James, and many others, as I learnt from Chatwood's 'History of the Stage,' and Kitty Clive died 1785, aged seventy-four. Y. S. M.

GRIFF (7th S. ix. 67).—I have frequently had occasion to notice that many of our provincial words (contrary to the received opinion) are of French origin. *Grift* is formed by adding *t* to O.F. *greffe*, a style to write with, which is a variant of O.F. *grafe*, whence E. *graft*, also formed with added *t*. Hence were borrowed also Du., Dan., Swed., G. *griffel*; and all are from Low Lat. *graphium*, from Gr. *graphein*, to write. Thus a *grift* means a pencil, and was originally independent of slate. See Franck, 'Etym. Du. Dict.,' s.v. "Griffel." It is amusing to see that Kluge, who inclines to Teutonicism overmuch, can see no origin for *Griffel* but the G. *greifen*.

WALTER W. SKEAT.

THE WORD "BRAT" (7th S. viii. 464; ix. 77).—See the 'New English Dictionary,' a book which is cruelly neglected. WALTER W. SKEAT.

ST. MILDRED'S CHURCH, POULTRY (7th S. viii. 443, 496; ix. 31).—Although my statement that the congregation at the service I attended after the year 1867 consisted only of my family and the church officials was strictly accurate, it may be capable of some explanation as to the average attendances at the City churches, inasmuch as it was a morning service. The evening services I invariably found much better attended, and the

cause might be attributed to the fact that the residents in these City parishes consist mostly of publicans, keepers of restaurants, and caretakers of offices, a class who are given to taking a rest on a Sunday morning, but are church-goers in the evening.

JOSEPH BEARD.

After the compliments paid to my usual habit of accuracy by your two correspondents, and a vindication of my reputation in that respect by others, it would be eminently unbecoming on my part—remembering what I have so often insisted upon as the first duty of ‘N. & Q.’ to be absolutely and seriously exact—to flippantly retort with Sir Walter Scott’s humorous remonstrance when charged with anachronistic error, “Adzooks! must one swear to the truth of a song?” I have been courteously requested to explain why (1) I conceived the impression that St. Mildred’s Church in the Poultry was standing in 1863? (2) What induced me to assert that St. Mildred’s Church, Bread Street, had been demolished? To these queries I reply—(1) I was in the crowd that welcomed H.R.H. the Princess of Wales to London in 1863, with my back to the wall of St. Mildred’s Church in the Poultry, facing the Mansion House; the church being then not only *in situ*, but in use for divine service. This reply has, however, become immaterial, as others of your correspondents have vindicated my reputation for accuracy by showing that the church in question was not demolished until subsequent to the spring of 1872. (2) Guilty. Confession and avoidance. Confession: I, writing *currente calamo*, and too much relying on an overtaken memory, confused St. Mildred’s, Bread Street, still, as your correspondent points out, standing, with Allhallows in the same thoroughfare, some years since removed. I had been writing about Dryden’s epitaph upon Milton—my query thereanent appeared in your columns, but that is not germane to the present discussion—inscribed on a mural tablet removed from the outer wall of Allhallows, then recently demolished, to the outer wall of St. Mary-le-Bow, Cheapside, where it may still be inspected. Milton was, it may be remembered, baptized at Allhallows (it is strange, by the way, that this fact, and the poetical tribute by Dryden commemorating it, should not be so much as even referred to in the biography of the author of ‘Paradise Lost’ by Prof. David Masson, LL.D., in the ‘Encyclopædia Britannica,’ vol. xvi. pp. 324 *et seq.*). I erred in writing St. Mildred’s for Allhallows:—

The very head and front of my offending
Bath this extent, no more.

Avoidance: but I submit that the queries of my critics are not *ad rem* to the original topic. What I started for discussion was this. The charming heroine Alison, in Miss Aldridge’s fascinating novel, walks from Tower Hill to St. Paul’s Cathed-

ral, returns along Cheapside and the Poultry, passing the site of St. Mildred’s, for internal evidence fixes the date of the story—as I have pointed out—at not earlier than 1882, when the Poultry St. Mildred’s had been removed not less than nine years, as proved by your able correspondents. The young lady, passing from before the Mansion House by the front of St. Mary’s Woolnoth—lately very much *en evidence* in relation to its now notorious mummy recalling “the body” in Mr. Walter Besant’s latest novel ‘The Bell of St. Paul’s’—strolls along Lombard Street, is attracted by the open doors of St. Edmund the King and Martyr, indicating that divine service is going on within, reverently enters that fane, finds the ritual too “pronounced” for her simple North British tastes, emerges, and still directing her course eastward toward Trinity Square, Tower Hill, finds a place of worship conducted more in accordance with her views in “Mildred Mild.” Where? Between the middle of Lombard Street and the Tower of London must be conceded. St. Mildred’s in the Poultry, the site of which the young lady had just passed, had been removed. The context serves to demonstrate that she had not wandered back to Bread Street, where a St. Mildred’s Church, which I had erroneously concluded had been at that time demolished, was still, and is now, *in situ*. Where was Alison’s “Mildred Mild” Church? The query has never been answered.

NEMO.

Temple.

“IS THY SERVANT A DOG?” (7th S. viii. 300, 337, 395, 458, 494).—Now that this subject is being discussed, it may be pertinent to inquire whether it is certain, or even probable, that Sydney Smith really did use the witty quotation so often attributed to him. In glancing through Mr. Firth’s ‘Reminiscences’ I noticed that, *à propos* of Landseer, the genial writer threw cold water on the old familiar story. Perhaps some reader can give the passage I refer to—I cannot.

T. W. WILKINSON.

NAPOLEON’S NICKNAME (7th S. viii. 464).—It may be mentioned that the appellation “Le Petit Caporal” was conferred upon General Bonaparte after the battle of Lodi, in 1796, when he was only in his twenty-seventh year.

HENRY GERALD HOPE.

Freegrove Road, N.

COB AT GIBRALTAR (7th S. ix. 47).—Webster says, “Cob.....10. A Spanish coin formerly current in Ireland.” I spent a few days at Gibraltar about 1866, and I do not remember having heard the word.

DNARGEL.

Paris.

MOUNTAINS OF THE MOON (7th S. viii. 500).—My former query was sent in consequence of the

perusal of the Stanley correspondence. The point raised is this: Did Ptolemy define his *Luna Montes* from the sites now explored by Mr. Stanley; or did that geographer really intend the lesser heights of Abyssinia? A. HALL.

"CHÈRE REINE": CHARING (7th S. viii. 507).—On Aug. 23, 1382, the custody of the falcons at Charring, near Westminster, was granted for life to Simon Burley, who was to receive 12d. per day from the Wardrobe (Close Roll, 6 Ric. II., part i.). J. P. H.

HERALDIC (7th S. ix. 28, 96).—Lancelot Baugh Allen (1774–1845), the second son of John Bartlett Allen, of Cresselly, Pembrokeshire, was Master of Dulwich College in the early years of the present century. G. F. R. B.

GASKELL: GASCOIGNE (7th S. viii. 509).—There is no connexion whatsoever between these two surnames. The supposition is absurd. The Gascoignes are from Gascony,—

And reed wyn of Gascoigne.

'Piers Plowman,' 455.

The Gaskells are from some small spot of that name in Yorkshire, near the borders of Westmorland. Probably it will be found to be in the neighbourhood of Sedburgh. The suffix is the North English *gill*, a narrow ravine. In the 'Yorkshire Poll Tax' (1379) we find (pp. 236, 256, 269) Alicia de Gasegill, Robertus Gaysegill, Katerina de Gasegyl. The surname, passing over the borders into Furness and North Lancashire, assumed the guise of Gaitskell. With the sharpened form Gaskell for Gasgill cf. (in the same district) Summersgill and Summerscale.

C. W. BARDSEY.

Ulverston.

P.S.—Since writing on this subject, I find that Gaitsgill is a small hamlet near Tebay, co. Westmorland. Therefore my statement that the home of Gaskell would be found in the neighbourhood of Sedburgh has turned out to be accurate. Twelve miles will cover the distance.

PRE-NATAL SIN (7th S. viii. 409).—The following work would interest your correspondent: "A Lapse of Human Souls in a State of Pre-existence, the only Original Sin. By Capel Berrow (Rector of Rossington, Notts). London, 1766."

W. R. TATE.

Walpole Vicarage, Halesworth.

'THE ART OF COMPLAISANCE' (7th S. ix. 48).—In the motto of this book there is a mistake which makes it unintelligible. For "sivere" substitute *vivere*, the motto of Frederick Barbarossa, Louis XI., Philip II. ED. MARSHALL.

CHURCH STEEPLES (7th S. v. 226, 393, 514; vi. 77, 158; vii. 155).—Regarding the origin of the

weathercock, Brady's 'Clavis Calendaria' (vol. i. pp. 200–8) has the following, unnoted by 'N. & Q.', though of curious interest. Referring to the customs and sports peculiar to Shrove Tuesday, which included cock-fighting and cock-throwing, the writer goes on:—

"This savage and disgraceful sport [cock-throwing] is thought to be of more modern introduction, in this Island, than that of Cock-fighting, from the circumstance of Fitz-Stephen having alluded to the one and not to the other..... In our wars with France in former ages our ingenious forefathers invented this emblematical way of expressing their derision of and resentment towards that nation. Poor *Monsieur* [the cock] at the stake was pelted by men and boys in a very rough and hostile manner..... A Cock has the misfortune to be called in Latin by the same word which signifies a *Frenchman*: so that nothing could so well represent or be represented by the one as the other....."

"The cock..... is always called the Gallic Bird, and considered as one of the emblems of France, as the Lion is that of England; and it was under such impression, and to hold out our rivals as objects of contempt, that the Vane by which the changes of the wind are shown, have been fashioned into the shape of a cock; thus typifying the levity and inconstancy with which we have charged that nation, every individual of whom, like the Weather Cock, we believe to be

Changing,
Ranging,
Whirling,
Twirling,

Veering a thousand times a day;

and it is from this cause that the 'Weather-Cock' has superseded the true and original word Vane, so far as to render the latter almost obsolete."

The above, be it remembered, was written by John Brady in a very Jingo age, three years prior to the battle of Waterloo. R. E. N.

ANDREW SNAPE (7th S. ix. 48).—A licence was granted by the Vicar-General of Canterbury, May 29, 1673, to Andrew Snape, "of St. Martin-in-the-Fields, gent, widower, about 60, to marry Mrs. Margaret Garrett, of Thanet St., London, widow, aged about 35, at Greenwich, co. Kent, or Moulsey or Ditton, co. Surrey" (Col. Chester's 'London Marriage Licences, ed. Foster, 1887). Andrew Snape, Sen., Serjeant-Farrier to King Charles II., was the author of 'The Anatomy of an Horse', 1683, folio. A portrait of him, *æt.* thirty-eight, 1682, appears in the book, in the epistle dedicatory of which he speaks of "being a Son of that Family that hath had the honour to serve the Crown of this Kingdom in the Quality of Farriers for these two Hundred Years." His son Andrew, a learned divine, born at Hampton Court, was admitted to Eton College 1683, and to King's College, Cambridge, in 1689; became B.A. 1693 M.A. 1697, D.D. 1705. He was lecturer of St. Martin, Ludgate, Rector of St. Mary at Hill, both in the City of London; and held the livings of West Ilsley, co. Berks, and Knebworth, co. Herts. Dr. Snape, who was appointed a Canon of Windsor in 1713, head master of Eton, and provost

Feb. 21, 1719, married the rich widow of Sir Joshua Sharpe, Knt., and alderman of London, and died at his lodgings in Windsor Castle Dec. 30, 1742, being buried at the east end of the south aisle of the choir of the chapel, near his wife, who died in 1731. See further Harwood's 'Alumni Etonenses,' 1797, p. 48.

DANIEL HIPWELL.

34, Myddleton Square, Clerkenwell.

The appended particulars concerning Andrew Snape appear in Granger's 'Biog. Hist.' (ed. 1779). It will be noticed that Granger says the subject of the query was the father of Dr. Snape:—

"Andrew Snape was serjeant-farrier to Charles II. and author of 'The Anatomy of a Horse,' &c., which has been several times printed in folio, with a considerable number of copper-plates. His portrait is prefixed to this book. He was father to Dr. Andrew Snape, principal master of Eton school.....I find, from a manuscript note under this head in the Pepysian Collection, that one of the family of Snape has been serjeant-farrier to the King for three hundred years past. Before 'The Complete and Expert Farrier,' by Thomas de Grey, Esq., 1670, is an anonymous equestrian figure, which was probably intended for his [? Snape's] portrait" (vol. iv. p. 100).

J. F. MANSERGH.

Liverpool.

COUSTILLE (7th S. ix. 69).—In the supplement to his 'Dictionary,' Littré says:—

"*Coustil*, s.m. *coustil à croix*, épée analogue à l'épée de passot [the *épée de passot* is a long, straight sword, for thrusting, a tuck, something between a sword proper and a dagger]. Etymol., Le même que *coutille*, 2.

"*Coutille*, 2: dans le moyen âge sorte d'arme tranchante [from the Latin *cultellus*, a small knife, in the plural *cutelli*, and not *cutellæ*]."

It may be acceptable here to give the words of Carlyle, who says, on the same fact:—

"Five Hundred and Seventeen able men, with Captains of fifties and tens; well armed all, musket on shoulder, sabre on thigh: nay they drive three pieces of cannon; for who knows what obstacles may occur?"—"The French Revolution," vol. ii. book vi. chap. ii.

DNARGEL.

Paris.

I am at a loss to know where Mr. C. A. WARD found the word *cultella*; certainly not in Ainsworth's, or Andrews's, or Faccioli's, or any Latin dictionary of weight and authority. If he had looked there he would have found *cultellus*, the plural of which would be *cutelli*, not *cutellæ*. The word is used by Horace in his 'Epistles.'

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

PARIS IN 1801: MR. J. G. LEMAITRE (7th S. ix. 26).—It seems not unlikely that this gentleman is identical with Mr. J. G. Lemaistre, regarding whom I have some details before me. Among certain unpublished letters in my possession, written by the Lord Chancellor Erskine to his brother David, eleventh Earl of Buchan, is one dated "Buchan

Hill [his cottage in Sussex], November 13th, 1813." It contains the following paragraph:—

"There is a gentleman now in Edinburgh, who, I believe, spends the Winter there, who is very affectionately attached to our family. He is the son of my old friend Lemaistre, who was a Judge in India; his mother afterwards married the late Baron Nolchen. He is a man of letters, and a most agreeable, good-natured, sensible man, and his wife a very pleasant woman. He is ~~not~~ anxious to be introduced to you, and I promised to write to you. A kind word and notice from you in Edinburgh, and from Lady Buchan to Mrs. Lemaistre, will be of immense use in bringing them into the best society there; and I am sure he will be most grateful for any attention."

On the back of this letter, in Lord Buchan's hand, there is this jotting: "Memo.—To write to Sir Brooke Boothby, Sir John Sinclair, &c., to introduce Mr. Lemaistre."

Among the persons of note to whom Lord Buchan introduced the strangers were Mr. Archibald Fletcher and his wife (subject of a popular "autobiography"). He has some years previously taken a considerable share in the movement for burgh reform, which caused nearly as much excitement in Scotland as parliamentary reform afterwards did. Mr. Fletcher was a staunch supporter of Lord Erskine's brother, the Hon. Henry Erskine, at the time when he was deprived of the office of Dean of the Faculty of Advocates, at a juncture when political terrors had, for the moment, got the upper hand of reason.

In the collection of MSS. I have mentioned I find a copy of verses, of no great merit, by Mr. Lemaistre, addressed to Mrs. Fletcher, sent with a letter to Lord Buchan. These verses contain an allusion to the very memorable incident in Harry Erskine's career, and the part played by Mr. Fletcher:—

The Patriot whom no threat could bend,
No bribe seduce to leave his friend
(That friend his Country's proudest boast),
By Slaves assailed at Freedom's post.

This collection of letters was at one time the property of Mr. Dawson Turner, the famous autograph fancier, who, in cataloguing that of Mr. Lemaistre, describes him as author of 'Travels ~~at~~ the Peace of Amiens,' a work not named by your correspondent. I shall be well pleased if these notes should be of service to COL. PRIDEAUX.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

FALLOWS (7th S. viii. 488; ix. 74).—I venture to say that Mr. BAYNE mistakes the meaning of Cowper's "weedy fallows." I am well acquainted with the agricultural terms of the Midlands, and I have never heard the name *fallows* applied to any but ploughed land. Such land was, however, in the prescientific days often grazed. After a wet season it was not easy, when there were no steam ploughs, to "clean" the heavy clay lands of

my native county, and sheep would, therefore, be turned out on them to eat off the "weedy" growth, hence "not unprofitable," before reploughing. That Cowper is referring to this custom is evident. He has just before spoken of the "meadows, green though faded," and of the "lands where lately waved the golden harvest," and he completes his survey of the fields by this description of the "weedy fallows."

C. C. B.

WOODEN SHOES (7th S. ix. 67).—MR. HUGHES will find the incident of the wooden shoes in the Speaker's chair related in Aubrey's 'Lives.' I write from memory, but believe it occurs in the sketch of Henry Martin.

J. J. S.

PRESENTS OF KNIVES (7th S. viii. 469).—The belief that the present of a knife is unlucky is alluded to by Gay:—

But woe is me! such presents luckless prove,

For knives, they tell me, always sever love.

'The Shepherd's Week,' "Tuesday," ll. 101-2.

To this passage may also be added the following, from 'Two Wise Men and All the Rest Fools,' "a Comicall Morall," 1619, usually attributed to George Chapman:—

Insatiato. Here is a token for thee, my chicken.

Levitia. What! knives? O, I will not take them in any wise; they will cut love.

Ins. No, no: if they cut anything, they will cut away unkindness.

Lev. Pardon me, good sir, you shall not give them me. If needs you will that I wear them, do you lose, and I will find them.

Insatiato drops them, and then *Levitia* says, "This is as it should be. Now I have deceived destiny" (Act VII. sc. iii.).

F. C. BIRKBECK TERRY.

WOMEN EXECUTED FOR WITCHCRAFT (7th S. viii. 486; ix. 35).—It is a fact that two women were executed in Northampton in 1705 for witchcraft. They were mother and daughter, and belonged to Cotterstock, near Oundle, in Northamptonshire. In the county reprints of Mr. John Taylor (Northampton) are reproductions of two rare tracts in the Bodleian referring to these two women. The first, as follows, is a letter from a Northampton resident under date of March 18, 1705:—

The Northamptonshire Witches. Being a true and faithful account of the Births, Educations, Lives, and Conversations, of Elinor Shaw, and Mary Phillips (the two notorious Witches), that were executed at Northampton on Saturday, March the 17th, 1705, for bewitching a Woman and two Children to Death, &c. Containing the manner and occasion of their turning Witches, the league they made with the Devil, and the strange discourse they had with him; As also the particulars of their amazing pranks and remarkable actions both before and after their apprehension, and how they Bewitched several Persons to Death, besides abundance of all sorts of Cattle, even to the ruin of many Families, with their full Confession to the Minister, and last Dying Speeches at the Place of Execution, the like never before heard

Davis, of Northampton, to Mr. William Simons, Merchant in London. Licensed according to Order. London, Printed for F. Thorn, near Fleet-street, 1705.

The second tract is another letter, giving additional particulars of the two women. The statement that five others were executed seven years afterwards is a repetition of an error in Gough's 'British Topography.' Four women and one man were executed for witchcraft at Northampton on July 22, 1612. The only copy of this last tract is also in the Bodleian Library, and this is likewise included in Mr. Taylor's reprints.

K.

CLINK, A PLACE-NAME (7th S. ix. 45).—A place distant from Belper, Derbyshire, is called Nibble an' Clink, and derived the name about thirty years ago under conditions similar to those mentioned by J. T. F. In this case a pit shaft was sunk, and a pumping engine put down to clear away water. The working of the engine could be heard a great distance, the articulation of each stroke being "nibble-a-a-n-clink." This name was adopted at once for the little pit, and probably continues.

THOS. RATCLIFFE.

Workshop.

See also 7th S. viii. 228, 316. DR. MURRAY please note.

A. H.

DATE OF APPEARANCE OF SMALL-POX (7th S. viii. 267, 334).—A correspondent of 'N. & Q.' expressed a wish to know how our ancestors regarded small-pox. I need not refer him to various allusions by Defoe, Walpole, the diarists, and others, which affirm that, while the writers dreaded its ravages and lamented the death of friends, they regarded the scourge with something like that fierce resentment with which the victims of County Councils and other predatory boards resent the exactions of rate and tax collectors. There is something indicative of an analogous contempt combining with this wrath in the following intensely pathetic record, borrowed from 'The Confessyon of Master Rycharde Allington, esquire, the xij of Novembre, 1561, abowte viij of y^e Clocke at nyght, before Master Doctour Caldwelle, Master Doctour Good, Master Garthe, Master Jones, and Ser John of y^e Rolles, &c.:'—

"Maisters, seinge that I must nedes die, which I assure you I never thought wolde have cum to passe by this desease, consyderinge it is but y^e smalle pockes, I woulde therfore moste hertely desyre yow in y^e reverence of God and for Christes passions sake to suffer me to speake untill I be dede, that I may dyscharge my consiens, accuse myn adversary the devyll, and yelde my selfe holie to Almightye God, my Savior and Redemer,

"And good masters, for Christe passions sake give good eare unto me, and praye continually for me upon your knees, for I will tell yow of strange thyngs."

These "thyngs" consisted of visions Mr. Allington alleged he had been favoured with, including the Crucifixion, "very lyvely, and that verie often

culde desyre." "Good masters," he added, "for Christys passyons sake, geve good eare unto me and pray, styll pray, pray." "Nowe, good masters, pray styll for me, and I will shew yow verie straunge thyngs." Mr. Allington confessed much heinous usury, especially where "one Mr. Wilkokes," "my L. Scrope," "Mr. Fynes," and various "Spanyardes, Frenchmen, Italyans, and such lyke," were concerned and victimized. Instructed by the vision, the repentant sufferer eagerly desired to make restitution, and imposed execution of this duty upon the Master of the Rolls.

"An so my vision left me. Sith which tyme I assure yow I have had so muche quyetes as any man can wishe, and have sene soch comfortable syghtes as nether hart can thynke nor tonge expresse, and this I had to shew yow. Now good Sur John, say y^e vij psalmes, and *Domine Jesu Christy* [here an eye-witness strikes in], with *gloriosa passyo* he sayd hymselfe, and then he thought he shuld have died, but then brothe beinge geven unto hym he revyved agayne and fell to prayer and gave hym selfe wholly to quyetes," &c.—*Vide* "Stowe's Memoranda," published by the Camden Society in 'Three Fifteenth Century Chronicles,' 1858, p. 117.

F. G. STEPHENS.

CHARE (7th S. viii. 307, 417, 455).—This word *chare* is a peculiar one. The term "*chare rofe*" occurs in the will of Henry VI., now in the muniment room of King's College, Cambridge, with reference to the walls "of the same churche to be in height 90 fete embattled vouled and chare rofed sufficiently boteraced," &c. It is generally supposed to mean that the whole vaulted roof was to be made of hewn stone, and not partly filled up with rubble and plastered. WYATT PAPWORTH.

DR. KUPER (7th S. viii. 368, 415, 493; ix. 55).—My note at the last reference was, or ought to have been, dated from Winterton, Lincolnshire, to which place the word "*here*" refers. J. T. F.
Bp. Hatfield's Hall, Durham.

MITTENS OR GLOVES AS FUNERAL DECORATIONS (7th S. viii. 188, 292; ix. 52).—There is an interesting account of the conduct of Bernard Gilpin, the good parson of Houghton, in Durham, of Elizabethan fame, when he saw a glove hung up in church as a challenge to an enemy:—

"In his sermon he took occasion to reprove these inhuman challenges, and rebuked them sharply for that custome which they had of making challenges by the hanging up of a glove. 'I heare,' quoth he, 'that there is one amongst you, who even in this sacred place hath hanged up a glove to this purpose, and threatneth to enter into combat with whosoever shall take it downe. Behold, I have taken it downe my selfe.'—Wordsworth's '*Ecclesiastical Biography*,' iii. 400, third edition.

M.B. Cantab.

FISHMARKET (7th S. viii. 448, 494).—Nearly every one who has written anything concerning the history of Westminster appears to have utterly ignored the Westminster Fishmarket, which seems

to have had a somewhat useful existence between the years 1749 and 1755; as in its day it claimed to be—and, indeed, really was—a formidable rival to Billingsgate. An Act of Parliament was passed 22 Geo. II., cap. 49, in which it is stated "that a free and open market for fish in the City of Westminster would greatly tend to increase the number of fishermen, and improve and encourage the fishery of the kingdom." This being admitted as an incontrovertible fact, it was then enacted, that "from and after June 24, 1749, there should be a free and open market held in the City of Westminster for all sorts of fish." This Act also empowers the Commissioners of Westminster Bridge to "grant a piece of land at the foot of the bridge near Cannon Row, for the use of such intended market"; and after some unexplained delay the said Commissioners conveyed the land near Cannon Row to the twenty-six noblemen and gentlemen who had been appointed the market trustees, who at once proceeded to borrow 400*l.* from a Mr. James Stedman on the mortgage of the dues and tolls, to "pay the charges attending the passing of the Act, and to erect shops and stalls to encourage fishermen and others to resort there." By October, 1750, they appear to have been tolerably well started on their business, as some of the parish records assert that their "account of all moneys received upon the subscription for encouraging industrious poor fishermen and better supplying Westminster Fishmarket with fish," give their receipts as 900*l.* Other items in the accounts are of considerable interest, but space forbids any quotations from them. The City Corporation looked upon this venture with much disfavour, and difficulties fell to the lot of the trustees, who, however, applied for a second Act of Parliament, which was passed in 29 Geo. II., cap. 39, where we find it set forth that although they had opened the market and fitted it in a becoming manner suited to the exigencies of the case and had given every encouragement to fishermen to bring their wares hither, difficulties had been experienced in working the first Act obtained in short, that its provisions had, in the main, been frustrated. Many clauses in the second Act were specially framed to prevent a continuance of these abuses. However, complete failure overtook the scheme from "combinations of persons interested in the trade, or from some other secret and incurable causes." When the market was abandoned the trustees were in debt, as might be expected, to meet which they let the site on a building lease to one Richard Hughes for seventy years from Lady Day 1755, at 65*l.* per annum. In 1774 the trustees were entirely free of their debts, and twelve years later on had 3,200*l.* in the Three per Cents, besides the yearly rents under the lease; so that they are "under great difficulty to discover a method they ought in propriety to pursue in

attainment of that object for which the funds were originally created," and next year their "annual income" is set down as 301*l*. In 1759 one of the trustees published a long letter, entitled—

"The London Fishery laid Open; or, the Arts of the Fishermen and Fishmongers set in a True Light; with further considerations arising from the good effect the public has received by the Act of Parliament passed to prevent the forestalling and monopolising of fish, and showing also how this evil may effectually be cured."

Here we find an account of the market itself:—

"The place appointed is on the east side of the foot of the new bridge, very commodious by its situation for serving all the fishmongers and hawkers of the City and Liberties of Westminster and all the Westward parts of the town. There is a large flight of stone stairs from the waterside, leading to a broad spacious wharf above, for landing and selling the fish. The houses before mentioned, which were to be built under the trustees' lease, have been built and fitted up for the fishmongers to sell fish in by retail there, and are contiguous to the market place, so that as to the conveniences for holding the market, there seems none wanting."

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

Will Mr. E. M. BORRAJO add to the favour of his most interesting reply the authority whence he draws his answer?—as so doing will to me double its value.

C. A. WARD.

Miscellaneous.

NOTES ON BOOKS, &c.

Slang and its Analogues, Past and Present. Compiled and Edited by John S. Farmer. Vol. I.—*A to Byz.* (Privately Printed.)

For the first time in a dictionary the subject of English slang is seriously treated. Much has been written on the subject within the last three centuries, and important contributions to our knowledge have been made. Recent works have, however, been catchpennies, and Mr. Farmer is the first to treat the subject of slang in a manner commensurate with its importance. His aim is to supply a "Dictionary, Historical and Comparative, of the heterodox speech of all classes of society for more than three hundred years, with synonyms in English, French, German, Italian, &c." Abundant materials are at his disposal. First and foremost the editor acknowledges his indebtedness to "that invaluable store-house *Notes and Queries*, on which from its first issue he has freely drawn." The 'New English Dictionary' of Dr. Murray has necessarily been laid under contribution, and other works, English and foreign, have been frequently consulted. With all allowances for external and adventitious aid, the task accomplished has been formidable. To supply the illustrations alone a large amount of research has been necessary. Especial attention has been paid to modern writings, and the pages of *Punch* are responsible for many allusions to contemporary forms of speech.

A thing more volatile, capricious, and hard to fix than slang cannot easily be conceived. The mispronunciation of a difficult word by ignorance is sometimes enough to establish a slang expression. It is, moreover, next to impossible to fix the limits between what is and what is not slang. Words such as *abear* and *abide*, in "I cannot abear or abide him," have now degenerated into vulgarity. They have none the less a pedigree as respectable as that of any word in the language:

instances of use in one case dating back to 1205, and in the other to 885. Slang at its outset, *Abigail*, like many another word, has won its way into consideration, and may now be regarded as accepted. Vulgar words, meanwhile, such as *bellyache* and the like, must have been current from the beginning of language, and are only slang in the sense of being outspokenly impolite. Such words must necessarily appear in the slang as well as in the general dictionary. A mere interjectional utterance such as *A!* pronounced as in *babe*, or *E*, pronounced as in *me*, but in each case elongated in delivery, becomes slang, and is enough to avouch a North-countryman. Very full is Mr. Farmer's list, the first volume, extending to over four hundred double-columned pages, covering only the letters *A* and *B*. A large percentage of the words given are necessarily American, our Transatlantic cousins having displayed much ingenuity in the manufacture of slang. Not a few of them are coarse in the acceptance of to-day, though none of the English words can be resented as infamous. In the case of the synonyms from foreign sources, many words unfamiliar to ourselves are given. For these, however, doubtless the editor has full justification. Even more rapidly than in London does the *argot* change in Paris, and before a phrase is known in London to have been heard in Paris it is changed. By-the-by, can Mr. Farmer plead any justification for using *argot* in the plural? His book commends itself warmly to our readers, and its progress cannot be otherwise than interesting. It is artistically got up, and its type and paper are all that can be desired. As it is issued in a limited edition it can scarcely fail of becoming a prized possession.

'THE CITY OF THE CREED,' in the *Fortnightly*, describes, in the now familiar style of Mr. J. Theodore Bent, the life during an Easter week spent in Nicæa. Incidentally some light on folk-lore is thrown in what is an interesting communication. Lady Dilke follows with a paper on 'Art Teaching and Technical Schools.' The most interesting portion of this is, perhaps, the account of the revolt in Vienna when from the Exhibition of 1862 Austria received the same lesson that was inflicted upon ourselves in 1851. Within the reach of a capable and an aspiring Austrian workman there is now placed a course of tuition which is complete and elastic. Against this the writer pits the system in England, which turns out teachers and pupils alike "branded with the department stamp." 'English and Americans' places clearly before the view the causes which lead to England being a Paradise to cultured Americans. It is well written, and much of its arraignment is indisputable. It is, indeed, as correct as any generalizations are likely to be. If not wholly convincing, what censure—and of such in the main it consists—ever is? 'Russian Characteristics' are dealt with in what seems to be a concluding article by Mr. E. B. Lanin. The general tolerance of dishonesty with the Russian, and the extent to which theft is practised and goes unpunished, may well make the reader open his eyes. An indictment so severe as has in five consecutive articles been brought against the Russian has seldom been heard.—In the *Nineteenth Century*, Mr. Henry Blackburn deals from the practical standpoint with 'The Illustration of Books and Newspapers.' 'A Chinese View of Railways in China,' by Fung Yee, is worth the study of others besides politicians. Mr. W. Fraser Rae, dealing with 'Plays and Players on the Riviera,' treats with some scorn the species of condemnation levelled against the gambling tables by the English precisian. He observes, in a spirit with which we concur, "Pigeon-shooting is practised on a large scale at Monte Carlo, and while I regard gaming as foolish, if not worse, I consider pigeon-shooting as combining the maximum of cruelty with the

minimum of pleasure." Mr. Hudson's paper on 'The Naturalist on the Pampas' is agreeable reading. Dr. Jessopp sends an eminently characteristic contribution on 'The Land and its Owners in Past Times,' and Mr. Charles Edwardes writes on 'Crete and the Sphakioti.' 'Dante and the New Reformation,' a thoughtful paper, and 'The Working of the People's Palace,' by Sir E. H. Currie, conclude the number.—Not wholly gloomy is the view taken by Mr. Hamilton Aidé, in the *New Review*, on 'The Deterioration in English Society.' While disposed to agree with the writer, we hold that "change" is a better word than "deterioration." Mr. Saintsbury's 'Thoughts on Republics' are worth studying. Sir Richard Temple writes with authority on 'Our Naval Coaling Stations in the Eastern Seas.'—An Artist's Letters from Japan' opens pleasantly the February number of the *Century*, and is well illustrated by the author. Mr. Jefferson's autobiography still constitutes an attraction. 'The Pursuit and Capture of Jefferson Davis' is perhaps the most important contribution, and 'A Corner of Old Paris' the most readable.—In *Macmillan's*, Mr. Aubrey de Vere dedicates two sonnets 'To Robert Browning.' Mr. Augustine Birrell reviews the recently issued 'Letters of Lord Chesterfield.' An article on 'Oxford, Democratic and Popular,' succeeds. In 'Candour in English Fiction,' an Editor—a vague appellation, if such ever was—seeks to defend his class.—"Mothers"—according to English Novelists' points out a half-truth, viz., that youth in fiction, so far as regards the female sex, has matters its own way. This appears in *Temple Bar*. 'Horace Walpole's Letters,' in the same magazine, has the pleasant mixture of sense and gossip always to be expected in *Temple Bar*.—In *Murray's*, Mr. Smiles continues his dissertations on 'Authors and Publishers.' Count Gleichen gives some unhappy experiences under the title 'Twelve Hours of New York,' and Mr. Victor A. L. Morier has an excellent description of 'Up the Obi to Tobolsk.'—In the *Gentleman's*, Mr. Percy Fitzgerald gives what is likely to be a popular account of 'Mr. Ruskin, Artist and Publisher,' Mr. Massingham supplies 'Some Johnson Characteristics,' and Mr. Thorpe tells gleefully 'How I found the Bunyan Warrant.'—Among its many fictions, *Belgravia* has a criticism upon 'Sue and Zola' and 'Memories of the Paris Exhibition.'—The new number of the *English Illustrated* shows a marked advance, both in letterpress and engravings.—Mr. Lang is eloquent beyond his wont, even, in *Longman's*, in the praise he accords Lord Tennyson and Browning.—An article on 'Grangerizing,' in the *Cornhill*, may be recommended to very many contributors to 'N. & Q.' who are serious on the subject.—*Woman's World* also shows marked improvement, and *All the Year Round* maintains its position.

The productions of Messrs. Cassell & Co. lead off with the first part of the last volume of the *Encyclopædic Dictionary* (Tas—Thick—head). "Telfer—line," "Temple," "Tent," "Termagant," "Thallium," and "Theology" may be consulted as proofs how superior in comprehensiveness to all dictionaries approaching completeness is this excellent dictionary.—Naumann's *History of Music*, Part XXIII., has a facsimile autograph of Spontini. The letterpress is wholly occupied with the 'Spread of the Musical Zopt over Central Europe.'—Part XLIX. of *Shakespeare*, with an extra sheet, completes 'Macbeth' and gives an act of 'Hamlet.' Full-page illustrations include Macbeth's first visit to the witches, the sleep-walking scene, Hamlet at court, and the interview between Hamlet and the ghost.—*Old and New London*, Part XXIX., begins at Covent Garden, of which several views are given, depicts the dining-room of the Garrick Club, lingers in Russell Street and Long

Acro, deals with the coffee-houses of the last century, and ends with a view of Westminster from the gardens of Somerset House.—*Picturesque Australasia* has a striking view of 'Night on the Murray,' many pictures of Wellington and its surroundings, and the Brumby.—No. V. of *The Holy Land and the Bible* depicts the threshing-floor, treading out the corn, woman grinding at the mill, &c., and has some striking illustrations of Gaza.—*Celebrities of the Century*, Part XIII., ends at Playfair, and has full lives of the Napoleons, O'Connell, Cardinal Newman, Lord Palmerston, and others.

In Mr. Nimmo's *Costumes of the Modern Stage*, Part III., depicts dresses worn in the three-act version of 'Shylock' produced at the Odéon in December last. All unlike anything that has been seen on the English stage are the dresses of Shylock, Portia, Nerissa, and Bassanio that are supplied. The last-named costume is very striking. Part IV. deals with M. Barbier's 'Jeanne d'Arc' (Porte-Saint-Martin, January 3, 1890). Four striking presentations of Madame Sarah Bernhardt as the heroine are given. There is a remarkable dress of Isult, and Charles VII. and Loye, the page, are also shown. These designs, the historical accuracy of which may be trusted, will be of great service to English art.

THE third volume of *Book Prices Current*, containing a record of the sales for 1889, is announced for immediate publication by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. S. NORTON.—

He knows you not, ye glorious powers.

Der kennt euch nicht ihr himmlischen Mächte.

The harper's song in 'Wilhelm Meister,' by Goethe, translated by Carlyle, and, with slight alterations, by Longfellow as the motto to the first book of his 'Hyperion.'

RICHARD EDGECUMBE ("Tea Clippers").—The book is question is 'Spun yarn and Spindrift,' by Robert Brown Houlston & Sons, 1861. See 7th S. vii. 295.

DEARGEL ("Daniel vi. 24").—"Or ever" is correct. It is an old expression, signifying before.

G. ("Anne Hathaway").—See 7th S. i. 269, 433; vi. 409, 471.

T. O. W. ("Arms on a Gun").—Shall appear.

CORRIGENDA.—P. 91, col. 1, l. 4 from bottom, for "Coatley" read *Hatley*; and col. 2, l. 13, for "purpled" read *purified*.—P. 97, col. 1, l. 2, for "Lidwell" read *Ledwell*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 15, 1890.

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Notes.

ROBERT DRURY.

MR. LEWIS L. KROFF's *exposé* of the pseudo-historical character of Capt. Smith's 'True Travels and Adventures' leads me to bring to your notice my doubts as to the veracity of Robert Drury, whose adventures have for many long years been implicitly relied upon as being written in all good faith and honesty.

A letter of mine, of which I enclose a copy, was published in Madagascar four years ago, but my opinions have been laughed to scorn by all who have been brought up to regard Drury as a model character of innocence and mildness, hitherto (I am glad to think) unparalleled in the annals of British seamen.

In the work about to be published by Mr. Fisher Unwin I hope to more fully expose the fraud practised by the anonymous editor of Drury's 'Journal,' and meanwhile hope that my letter may extract some critical remarks from the readers of 'N. & Q.'

ROBERT DRURY'S 'MADAGASCAR': IS IT A FICTION?

"Madagascar; or, Robert Drury's Journal, during Fifteen Years' Captivity on that Island," was first published on May 24, 1729, and is, says Mr. William Lee, "in many respects, one of the most interesting accounts that appeared, between the date of 'Robinson Crusoe,' and the death of Defoe." Madagascar was a centre around which much of our author's genius in fictitious writing turns; and although surrounded by savage human beings, the isolation of the English boy Drury is

origin of government, are avowedly the work of an editor; and there are occasional turns of humour resembling Defoe, but the language rarely does so. It is certain that there was a Robert Drury—that he had been a captive as stated—that he wrote a large account of his adventures—that he was seen, questioned, and could give any information required—after the publication of this book. In the latter part of his life Defoe had many imitators; I think one of them very ably edited Drury's manuscript. Possibly Defoe may have read it and inserted some sentences, but as I am in doubt even of that, I cannot place the book in the list of his works."—'Daniel Defoe; his Life and hitherto unknown Writings,' by William Lee, vol. i. p. 448.

It is regarding the authenticity of this narrative, rather than the authorship or editing of the work, that I would here make a few remarks, in the hope of eliciting from more qualified persons further light upon the subject.

Having lately been occupied in drawing up a bibliography of works relating to Madagascar, I was naturally attracted by the prominent position which 'Drury's Journal' has hitherto occupied as a standard authority on that island. Ellis, Barbié du Bocage, Macé Descartes, Sibree, M. M. Noel, and Capt. Guillaud, Richardson, D'Escamps, Mullens, and others, have all taken for gospel truth the statements as to the manners and customs of the tribes inhabiting the south and west coasts of Madagascar which are to be found in the curious relation of Robert Drury.

I have not seen a copy of the first edition, but a copy of the second is now before me, belonging to the London Library. The title of this is: "Madagascar; or, Robert Drury's Journal, during Fifteen Years' Captivity on that Island. Containing: I. His Voyage to the East Indies, and short Stay there. II. An Account of the Shipwreck of the *Degrave* on the Island of Madagascar; the Murder of Captain Younge and his Ship's Company, except Admiral Bembo's son, and some few Others, who escaped the Hands of the barbarous Natives. III. His being taken into Captivity, hard Usage, Marriage, and Variety of Fortune. IV. His Travels through the Island, and Description of it; as to its Situation, Products, Manufactures, Commodities, &c. V. The Nature of the People, their Customs, Wars, Religion, and Policy: as also, the Conferences between the Author and some of their Chiefs, concerning the Christians and their Religion. VI. His Redemption from thence by Captain Mackett, Commander of the Prince of Wales, in the East India Company's Service. His Arrival to England, and Second Voyage thither. VII. A Vocabulary of the Madagascar Language. The Whole is a Faithful Narrative of Matters of Fact, interspersed with a Variety of surprising Incidents, and illustrated with a Sheet Map of Madagascar, and Cuts. Written by Himself: digested into Order, and now published at the Request of his Friends. The Second Edition. London: Printed, and Sold by J. Brotherton, in Cornhill; T. Worrall at the Judge's Head in Fleet Street; and J. Jackson near St. James' Gate, Pall Mall. MDCCLXXXI. Price bound Six Shillings."

Now nine years previously, in 1720, Defoe had written 'The Life, Adventures and Pyracies of the famous Captain Singleton,' and in 1719 had appeared, by the same author, 'The King of the Pirates; being an account of the famous Enterprizes of Captain Avery, the Mock King of Madagascar. With his Rambles and Piracies; wherein all the Sham accounts formerly published of him are detected. In two Letters from himself; one during his Stay at Madagascar, and one since his Escape from thence.'

All these works like 'Robinson Crusoe' were written

they were printed, there always appears the name of "J. Brotherton in Cornhill." It may be remarked that the scene of a portion of Capt. Singleton's adventures is laid also in Madagascar. According to Mr. Lee, "Defoe must have felt that, in writing a preface, his task was needless, as a recommendation. His brief and simple address is, therefore, intended to aid the little artifice that he had merely edited Crusoe's own narrative" (p. 292).

To add to such an artifice (supposing 'Robert Drury's Journal' to be fictitious), the editor, whoever he may be, inserts a "certificate" before his preface, as follows: "This is to certify, that Robert Drury, Fifteen Years a Slave in Madagascar, now living in London, was redeem'd from thence and brought into England, his Native Country, by Myself. I esteem him an honest, industrious Man, of good Reputation, and do firmly believe that the Account he gives of his Strange and Surprising Adventures is Genuine and Authentick. May 7, 1728. Wm. Mackett."

Let us compare the two prefaces, viz., that of Crusoe with that of Drury:—

'CRUSOE.'

"If ever the Story of any private Man's Adventures in the World were worth making Publick, and were acceptable when Publish'd, the Editor of this Account thinks this will be so. The Wonders of this Man's Life exceed all that (he thinks) is to be found extant; the Life of one Man being scarce capable of a greater Variety. The Story is told with so much Modesty, with Seriousness, and with a religious Application of Events to the Uses to which wise Men always apply them (viz.) to the Instruction of others by this Example, and to justify and honour the Wisdom of Providence in all the variety of our Circumstances, let them happen how they will. The Editor believes the thing to be a just History of Fact; neither is there any appearance of Fiction in it; and however thinks, because all such things are dispatch'd that the Improvement of it, as well to the Diversion as to the Instruction of the Reader, will be the same, and as such, he thinks, without further Compliment to the World, he does them a great Service in the Publication."

'CRUSOE,' vol. ii.

"The Success the former Part of this Work has met with in the World, has yet

DRURY.

"At the first Appearance of this Treatise, I make no Doubt of its being taken for such another Romance as 'Robinson Crusoe';* but whoever expects to find here the fine Inventions of a prolific Brain will be deceiv'd: for so far as every Body concern'd in the Publication knows, it is nothing else but a plain, honest Narrative of Matter of Fact."

"The Original was wrote by Robert Drury, which consisting of eight Quires in Folio, each of near an hundred Pages, it was necessary to contract it, and put it in a more agreeable Method: But he constantly attended the Transcriber, and also the Printer, so that the utmost Care has been taken to be well inform'd of every dubious, strange, and intricate Circumstance. And as to the large Proportion of Credit which we give him, it will be found not to arise from an implicit Faith, for every Thing he might think proper to relate; but from the strong Proof the Matters related receive by concurring Testimony, and the nature of the Thing."

DRURY.

"The Account here given of the Religion of these People, may be thought by some

been no other than is acknowledged to be due to the Surprising Variety of the Subject, and to the agreeable Manner of the Performance. All the Endeavours of curious People to reproach it with being a Romance, to search it for Errors in Geography, Inconsistency in the Relation, and Contradictions in the Fact, have proved abortive, and as impotent as malicious. The just Application of every Incident, the religious and useful Inferences drawn from every Part, are so many Testimonies to the good Design of making it publick; and must legitimate all the Part that may be call'd Invention or Parable in the Story. The Second Part, if the Editor's opinion may pass, is (contrary to the Usage of Second Parts), every Way as entertaining as the First, contains as strange and surprising Incidents, and as great a Variety of them; nor is the Application less serious, or suitable; and doubtless will, to the sober, as well as ingenious Reader, be every way as profitable and diverting; and this makes the abridging this Work as scandalous, as it is knavish and ridiculous, seeing while to shorten the Book, that they may seem to reduce the Value, they strip it of all those Reflections, as well religious as moral, which are not only the greatest Beauties of the Work, but are calculated for the infinite Advantage of the Reader. By this they leave the Work naked of its brightest Ornaments; and if they would, at the same Time pretend, that the Author has supply'd the Story out of his Invention, they take from it the Improvement, which alone recommends that Invention to wise and good Men."

In both prefaces we find the religious "Reflections" and "Applications" recommended for the "Instruction" of the reader; and the "Thing" in both instances insisted upon as a just history or honest narrative "Matter of Fact." When an author insists so strenuously on the credibility of his relation, his readers are apt to suspect his veracity.

M. Emile Blanchard, in the *Revue des Deux Mondes* (1872), speaking of 'Robert Drury's Journal,' writes:—"Robert Drury, racheté après quinze ans de servitude en Angleterre. Le récit de ses aventures, et

to be invented by the Transcriber to serve an End, or Inclination of his own; but so far is this from being the case, that the most to be suspected Part of the Account of this Religion is Fact, as related by Drury,and were more strongly confirm'd with Additions of the same Nature as strictly examining and interrogating the Author, whose Character and Circumstances are also to be consider'd, as that he was but fourteen Years of Age when he embark'd on this unfortunate Voyage, he being educated at a Grammar School and in the Religion of the Established Church; that ever since he came home he has firmly adher'd to the same, even to Bigotry; so that it would be a Weakness to imagine he was able or willing to invent any such Thing, which might favour Free-thinking, or Natural Religion, in Opposition to what is Reveal'd; since they were Matters he scarce could trouble himself to enquire after. And in all the Places where Religion is touch'd on, or the Original of Government, the Transcriber is only answerable for putting some Reflections in the Author's Mouth, which as it is the only Artifice here us'd, he makes no Scruple to own, and confess that he could not pass such remarkable and agreeable Topics without making proper Applications, and taking useful Instructions from them; yet the Loss of these Subjects has introduced the Transcriber's alter any Facts, or adding Fiction of his own; Mr. Drury must answer for every Occurrence, the Character of every Person, his Conversation or Business with them."

* Crusoe. Among the ministers educated at Newington Green, where Defoe was educated, Mr. Lee mentions a Mr. Timothy Crusoe.

été publié, produisit une vive sensation chez nos voisins d'outre Manche. La véracité du narrateur a été affirmée; pourtant, à quelques égards, le doute est légitime. Drury prétend qu'il était esclave. Un Européen réduit en esclavage! c'est impossible, disent ceux qui connaissent les Malgaches; on tue l'Européen peut-être, on ne le place jamais dans une condition infime..... Le prétendu esclave nous entretient en particulier de son genre de vie près du maître."

According to a manuscript pencil note inserted after the preface of the copy of 'Drury's Journal' now before me, "Drury was a 'Porter at the India House' ('Hughes' Letters,' second edition, London, 1773, vol. iii. p. 88); this pretended 'Journal' of his is clearly for most part a fiction, probably by Defoe."

Mr. Knowles has pointed out, in *Notes and Queries*, the source whence Swift drew his nautical information in his description of the storm in the voyage to Brobdingnag; in like manner I think that M. Blanchard has indicated the source of the descriptions of the Malagasy as depicted by the author of 'Robert Drury's Journal.' He says:—

"Les procédés de la guerre chez les Malgaches, dont Flacourt nous a instruits, sont décrits dans tous les détails par Robert Drury."

"Dans la contrée où demeure Drury, les coutumes, le genre de vie, les superstitions, ressemblent à ce que l'on a vu dans le pays autrefois habité par les Français. La confiance dans les *olis* est pareille, les *ombiasses* entretiennent les mêmes idées; le jeune captif anglais a rencontré un de ces hommes qui venait de la province d'Anossi."

"We know," says Mr. Lee, speaking of Defoe, "by the catalogue of his own library, that it was well stored with 'Voyages and Travels.' His actual experience of the sea was small; and it must have been from books and men that he gathered the professionalities so skilfully converted by his genius into a series of imaginary voyages." Now the author of 'Drury's Journal' undoubtedly had access to a standard French work, and I am curious to know whether such a book existed in Defoe's library, of which I have not seen the catalogue. It is 'Histoire de la Grande Isle de Madagascar, composée par le Sieur de Flacourt,' dated 1661.

How do I know, at first glance, that Drury had access to this work? For the simple reason that he has adopted Flacourt's map, merely translating a few of the references, as, for instance,—In Flacourt's map, constructed in 1657—this map was republished by Dapper, and subsequently by Ogilby, the cosmographer of Charles II.—a tract of country marked "Pays riche en bestial" appears in Drury's map of 1729 as "A country inrich'd with cattle," and so, further south, "Pays très fertile Abandonné et ruiné par les guerres" appears as "A fruitfull Country abandon'd & ruin'd by the Wars." The spot where the Degrave was cast away, and the track of the Author's 'Travels' are each carefully marked through those portions of the map unknown to the French authors.

In 1664 Charpentier published his 'Histoire de l'Établissement de la Compagnie Françoise'; and in 1668 M. Souchu de Rennefort published 'Relation du Premier Voyage de la Compagnie des Indes Orientales en l'Isle de Madagascar ou Dauphine,' so there was abundance of material available.

The Rev. J. Richardson, of the London Missionary Society, places implicit faith in Drury's Vocabulary. He writes, in the firm conviction that Drury's narrative is unimpeachable, that after he had been in Betsileo for a year, he "began to think that the language there spoken originally, while perhaps extending from a common

Hova." He says: "I changed my opinion, however, before I left; and the perusal of Robert Drury's book, but more especially the Vocabulary, has quite convinced me that the language has really been one all over the island."

"I do not know that I have read anything about Madagascar that has given me such pleasure, and has set me off thinking so much, as has this Vocabulary of Drury. In going through this Vocabulary, I have come to the conclusion that Drury himself did not write it, in fact could not, but that it was written from dictation. Drury was only fourteen years of age when he left England. From his eleventh year he had desired to go to sea, and thus being restless, it is likely he would not be well educated. Then he was fourteen years in captivity, and associated only with sailors for another fourteen years or so before his Adventures were written. Thus we might call him an uneducated man. The Vocabulary, however, is written with care, and we can see evidence of method and rule in all the words. Let us remember too, that he was a cockney, hence that ever recurring r."

To my mind, the "evidence of method and rule" in preparing all these words given in the Vocabulary is clear, but it is also conclusive that the words were transformed deliberately from a French vocabulary to adapt them to the pronunciation which a supposed "cockney" tongue might be supposed to give. This is merely a suggestion. The preface distinctly says the work was written by the author, and merely abridged and transcribed by the editor, who remains anonymous.

No ethnologist or philologist would dream of quoting 'Robinson Crusoe' as an original authority, so I must protest against 'Robert Drury's Journal' being accepted as an unimpeachable record of language and manners in West Madagascar 180 years ago. As to the veracity of the *soi-disant* Drury, take the following passages:—

"The only Good which I got at Bengall was, that I here learnt to swim, and I attain'd to be so great a Proficient in swimming that it was a common Practice for half a dozen of us to tie a Rupee apiece in an Handkerchief about our Middles, and swim four or five Miles up or down the river; and when we came on Shoar, the Gentees or Moors would lend us Cloaths to put on while we staid; thus we us'd to sit and regale ourselves for few Hours with Arrack Punch and a Dinner, and then swim back again" (p. 8).

"It vex'd me to be stopt by a River, not above an hundred Yards over. At length I remembered when I was at Bengall, where are the largest Alligators in the World, and who have been so bold, as to take a man out of a shallow Boat; that if we came off from the Shore in the Night, we made a small fire at the head, and another at the Stern of the Boat, which the Alligator would not come near" (p. 301).

Yet this was where he was accustomed, as a common practice, to swim five miles down or up and five miles back, total ten miles, to dinner! Drury may be a good authority on swimming and crocodiles, but his editor must have sought and found more credible accounts of Madagascar on the shelves of his well-stocked library.

Since writing the foregoing paragraphs I have noticed another mannerism, which seems to give additional reason for arriving at the conclusion that either the editor of 'Captain Singleton' and the editor of Robert Drury were one and the same person, or that the editor of the latter aped the style of the former considerably:—

'CAPTAIN SINGLETON.'

ROBERT DRURY.

bear his name at present, must not declare, being for a particular reason), sworn to the contrary), Captain of the East India merchant-ship bound afterwards for China" (p. 154).

In the description of the "After-voyage of Robert Drury, in 1719," it is noticeable that he is made to say that Tulea, a good harbour, is well described in the "Waggoner." This, I take it, means some current book of sailing directions, and from it the technical description of various parts of the coast has evidently been taken.

Robert Drury also states, or, rather, his editor states for him: "I have read the 'Atlas Geographicus,' and suppose it to be a collection of all that has been wrote of this island. And notwithstanding I find some Things there mention'd of which I give no Account, I see no Reason to depart from any Thing herein contain'd, nor to add any Thing to it; I relate only what I saw, and knew myself."

I have before me a map purporting to be "Ancienne Carte Topographique de l'Isle de Madagascar. Reduite d'après le Dessin Original, de M. Robert, fait en 1727." This is in a copy of Rochon's "Voyage à Madagascar," which was not published until 1791, but it indicates the existence of a map in 1727, in which we find the names of various Dians mentioned by Drury, and to which his editor, it appears to me, can have had access. Is it not remarkable that the names of these Dians should be marked in Robert's map of 1727, and not in the maps taken from Flacourt, illustrating Robert Drury's narrative in 1729 and 1731?

S. P. OLIVER.

Anglesey, Gosport.

ST. JOHN'S, CLERKENWELL.—This church, the Priory Church of the Knights of St. John of Jerusalem, is now being reseated and generally renovated in the interior. On removing the old flooring and dado several interesting finds were made, among them being the bases of the columns of the old priory church, which was dedicated by Heraclius, Patriarch of Jerusalem, in the year 1185. Some of the bases are circular in plan and of large diameter, apparently of the Norman period, and others are deeply moulded and recessed, as in the Transition. In the south wall a pointed doorway has been uncovered, together with some interesting portions of ashlar masonry bearing the diagonal tool marks in beautiful preservation. The new flooring, dado, &c., will be so arranged that these bits of the ancient church will remain exposed to view.

High up in the middle east window is a piece of old stained glass, being a coat of arms bearing, Gules, a chevron or between three combs; on a chief argent, a cross gules. The chief represents the priory, and Cromwell, in his "History of Clerkenwell," p. 142, attributes the arms to Tunstall, while at p. 150 he says they are also those of Ponsonby, but ends with: "To whom these arms may apply is as uncertain as ever." Pinks, at p. 228, has a short reference to the arms, and says they are those of Prior Botlyer, but from his list of grand priors it would appear that this is a misprint for Botyll.

On a scaffolding being erected in the church recently I was enabled to get close to this glass, and found that upon a narrow band of glass surrounding the coat is inscribed, in beautifully drawn late Gothic characters, "Robertus Botyll Pryor: Elect AD 1439 Resign 1469." The surrounding glass is of much later date, so that this panel, which measures 15½ in. by 10½ in., may have been part of the older filling of the same window, or removed here from another part of the priory. The east windows are late Perpendicular Gothic, and are probably the work of Prior Doewen. The fine early crypt is well worth a visit, there being several bays in perfect condition, with traces of colour decoration on some of the arches, and a curious dog-tooth ornament in plaster on the side of the ribs of the groining. H. W. FINCHAM.

172, St. John Street, E.C.

WARREN HASTINGS: HIS TRIAL.—With a collection of miscellaneous books and autograph letters sold by Messrs. Puttick & Simpson on Jan. 17 was an interesting historical document, written on a single sheet of quarto paper, being the original warrant for the trial of the impeachment of Warren Hastings. It ran as follows:—

"George R. Our Will and Pleasure is that you cause a Court to be erected in Westminster Hall for the trial of Warren Hastings, Esq., to be made and furnished according as hath been accustomed upon the like occasions, And for so doing this shall be your Warrant. Given at our Court at St. James's the twenty-fourth day of December, 1787, in the twenty-eighth year of our Reign. By his Majesty's Command
SIDNEY.

"To our trusty and well-beloved Sir Peter Burrell, Knight, Deputy Great Chamberlain of England."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SERVING UP QUEEN ELIZABETH'S DINNER.—In Hentzner's "Travels in England during the Reign of Queen Elizabeth" is the following curious account:—

"While the Queen was at prayers in the antechapel a gentleman entered the room having a rod, and along with him another who had a tablecloth, which, after they had both knelt three times with the utmost veneration, spread upon the table, and after kneeling again they both retired. Then came two others, one with the rod again, the other with a salt-cellar, a plate, and bread: when they had knelt as the others had done and placed what was brought upon the table, they also retired with the same ceremonies performed by the first. At last came an unmarried lady, who we were told was a countess, and along with her a married one bearing a tasting knife; the former was dressed in white silk, who, when she had prostrated herself three times in the most graceful manner, approached the table and rubbed the plates with bread and salt with as much awe as if the Queen had been present. When they had waited there a little while the yeomen of the guard entered bare-headed, clothed in scarlet, with a golden rose upon their backs, bringing in at each turn a course of twenty-four dishes served in plate, most of it gilt; these dishes were received by a gentleman in the same order they were brought and placed upon the table, while the lady taster

gave to each of the guard a mouthful to eat of the particular dish he had brought, for fear of any poison. During the time that this guard (which consists of the tallest and stoutest men that can be found in all England, being carefully selected for the purpose) were bringing dinner twelve trumpets and two kettle-drums made the hall ring for half an hour together. At the end of all this ceremonial a number of unmarried ladies appeared, who with particular solemnity lifted the meat off the table and conveyed it into the Queen's inner and more private chamber, where after she had chosen for herself, the rest went to the ladies of the Court. The Queen dined and supped alone, with very few attendants; and it was very seldom that anybody, foreigner or native, was admitted at that time, and then only at the intercession of somebody in power."

W. LOVELL.

BOOKS IN WILLS AND INVENTORIES.—The seeing of two copies of 'Piers Ploughman' in the inventory, A.D. 1558, of Mr. Richard Brereton, "of the Ley in the countie of Chester, esquier" ('Lanc. and Chesh. Wills,' Chetham Soc., 1857, pp. 173-4), makes me want to suggest to some 'N. & Q.' man with a turn for compiling that he should collect from all printed wills and inventories, and other lists in the Calendars of State Papers—up to, say, 1600—the names of all MSS. and books mentioned in them, with the date, owner, and reference to each. Mr. Challenor Smith and other Wills Office officials would doubtless help in such an undertaking. It would be very interesting to know how many Chaucers, Piers Ploughmans, Wyclifs, &c., were left, at what dates, and by whom. Some archaeological society or journal would surely print such a list.

Mr. R. Brereton's inventory contains, besides theological books:—

The story of Huon of Burdeaux, xviii^d.
The storye of the Syge of Troye, beyng old, x^o.
A boke to distill waters, xvj^d.
Two litle boke of huntinge and hakinge, vj^d.
Ortus vocabulorum, xij^d.
A boke of fettes of armes, xvj^d.
Two boke of logicke, iij^o iij^d.
An old state boke, iij^o.
Two old boke of syvell lawes, xij^d.
An old boke of phisicke, ij^d.
A boke of jester, j^d.
A storye of greate Alexander, viij^d.
An old litle cronicle, iij^d.
The regyment of helthe, viij^d.
Piers Ploughman, vjs.
Virgill, iij^d.
A boke of thorder of fryers, ij^d.
Polidore Virgill, vj^d.
Piers Ploughman, viij^d.
An olde boke of prickesonage, j^d.
 &c. &c.

Stowe's 'Short Chronicle' is left by a later will.
F. J. FURNIVALL.

MR. E. SOLLY'S BIBLIOGRAPHICAL PAPERS.—I have just found a list of these papers, which I drew up for my own use shortly after Mr. Solly's lamented death. It does not profess in any way to

Solly's valuable contributions to 'N. & Q.' Such as it is, it may be useful to bibliographers, and if it led to a complete reprint of Mr. Solly's essays in a collected form my utmost wishes would be fulfilled:—

The History of Queen Zarah. *Bibliographer*, i. 21.
The Whole Duty of Man. *ib.*, ii. 73.
Benjamin Franklin, Printer. *ib.*, iii. 2.
The Eikon Basilike, 1648. *ib.*, iii. 57.
Swift's Notes on Mackey's Characteristics. *ib.*, iii. 9.
Editions. *ib.*, iv. 1.
Anonymous Poems. *ib.*, iv. 32.
Phanuel Bacon, D.D. *ib.*, iv. 134.
Gray's Elegy. v. 57.
Swift's Cadenus and Vanessa. *Antiquarian Magazine*, vii. 4.
Swift's Conduct of the Allies. *ib.*, vii. 103.
Curl's Miscellanies, 1727. *ib.*, vii. 268.
Francis Hoffman, 1711. *ib.*, ix. 6.
Pope's Dunciad, 1723. *Athenæum*, Oct. 24, 1885.
The papers which Mr. Solly contributed to 'N. & Q.' are necessarily shorter, but not much less important. Accuracy was Mr. Solly's great forte, and in nearly every paper light is thrown upon some obscure point in eighteenth-century history or literature. I may mention as examples the papers, short as they are, upon 'Junius's Letters,' 6th S. v. 341; 'Sir Peter Temple,' *ib.*, vi. 101; and 'John Gumley,' *ib.*, vii. 62. W. F. PRIDEAUX.
Jaipur, Rajputana.

MUSCADIN.—Lord Byron having written in 'Don Juan' (viii. cxxiv. 7, 8)—

Cockneys of London! Muscadins of Paris!
Just ponder what a pious pastime war is,—

will this use of a foreign word be considered a sufficient authority for regarding it henceforth as naturalized, and therefore entitled to a place in the 'New Dictionary'? As M. Littré has enrolled the word, in the sense used in the quotation, among regular French terms, it would seem that it might also claim insertion in the English dictionaries of the future. In its figurative sense, M. Littré says, it came into vogue during the first French revolution:—

"Dénomination qui est née durant la Révolution, et que Mme. de Genlis condamne dans ses Mémoires, t. v. p. 92. S'est dit, en particulier, des élégants à l'époque de la république, qui se joignirent au parti thermidorien et plus tard au parti royaliste."

He derives it from *muscadin*, and that from *musc*, and defines it:—

"Petit-maitre, homme qui affecte une grande recherche dans son costume; ainsi dit du parfum des muscadins."

It is thus equivalent to our words "dandy," "exquisite," "swell," and such like. In 'N. & Q.' 7th S. viii. 487, a passage is quoted from Wolfe Tone, i. 413, in which he uses "Muscadin," adding as its equivalent the English word "dandy." He therefore regarded "Muscadin" as a French term, as might be expected from the date of his letter, 1796. Is there any instance of its use as an English term

BOYCOTTING.—The following quotation from 'The Example of France, a Warning to Britain,' by A. Young, 1793, p. 147, note, is perhaps worthy of a corner in 'N. & Q.'—

"There is one object in associations which has not been thought of, but which would, perhaps, be as useful and effective as any other, and that it, for associators to resolve against dealing with any sort of Jacobin tradesmen: if the atrocity of attempts to alter a constitution, which so effectually protects property, as that of England does, on comparison with any other that Europe sees, be well considered, the supineness of mankind, in giving encouragement to those whose utmost efforts are aimed at its destruction, will surely appear the most marvellous stupidity."

This extract clearly shows that the modern system of boycotting is not a new idea.

HENRI LE LOSSIGEL.

A CONTRIBUTION TO AN OBITUARY FOR 1889.—The gentlemen whose names are marked with asterisks in the following list represented a branch of some family included in Shirley's 'Noble and Gentle Men of England.'

- Jan. 13. Edward Hicks, Wilbraham Temple, Camb., Esq.
 Jan. 20. *Marquis of Donegal.
 Jan. 22. Sir G. G. O'Donnell, Bart.
 Jan. 25. Sir H. W. Dashwood, Bart.
 Feb. 1. Sir Frederick Hughes, Bart.
 Feb. 4. Joseph Yorke, Forthampton, Worcestershire.
 Feb. 5. *Earl of Effingham.
 Feb. 13. Rev. Sir Frederick Boyd, Bart.
 Feb. 23. Lord Dunsany.
 Feb. 25. *C. H. Mainwaring, Whitmore, Salop, Esq.
 March 11. Earl of Radnor.
 March 14. Rev. W. F. R. S. Penoyre, The Moor, Heref.
 March 20. Sir Thomas Gladstone, Bart.
 March 22. R. D. Shafto, Whitworth, Durham, Esq.
 March 27. *Duke of Buckingham and Chandos.
 March 29. *Earl of Carlisle.
 April 3. Marquis of Ely.
 April 4. Sir J. Clarke-Jervoise, Bart.
 April 6. Rev. Sir F. A. Gore-Ouseley, Bart.
 April 10. Sir Morison Barlow, Bart.
 April 11. *T. C. Fairfax-Cholmeley, Brandsby and Gilling, Yorkshire, Esq.
 April 19. Sir Alan Bellingham, Bart.
 April 23. Sir J. W. (Dickinson) Walrond, Bart.
 May 8. Sir G. R. Waldie Griffith, Bart.
 May 17. Earl of Malmesbury.
 May 22. Rev. Sir T. C. Hughes, Bart.
 May 25. Earl of Caithness.
 June 5. Sir W. W. Arbuthnot, Bart.
 June 13. Sir Edward Denny, Bart.
 June 14. Sir James Falsbaw, Bart.
 July 14. Rev. M. T. Farrer, Ingleborough, Yorkshire.
 July 18. Lord Ashburton.
 July 18. *Rev. N. Bond, Creech Grange, Dorset.
 July 20. Sir R. Spencer Robinson, Bart.
 July 23. *Rev. Edward Fursdon, Fursdon, Devon.
 July 24. Richard Hereford, Sufton, Heref.
 Aug. 1. Sir William Ewart, Bart.
 Aug. 4. Sir H. Meredyth, Bart.
 Aug. 14. *Sir H. C. Oxenden, Bart.
 Aug. 25. Earl of Granard.
 Aug. 25. Col. Tomline, Orwell, Suffolk.
 Aug. 26. Sir A. A. J. Stewart, Bart.
 Aug. 28. Lord Addington.
 Sept. 3. T. J. Phillips-Jodrell, Yeardsley, Cheshire, Esq.

- Sept. 20. Brodie of Brodie.
 Sept. 21. R. B. Richards-Mynors, Treago, Heref., and Evancoed, Wales, Esq.
 Sept. 21. *W. F. Vernon, of Harefield, Middlesex, Esq.
 Sept. 29. G. R. Clarke, Swanswick, Somerset, Esq. (hair-general of Hyde of Hyde, Cheshire).
 Oct. 7. The O'Donoghue.
 Oct. 15. Sir D. Gooch, Bart.
 Oct. 16. *Sir C. J. Walseley, Bart.
 Oct. 16. Lord Digby.
 Oct. 20. Viscount Torrington.
 Oct. 21. Earl of Orkney.
 Oct. 22. Earl of Leven and Melville.
 Oct. 25. *Rev. J. D. (Pigott) Corbet, Sundorne, Salop.
 Oct. 26. Lord Teynham.
 Nov. 5. Rev. T. France-Hayhurst, Bostock and Davenham, Cheshire.
 Nov. 6. *Viscount Falmouth.
 Nov. 9. Earl of Mountcashell.
 Nov. 13. Sir S. M. Peto, Bart.
 Nov. 22. Lord Blachford.
 Nov. 24. Lord de Blaquière.
 Nov. 25. Lord Carbery.
 Dec. 4. John Borlase, Pendeen and Castle Horneck, Cornwall, Esq.
 Dec. 5. *Sir P. F. Shelley, Bart.
 Dec. 6. W. Philips, Montacute, Somerset, Esq.
 Dec. 8. *W. C. Clifton-Dicconson, Wroughton, Lancashire, Esq.
 Dec. 19. Sir William Dunbar, Bart.
 Dec. 20. *Sir F. F. Turville, Husband's Bosworth, Leicestershire.
 Dec. 21. G. J. Serjeantson, Hanlith and Camphill, Yorkshire, Esq.
 Dec. 21. Alfred Constable-Maxwell, Terregles, Esq.
 Dec. 23. *Sir Paul W. Molesworth, Bart.
 Dec. 25. Viscount Frankfort de Montmorency.

A. F. HERFORD.

Westbank, Macclesfield.

DR. JOHNSON'S IDEA OF THE "EXQUISITELY BEAUTIFUL."—The following lines, from the Rev. Thomas Yalden's 'Hymn to Darkness,' are said by Dr. Johnson to be "exquisitely beautiful." As the doctor was a severe critic, and not given to unnecessary laudation, it is curious to see the kind of work that elicited such high commendation:—

Thou dost thy smiles impartially bestow,
 And know'st no difference here below:
 All things appear the same to thee;
 Though light distinction makes, thou givest equally.

H. BOWEL.

"NO LOVE LOST."—In ordinary conversation one habitually hears the saying "There's no love lost between them" used to imply a life of domestic bickering or enmity. In the version of the ballad of 'The Children in the Wood'; or, the Norfolk Gentleman's Will, &c., given by Ritson, ed. 1813, occur these lines:—

No love between these two was lost,
 Each was to'd her kind.
 In love they liv'd, in love they died.

R. H. BUSK.

FEMININE LATINITY.—Persons who make a lot of scraps of languages which they do not know sometimes make strange mistakes. We have just

met with the following, which entertained us, as we think it will our readers: "His friend and the field-marshal were nearly *terras incognitas* to each other" (Anna Maria Porter, 'Village of Mariendorph,' 1821, vol. ii. p. 121). N. M. & A.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COAT-TAILS.—I want a quotation or reference for the Irishman's invitation to some one to "tread on his coat-tails," or for any transferred application of the phrase or notion, such as one has often read in newspaper leaders, or extra-parliamentary speeches, in which "trailing one's coat-tails" is put for provoking or challenging to fight. It would be interesting to know where the phrase first appeared. I should be glad of references and quotations direct; but the subject is worth illustration in 'N. & Q.' J. A. H. MURRAY.
Oxford.

SCHOLES.—In the counties of York and Lancashire the surname of Scholes is fairly common. Can any reader give its derivation or meaning? Lower and Bardsley are silent.

C. E. GILDERSOME-DICKINSON.

Eden Bridge, Kent.

EPISCOPAL SIGNATURES.—I am anxious to obtain a complete list of the signatures proper to each bishopric in the Church of England. The Church calendars and other authorities I have consulted shed no light on the subject.

J. M. D.

Tokyo, Japan.

SIR JAMES CRAWFORD.—Biographical dictionaries ignore Sir James Crawford, British minister at Hamburg from 1798 to 1803, and afterwards at Copenhagen. He played a most important rôle, and made the daring *coup* of arresting Napper Tandy on neutral ground, and transmitting him a prisoner to Ireland. The editor of 'The Cornwallis Papers' says (iii. 242) that he died on July 9, 1839; but I think he confounds him with another Crawford, for the *Gentleman's Magazine* of the day, in an obituary notice, makes no reference to his diplomatic career. Where can a good memoir of Sir James Crawford be found?

W. J. F.

CONVENTS AT CALAIS, 1730-1800.—What convents (where young English ladies were educated) existed during this period? To what orders did they belong? Where are their records now to be seen? What books or MSS. furnish information on this subject? As it is of importance for me to

Calais where three English ladies were educated, as also the length of their stay there, during this time, I should feel very thankful for any help in the matter.

C. MASON.

29, Emperor's Gate, S.W.

SOURCE OF POETRY WANTED.—Where can one find a piece of humorous poetry of which the first verses run somewhat thus?—

In Number One lived Captain Drew,
George Benson lived at Number Two,
The street I need not mention.
The latter dined the King's Bench Bar,
The former, being lamed in war,
Sung small upon a pension.

Tom Blewitt knew them both, than he
None better skilled in culinary knowledge.
From turtle soup to Stilton cheese,
Apt student, taking his degrees
In Mrs. Rundle's college.

The piece is about a "haunch of venison," but my father, who is anxious to get hold of it again, cannot exactly remember the title, and never knew the author. He believes, however, it was in a collection of poetry of the same kind published early in the century.

NELLIE MACLAGAN.

LADY MARY WORTLEY MONTAGU: BICENTENARY.—Can any of your readers give me the exact date in 1690 of the birth of this illustrious lady?

W. LOVELL.

Temple Chambers.

'BYRON'S VOYAGE TO CORSICA AND SARDINIA IN 1821.'—A pamphlet of seventy-nine pages was published by "J. Limbird, 143, Strand," in 1824, with this title: "Narrative of Lord Byron's Voyage to Corsica and Sardinia during the Summer and Autumn of the year 1821. Compiled from Minutes made during the Voyage by the Passengers, and Extracts from the Journal of His Lordship's Yacht The Mazeppa, kept by Capt. Benson, R.N., Commander." Is anything known of the origin and history of this pamphlet? The "narrative" is so sensational and improbable that it looks like a wholesale fabrication, and, according to Moore's 'Life,' Byron spent the "summer and autumn of 1821" at Ravenna. ESTE.

PRIORS OF PONTEFRAC MONASTERY.—Can any of your subscribers give me a list of these, with dates, or any particulars concerning Richard Haegh, one of the priors of that house? HISTORICUS.

ANTONI WATERLO, ENGRAVER.—Can any one give information about one Antoni Waterloo? He was a wood engraver; but I know nothing further about him, excepting that I have only met with landscapes by him, and never with anything done on copper.

F. P.

ELIZABETHAN ORDINARIES. EARLY COOKSHOPS.

information bearing on the forerunners of our modern restaurants—ordinaries, cookshops, eating-houses, &c.? I have consulted Lydgate, Dekker, 'Old and New London,' and Charles Knight's 'London,' and I know of the passages in Ben Jonson's plays, Pepys, Defoe, Smollett, and Scott.

RIP.

TYRREL.—Can any reader of 'N. & Q.' give information regarding a former vicar of Malmesbury, in Wilts, of this name? He lived, I believe, at about the beginning of the present century.

J. H. K.

EVIDENCE IN COURT.—I read this: "No journalist is obliged to answer any question as to the authorship of articles." On what is this dictum founded, which seems to clash so seriously with the wording of the oath as to "the truth, the whole truth"?

A. H.

BRICKBAT.—What is the difference between a brick and a brickbat? The following entry occurs in the Churchwardens' accounts of St. Giles's, Reading, under the date of 1519-1520: "Paid for brykes, breke batts, lyme ed sand for a reredosse ed a ovyn, for workmanship of the same vij" (p. 10).

ANON.

'THE LEGEND OF GLENORCHY.'—Who wrote this poem, and in what book may it be found? From the following stanza Landseer derived the motif for his painting 'The Monarch of the Glen':

When first the daystar's clear, cool light,
Chasing night's shadows gray,
With silver touched each rocky height
That girded wild Glen-strae,
Uprose the monarch of the glen,
Majestic, from his lair,
Surveyed the scene with piercing ken,
And snuffed the fragrant air.

S. P. M.

Newton, Mass., U.S.

HERALDRY IN SHAKESPEARE.—Amongst the numerous works that have appeared (and are appearing) on Shakspeare, I fail to find anything referring specially to his heraldry. The long list of books at our Birmingham Memorial Library contains nothing of the sort. Can some of your readers point out such a work? If the thing has not been done, it affords an opportunity of adding an interesting volume to the already imposing catalogue of Shakspeariana.

J. BAGNALL.

Water Orton.

"ALBION PERFIDE."—I shall be glad of information as to the origin of the appellation "Albion perfide."

In Mr. G. W. Joy's painting of 'Wellington's First Encounter with the French,' Arthur Wesley is depicted as he appeared after he had presented his letter of introduction to the kindly-looking veteran and celebrated engineer-general the Mar-

quis de Pignerol, the director of the Military School at Angers, founded, it may be remarked, by St. Louis. In the background of the picture one of Wesley's future schoolfellows—who, apparently, are not friendly disposed to the new pupil—points to the freshly written words "Albion perfide" on the wooden dado of the wall of the schoolroom, another part of which is scrawled "M. Jean Bull." On the authority of General Sir A. Mackenzie it has been stated that the school at Angers was much frequented by young Englishmen, because the Marquis de Pignerol looked after their studies and his brother had a fine riding school; but perhaps the better reason that at the time there was no military school or institution of the kind in England! The supposed antipathy of the French boys to the young English stranger is, therefore, I think, over accentuated; and, moreover, as the appellation in question has been attributed to Napoleon the Great, its appearance in Mr. Joy's picture is anachronistic.

HENRY GERALD HOPE.

6, Freecroft Road, N.

ARMS.—What were the arms borne by Rhys-ib Madoc-ab David, Prince of Glamorgan, A.D. 1120? What relation was he to the King of Glamorgan, 1091?

K. J. J.

GREAT BERNERS STREET HOAX.—I should be very much obliged if you could tell me in 'N. & Q.' the date and month of the great Berners Street hoax in 1809.

CHARLES KORK.

BUTLERS OF LANCASHIRE.—I gather from a MS. pedigree in my possession (it is a copy, I am inclined to think, from some work on Lancashire genealogies) that Robertus Pincerna had a son, Willielmus Pincerna, alias le Boteler (ob. 15 Hen. III), who had a son, Almeric le Boteler, who by Beatrix, daughter and heiress of Matthew Villers, lord of Warrington, had a younger son "D'ns. Ricardus le Boteler, qui habuit totam terram Hout Rawcliffe, et unam bovatum terram in Stapledon consang: sui Theobald Walteri Pincerne, Hen. A° 9. Ed. I."

Is this Theobald Walter (or Fitz Walter) identical with the fourth Butler of Ireland, who died 1180 (vide Burke's 'Peerage,' sub. "Ormond")? and what was the degree of relationship that existed between him and the aforesaid Richard, from whom descended the Butlers of Rawcliffe and Kirkland, co. Lancaster?

GUALTERULUS.

VINCENZO MOSTI.—Will any student of Italian tell me who are meant by the phantom band of hypocrites whom the poet sees in vision surrounding the scaffold of Louis XVI. in his fine poem 'Bassvilliana,' canto iii. 292-315, and by the "Ipocrito d'Ipri," of whom they are said to be "gli schivi settator tristi"? Also, what is the meaning of the allusion to "Borghofontana" (v. 314)? In vv. 295-300, which are closely imi-

tated from Dante, 'Inferno,' xxiii. 58-67, there is a metaphor which almost exceeds poetic licence. Even a metaphor, I imagine, should keep within the bounds of possibility, however much it may go beyond probability. The poet says that these shades were moving so slowly,

Che le lumacce al paragon son veltri,
i.e., "that compared with them snails are greyhounds." This is all but equivalent to saying that they were not moving at all. I frankly admit, however, that Monti is much more likely to be right than I am. "Vex not thou the poet's mind with thy shallow wit," says Tennyson.

The whole passage of twenty-four lines is very obscure to me, and I ask for enlightenment. There is no note on it in the edition I am reading (1821).

JONATHAN BOUCHIER.

Ropley, Alresford.

DRAUGHT.—How is it that the word *draft*, or *draught*, does not appear in any but quite recent dictionaries as signifying a current of air? Surely the word must have acquired this meaning long before the present century. Exiled in a remote country town, I am unable to discover whether the 'New English Dictionary' has tackled this word.

E. L. P.

[Dr. Murray's 'Dictionary' has not yet arrived at the word.]

CHATEAU LONDON.—Can any of your readers give me any information about Château London, near Fontainebleau, Department Seine et Marne? 1. When was it last inhabited, and by whom? 2. What was the history of the place and its former owners? 3. Are there any local histories or other sources of information from which these details can be learnt? 4. Is there any publication issued in France similar to 'N. & Q.' in which questions relating to family history are discussed?

P. LANDON.

[4. *Mémoires, L'Intermédiaire.*]

MOTTO ON BOOK-PLATE.—I should be glad to receive the translation of the following motto, found on a book-plate of the last century belonging to Hendrick Rutgers, of New York, U.S., of supposed Dutch descent. I cannot say whether the first six letters form one or two words. There seems to be a slight space between "tan" and "tes." The lettering is very distinct. What is the language? "Tan tes da dir."

J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

HARDMAN AND LEIGH OF OUGHTRINGTON FAMILIES.—In Burke's 'Landed Gentry,' ed. of 1852, *sub nom.* "Crompton of Hacking," it is stated that "a tribute was paid by the pen of

Allerton Hall], Jane, daughter of George Leigh, Esq., of Oughtrington." What was this "tribute"? Where, when, and how was it published?

DICKY SAM.

Replies.

RULES.

(7th S. ix. 9.)

There are on record three sets of rules under the name of St. Augustine. It would be rather tedious, and possibly not interesting, to follow these. They contained respectively nine, five, and forty-four chapters. The first two are very different from the third; and while it is assumed the latter may have been written by St. Augustine, there are serious doubts on this head also. Yet these rules were doubtless those upon which were founded the religious orders. To the third set of rules, therefore, I will only refer, of course in so far as these strike me as being quite different from other orders.

The differences turn more upon matters connected with some particular duty or, of course, a rule clearly set forth. The monks of the order were obliged to wash their own clothes, except by special permission of their superior; they were not allowed to go to the baths singly, but in twos or threes, as permitted by the superior. A special rule provided that these monks were to shun law suits.

The rule of St. Francis consisted of twelve articles. These friars were not allowed to ride on horseback without special permission; they were strictly forbidden to receive money, directly or indirectly; and when their labour was insufficient to keep them they were to go and beg. Chap. xi. provides that no monk of this order must be godfather of any child, nor is he permitted to enter the monasteries of nuns. They were not allowed to go to foreign countries for the purposes of converting without leave of their provincial ministers. It is worth noticing that St. Francis instituted three different orders—the first of minors in 1206; the second of nuns in 1212; the third in 1221, which was common to both sexes, permitting every one to live at home in his own hermitage.

The rule of St. Benet consisted of seventy-three chapters; it is, however, by some attributed to Gregory III. There are four sorts of monks named as living under the same rule, but St. Benet declares that his rule belongs to none but the first sort of monks, called Conobites. Chap. xxxv. orders that the monks serve weekly by turns in the kitchen and at table, and "that they ought during the week to wash the feet of the others, and on Saturday to clean all the plates and the linen which served to wipe the feet of their

of bread. The quantity of wine was fixed by a measure called *hemina*. The wine was forfeited by any monk who arrived late at dinner. Hours of working with their hands were three in the morning and the same in the afternoon. "A monk of this order was in all places to hang down his head and his eyes towards the ground." A lamp was to be kept burning all night in the sleeping places of the monks, who were to sleep with their girdles on; the youngest men's beds were to be arranged near one another. They were ordered to eat in silence, and were to make signs for everything wanted rather than speak. It is worthy of note that chap. lix. prescribes the form for presenting children to the monastery.

The order of St. Basil in some copies has thirty-five chapters, in others ninety-five and one hundred. In the main there is little difference in these rules from those common to societies of the kind. The fourteenth chapter stipulates that no man entered as a monk is to return to his parents' house, unless by permission of the superiors.

The Carthusian order followed the rules of St. Benet, with certain additions. The rule consisted of nineteen articles. They were never to buy any fish, were only to eat bread made of bran, and to drink water mingled with wine. On Sundays nothing but cheese and eggs, Thursdays the same, Tuesdays and Saturdays pulse, and only bread and water the rest of the week.

The rule of St. Francis of Paula was an imitation of Francis of Assisi, although the former composed two others. Dying without the cord with two knots (part of their dress), there is no mercy—no heaven for them.

ALFRED CHAS. JONAS.

Swansea.

Unfortunately, having been laid up for nearly three weeks, I am unable to get at some books I wished to consult upon this subject. I have, however, one at hand, 'Scenes and Characters of the Middle Ages,' by Rev. E. L. Cutts, B.A., where it is said that the rule of St. Benedict added to the three existing vows of

"obedience, poverty, and chastity, that of manual labour (for seven hours a day), not only for self-support, but also as a duty to God and man. Another important feature of this rule was that the vows were perpetual, and his rule lays down a daily routine of monastic life in much greater detail than the preceding rules appear to have done."

It appears, however, that the Saxon monasteries had no regulation as to uniformity of rule. Some kept one and some another. The rule enforcing manual labour was soon relaxed, as it occupied time which could have been better employed, especially as it ultimately became a mere perfunctory observance. In the branch of the Benedictine order founded at Clairvaux by St. Bernard strict silence appears to have been added to the rule already in

force. The Clugniac branch abrogated the manual labour rule, and devoted themselves more to the cultivation of the mind. The Carthusian was the most severe of all the Benedictine orders, as

"to the strictest observance of the rule they added almost perpetual silence; flesh was forbidden even to the sick; their food was confined to one meal of pulse, bread, and water daily."

The Cistercian order professed to observe the rule of St. Benedict

"with rigid exactness, only that some of the hours which were devoted by the Benedictines to reading and study, the Cistercians devoted to manual labour; they affected a severe simplicity."

All these orders made the rule of St. Benedict the groundwork upon which they raised their superstructures. The Canons Secular of St. Augustine "could, according to their rule, wear their beards, although from the thirteenth century we find them usually shaven." The Canons Regular of St. Augustine were the least ascetic of the monastic orders, as they are recorded to have been well shod, well clothed, and well fed, "their rule allowing them to go out when they like, mix with the world, and to talk at table." The Premonstratensian branch of the Augustinian order was very strict, as they added a severe personal discipline; the abbots "used no episcopal insignia, and the nuns were not to sing in church or choir, and to pray in silence." The Gilbertines had double houses, the monks and nuns living in one enclosure, but with a rigid separation between them, "the monks following the Augustinian rule, the nuns the Cistercian." The nuns of Fontevraud, the female order of our Saviour, or Brigittines, and the Bonhommes all followed the Augustinian rule with minor alterations only. There were some offshoots of this great and noble order which obeyed the rule with such modifications as were sanctioned by St. Nicholas of Arrosaia and St. Victor. The Templars to the fundamental vows of obedience, poverty, and chastity, added that of fraternity. The Knights of St. John of Jerusalem, or Knights Hospitaller, had a special rule, which was to afford hospitality to the pilgrims to the Holy Land, although this is hardly a religious rule, as most of the others are. The Trinitarians followed in religion the Augustinian rule, while their special object was the redemption of captives. Their income was to be divided: one-third for their own maintenance, one-third to the poor, and one-third to the redemption of captives. The Dominican and Franciscan Friars both adopted the Augustinian rules, and further required not only that their followers should have no property personally, but that they should have none collectively, they were to work for their livelihood or to live on alms. The Carmelite Friars followed the rule of St. Basil, which enjoined poverty, chastity, obedience, and self-mortification, but in a more severe form. The Austin Friars followed the rule

of St. Augustine with some stricter clauses added. These are the chief heads of this subject—rather crude I admit—but it was impossible to give more than a mere outline without going too much into detail for which there is scarcely space at one's disposal.

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

I only know the four orders of mendicant friars—Jacobins, Franciscans, Augustines, and Carmelites, namely—so called because they are bound to strict poverty and ought to live exclusively on charity. I fear me this is very meagre information, but I think all the particulars wanted about the difference between the various rules of the monkish orders are to be found in the work entitled, "Helyot. Histoire des Ordres Religieux et Militaires et des Congrégations Religieuses, de l'un et de l'autre sexe. Terminée par Bullot. Paris, 1714 et suiv. 8 vol. in-4 fig."

DNARGEL.

SIXTH CENTENARY OF DANTE'S BEATRICE (7th S. ix. 81).—MISS BUSK, in her interesting article, says, with reference to the celebration of the sixth centenary of Beatrice, to be held at Florence in May next, that "of course the theme which must underlie the whole celebration is the apotheosis of woman, as idealized in Beatrice; the real ideal (if one may so juxtapose language) of feminine perfection; woman worshipped for her beauty, modesty, and sagacity; not woman stepping out of her sphere and unsexing herself," and so on.

I know that it is usual to suppose that Dante in the 'Vita Nuova' and in the 'Divina Commedia' intended to idealize woman in the person of Beatrice. They who regard the 'Vita' as the history of the poet's passion for Beatrice Portinari have to explain how it is that he never courted her, that he saw her married to another man, while he himself was wedded to Gemma di Manetto, the mother of his six children.

In my first course of Barlow Lectures on the 'Divine Comedy,' at University College, I devoted much time to an analysis of the relation between Dante and Beatrice; and I adopted the theory (which I do not claim to have originated) that in Beatrice, or the Blessing One, or One that Blesses, the poet intended to personify Divine Wisdom, as described in the Old Testament, in numerous striking passages in Job, Proverbs, the Book of Wisdom, &c. If we read the 'Vita' by the light of these passages, the above conclusion, I venture to think, becomes irresistible. I cannot intrude so much upon your space as to treat this subject with the fulness that it deserves, but a few examples may be given.

The man that findeth Wisdom is declared to be happy, because "she is more precious than rubies, and none of the things thou canst desire are to be

right hand, and in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her" (Prov. viii.)

When the poet wrote the sonnet quoted by Miss BUSK he had in mind the difficulty of laying hold of Wisdom and retaining her. Her perfections are such that we can only sigh after her. In another sonnet he says:—

On him who's worthy, meekly she bestowed
Her salutation with a look benign,
So that his heart with goodness overflowed:
She surely comes from Heaven—a thing divine,
And for our good on earth has her abode;
So blest is he who near her may remain.

The various qualities which Holy Scripture applies to Wisdom, Dante attributes to Beatrice. Wisdom is a loving spirit, glorious, easily seen of them that love her, and found of such as seek her; that to think of her is perfection of wisdom; that she goeth about seeking such as are worthy of her, showing herself favourably unto them in the ways, and meeteth them in every thought; that the beginning of her is the desire of discipline, and the care of discipline is love, and love is the keeping of her laws. Compare this language with that of the 'Vita,' and it will be found to be identical. Dante first announces Beatrice as the glorious lady of his mind; that she appeared to him as such; that the first time he ever heard her voice was in the street (the ways); that she made herself known to him, and the thought of her constrained him frequently to go and seek her. Her influence on those who saw her was such that she did not seem to be the daughter of man, but of God.

In the 'Commedia' the parallel is even more marked. In the Bible, Wisdom "is the breath of the power of God." In the second canto of the 'Inferno,' Beatrice is addressed as the true praise of God ("Beatrice! loda di Dio vera!"); and Virgil says that through her alone the human race excelleth. In the 'Purgatorio' she is addressed as the light and glory of the human race. Her mouth is described in the 'Paradiso' as "the fount whence springs all truth."

Wisdom is "the brightness of the everlasting light." Beatrice is described as "the splendour of everlasting light." Wisdom is "more beautiful than the sun, and all the order of the stars." The eye of Beatrice shone "brighter than the star." Her eyes are "the living seals of every beauty." Wisdom "maketh all things new." Beatrice was the cause of the new life in Dante, for it was, indeed, a new life to our poet when he first recognized Divine Wisdom.

There is an expression at the beginning of the 'Vita' which has puzzled those who regard Beatrice as the poet's earthly love. Dante says, "By

no other name." Surely common sense must suggest that they who knew Portinari's daughter must have known her as Beatrice Portinari; but they who knew of Divine Wisdom, knew her as the Blessing One, and knew her by no other name.

Dante is consistent throughout. From the first page of the 'Vita' to the last of the 'Commedia,' Beatrice is never regarded as an earthly love. She is never the apotheosis of woman, but always Divine Wisdom,—*"Loda di Dio vera."*

Dante wrote the 'Vita' in his twenty-fifth year, and in the concluding passage he foreshadows the great work which has immortalized his name. He says:—

"A wonderful vision appeared to me, in which I saw things which made me determine to write no more of this beautiful Lady, until I could treat of her in a manner more suited to her dignity. In order to arrive at which, I study with all my might, as she very well knows. So that if it be the will of Him in whom all things have their being, that my life should continue for a few years longer, I hope to speak of her as no woman was ever spoken of before. And may it please Him who is the God of Mercy, that my soul may ascend to behold the glory of its Lady, the blessed Beatrice, who in a beatified state seeth Him face to face, *qui est per omnia sæcula benedictus.*"

C. TOMLINSON, F.R.S.

Highgate, N.

"CHÈRE REINE": CHARING (7th S. viii. 507; ix. 115).—This guessing derivation of *Charing* from *chère reine* could only have been invented by some one entirely ignorant of Early English pronunciation, for it assumes that the *a* in *Charing* was pronounced like the French *e* in *chère*; whereas it was pronounced like the French *a* in *gare*. It is delicious to see such specimens of innocence; they are too funny to be pernicious.

WALTER W. SKEAT.

LOVELL FAMILY (7th S. ix. 49).—An account of Sir Salathiel Lovell will be found in Foss, 'Judges of England,' 1864, vol. vii. p. 395. His monumental inscription appears in Le Neve's 'Monumenta Anglicana,' 1717, vol. iv. p. 261, and reads:—

Hic juxta
sitæ sunt reliquie
Salathielis Lovell Mil Unius
Baronum Curie de Scaccario
Serenissimæ D'næ Reginæ Annæ
apud Westmonasterium
mortalitatem exiit
3^a die Maii,
Anno ð Domini 1713
(Ætatis 81^a).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WHITEBAIT AND BLANCHAILLE (7th S. viii. 364, 494).—The view that the small fish known as *whitebait* forms a distinct species of the genus *Clupea* used to be very generally held. Yarrell named it *Clupea alba*, a name since very common-

applied. On the other hand, many ichthyologists held and hold that whitebait is only the young or fry of other fish, though there was considerable difference of opinion as to which fish these were. Some believed whitebait to be the fry of the shad, others of the bleak; but the most common view was that they were young herrings. Dr. Francis Day, in an article in *Land and Water* (April 11, 1879), showed that whitebait consists of the young of herrings and sprats. Prof. Cossar Ewart and Mr. Duncan Matthews confirmed this view in the Fourth Annual Report of the Fishery Board for Scotland, showing by investigation that whitebait (so called) consists almost entirely, and at all seasons, of young sprats and young herrings. The relative proportion of sprats is greater in winter and less in summer. I am indebted for this exact reference to Mr. Wemyss Fulton, S.F.B.

NELLIE MACLAGAN.

23, Heriot Row, Edinburgh.

"COMMON OR GARDEN" (7th S. ix. 68).—May I be permitted to give another instance of the use of this phrase, which occurs in one of the London papers of this week? It will serve to show PROF. ATTWELL how general is its use:—

"The comparison that is made between us.....[and] me, the *ornary*, common, and not even *garden* reporter."

S. ILLINGWORTH BUTLER.

RADCLIFFE (7th S. viii. 287; ix. 32).—A branch of this family had an earlier connexion with the City of London than the last century. Anthony Radcliffe, Merchant-Taylor, Alderman and Sheriff (1585), was the son of John Radcliffe (? of Sussex, see below), by Joan, daughter of Richard Barnard. He married Elizabeth, daughter of Henry Bright, by whom issue, (1) Edward, who married Frances, daughter of William Gerrard, of Harrow-on-Hill; (2) Anthony; (3) Elizabeth, married to James Harvey; (4) Dorothy, married to William Gerrard, of Gray's Inn; (5) Anne.

Sir John Radcliffe, Knt., the son of Robert Radcliffe, of co. Sussex, was buried at St. Olm, Hart Street, 1568, and Dame Anne, his wife, 1555. For arms see Hatton's 'New View.'

Hugh Radcliffe, Esq., citizen and capper ("Galeropolæ, Londoniensis"), sometime hatter ("Pileonis") to H.M. Charles, of sacred memory, and to the whole of the royal family, is described as of Islington parish. He died November 23, 1678, and was interred at St. Mary's, Islington.

Robert and Henry Radcliffe, Earls of Sussex, were both buried at St. Laurence Pountney Church.

Edward Radcliffe, lord of the manor of Isfield, Sussex, which he obtained in right of his wife, married Penelope, daughter of Arthur Shirley, of Isfield (buried there September 3, 1667). Penelope was baptized May 1, 1662.

A probable descent for the Anthony Radcliffe

of Cleughbrae, for whom W. J. P. also inquires, would be from the Earls of Newburgh.

James Bartholemew Radcliffe, Earl of Newburgh, married Barbara, daughter and heiress of Anthony Kemp, of Slindon, Sussex. She died 1753, aged eighty-one. Their son, Anthony James Radcliffe (successor to the title), married Ann, daughter of Joseph Webbe, of Welford, Northumberland. He was born 1757, and died *s.p.* in 1814.

These are all the notes at hand; but there should be little difficulty in tracing this family. It was long settled at Radcliffe, by the Tower, Essex, from which circumstance the locality was named.

JOHN J. STOCKEN.

JUDAS ISCARIOT (7th S. viii. 469).—Archbishop Whately and Neander suggest that Judas had a subtle plan for forcing on the triumph of the Messianic kingdom, in the belief that he would receive some high place for this service, and Mr. Story may have some similar view. The only tradition about him seems to be in the history of the wilder heresies of the second century, when the sect of the Cainites honoured him as the only apostle that was in possession of the true Gnosis, made him the object of their worship, and had a gospel bearing his name (Dr. Plumptre, in Smith's 'Dict. of the Bible'). This tradition rests on statements of Irenæus (followed by Epiphanius and Theodoret) and Tertullian. This last author writes:—

"Hi [Cainæ], qui hoc adserunt, etiam Judam proditorem defendunt, admirabilem illum et magnum esse memorantes propter utilitates, quas humano generi contulisse jactantur. Animadvertens enim, inquit, Judas, quod Christus vellet veritatem subvertere, tradidit illum, ne subverti veritas posset. [That is the veritas held by the Cainites.] Et alii sic contra disputant et dicunt: quia potestates hujus mundi nolebant pati Christum, ne humano generi per mortem ipsius salus pararetur, saluti consulens generis humani tradidit Christum, ut salus, quæ impediatur per virtutes, quæ obsistebant, non pateretur Christus, impedi omnino non posset: et ideo per passionem Christi non posset salus humani generis retardari."—*Liber de Præscriptione Hæreticorum*, chap. xlvii.; or as printed by Dr. Routh in his 'Opuscula,' in his 'Libellus adversus omnes Hæreticos,' chap. iii. p. 161, ed. 1832.

Irenæus, as quoted by Theodoret, says of the *Kainoi*:—

"Καὶ τὸν προδότην δεῖ Ἰουδαν μόνον ἐκ πάντων τῶν ἀποστόλων ταύτην ἐσχίκεναι τὴν γνώσιν φασί, καὶ διὰ τοῦτο τὸ τῆς προδοσίας ἐνεργῆσαι μυστήριον. Προφέρουσι δὲ αὐτοῦ καὶ ἐναγγέλιον ὅπερ ἐκείνοι συντεθείκασιν."—Ed. Wigan Harvey, Camb., 1857, i. 242.

The learned editors, Dr. Routh and Mr. Harvey, do not adduce any other traditions, and it may be inferred, therefore, that there are none in the writings of the early Christian Fathers.

W. E. BUCKLEY.

The Diary of W. J. P. is in the hands of the

honoured Judas Iscariot as the only apostle who had the true Gnosis, made him the object of their worship, and had a gospel bearing his name. The references are to Neander, 'Church Hist.,' English translation, ii. 163; Irenæus, 'Adv. Hær.,' i. 35; Tertullian, 'De Præscr.,' chap. xlvii.

W. C. B.

The subject is one of such solemnity that it is hardly suitable for discussion. Something of the kind referred to by C. C. B. may be found in Origen, 'Against Celsus,' chap. xi.

EDWARD H. MARSHALL, M.A.

Hastings.

HARES NOT EATEN BY THE BRITONS (7th S. viii. 449; ix. 54).—It is worth noting that Caesar's statement to this effect was stolen, with more of his particulars about Britain, by that arch-impostor Sir John Mandeville, and applied to an unnamed island in the extreme east. He no doubt got the passage not directly from Caesar, but from Vincent de Beauvais, 'Speculum Historiale,' ed. 1624, book i. cap. 91. See the new Roxburghe Club edition of Mandeville, p. 142, and note, p. 218.

G. F. W.

HORATIA NELSON (7th S. viii. 508; ix. 17).—The article in the *Athenæum* of December 28, and the query of your correspondent relative to the death of Horatia Nelson, remind me that I have had in my possession for some years two letters respecting this lady; and as I believe they have never been published, I send you copies of them, under the impression that you may consider them worthy of insertion in 'N. & Q.' at the present moment, although they have no reference to her death.

In the 'Nelson Dispatches,' edited by Sir N. H. Nicolas, vol. vii. p. 395, we read that Lady Hamilton died at Calais on January 6, 1814.

The first of these letters is that from Miss Horatia Nelson to Lord Nelson's great friend, the Right Hon. George Rose, from which it would appear that her first engagement was with a Mr. Blake (although she could have been only in her seventeenth year), and we may assume that the application for his preference was not successful, as it is stated that for two years after Lady Hamilton's death she resided in the family of Mr. Mitcham, and afterwards in that of Mr. Bolton, until in February, 1822, she married the Rev. P. Ward, Vicar of Tenterden.

Burnham, Norfolk, Oct. 24th, 1817.

DEAR SIR,—I am well aware that you must have many calls on your kindness from persons who, perhaps, have stronger claims upon you than myself, but the great interest you have always been kind enough to profess for my welfare encourages me to address you. I am apprehensive that I must give up the idea of obtaining anything from Government; and you would be rendering me a most essential service if you could by any means

make such an application as this to you were it not for the connection which subsists between us. I look up to you as one of my Guardians, and it is this consideration which alone encourages me to ask so great a favor at your hands. It is not for me to point out the channel thro' which the favor I have ventured to solicit might most probably be obtained. You best know how to exercise your influence, and if you would have the goodness to exert it on this occasion, in the manner I have suggested, I should feel most truly grateful to you.

I am, Sir, your much obliged
and humble servant,

H. NELSON.

Upon the receipt of the above letter Mr. Rose wrote the following to the Prime Minister, enclosing it:—

Mudford, Oct. 29, 1817.

MY DEAR LORD,—I am most deeply concerned at the situation of the writer of the enclosure, recommended to my best attention by the Hero in parting from him when he last sailed from Spithead (at which time I had never seen her), and strongly recommended to his Country in his very last moments. She will not have wherewithal to buy Cloathes on the death of Mr. Matcham. She is, it seems, engaged to be married to the Gentleman she mentions, but his friends refuse their consent unless some moderate preferment can be procured for him; he is now a Curate. Do you think the Chancellor could be moved for him, supposing a Pension of 200*l.* a year to be quite impossible?

I hope to hear that your health is perfectly restored. I have not profited by a month's residence here as I had expected. I return to Cuffnell's on Saturday.

I am, my Dear Lord,

Most truly yours,

G. ROSE.

C. LEESON PRINCE.

OXGANGS (7th S. viii. 407, 457).—This was not a measure of land in the sense of our term acre, but of the extent which might be cultivated by the labour of one ox in a year. Hence the varying estimates of its acreable extent, for on light, easily worked soils a team would get over several times as many acres as on heavy land, while the situation and varying methods of husbandry in different districts would still further affect the amount of work done, making it, on the whole, as much as from thirty-five to forty acres in one district, and as little as from eight to ten in another.

The oxgang was thus analogous to the *jugum*, or *jugerum* (literally yoke), of the Romans, which, although it eventually came to stand for a precise extent of land, at first meant "quod juncti boves uno die exarare possint" (Varro). We may also compare the obscurer, but evidently allied, reference in Virgil's description of the extent of the site on which Dido founded Carthage:—

Taurino quantum possent circumdare tergo.

The oxgang was, indeed, a definite proportion of the carucate; but the carucate (from *caruca*, a plough) varied itself in extent for the same reason as the oxgang, consisting simply of eight oxgangs. "In the North of England," says Nasse ('Agricultural Community of the Middle Ages'), "the

partition of the land according to bovates (*boas*, an ox) or oxlands prevailed, 8 oxen being reckoned to each carucate or ploughland." And, referring to the ploughing being done often by eight (sometimes more) oxen, he observes:—

"That this custom was very ancient follows from the previously mentioned old divisions of the ploughland (*carucata*) into 8 bovates (*oxgangs*)."

In fine, the oxgang was the allotment of a single small proprietor, each one providing an ox, and the eight oxen of the ploughland making up the team.

"The carucate mentioned in the Saxon holdings just quoted," says Mr. Poulson, in his 'Hist. and Antiq. of Holderness,' "is usually esteemed to contain 100 acres, that is, the common hundred, which was 120 acres, or what in Yorkshire was called a ploughland—as much arable ground as could be managed with one plough and the beasts belonging to it in a year."

And he adds:—

"In levying an aid in the year 1345, 20th Ed. III., in order to create the King's eldest son a knight.....the fee of Ross, in Holderness, consisted of 45 carucates and a half, and in each carucate there were 8 oxgangs of land."

The 120 acres just mentioned for a carucate is merely an average, just as fifteen or twenty would be the average extent of the oxgang. That the carucates or ploughlands were simply eight oxgangs is clear also from such entries in Domesday as:—

"The soke of Mere—Estrington, 5 carucates; Balle, half a carucate; Cledinton, one carucate; Aeschilebi, 1 carucate; Barnebi, 5 carucates; Babetorp, 3 carucates and 2 oxgangs; Bardalbi, 1 carucate";

in the summary given of which, "To be taxed in all, 19 carucates and 6 oxgangs," we find the half carucate and the two oxgangs added together as six oxgangs.

THOMAS J. EWING.

Warwick.

ÆSOP (7th S. ix. 61).—Pope's version of the fable of 'The Mouse and the Weasel' should be classed among 'Blunders of Authors' for a double reason. Not only does he reverse the original story, but his natural history is altogether wrong, since weasels do not eat corn.

Propos to the story of 'The Wolf and the Mule,' it is worth remembering that Sisyphus outwitted Antolycus by marking his cattle under the hoof.

C. C. B.

SIR GEORGE ROSE, F.R.S. (7th S. ix. 68).—Mr. G. W. Bell printed for private circulation a short account of Sir George Rose, entitled, 'In Remembrance of the Hon. Sir George Rose, &c. For shorter accounts see 'Alumni Westmon.' (1852), p. 457, and *Annual Register*, 1873, pt. ii. p. 163. Mr. Bell states that Rose was "the son of a lighterman at Limehouse." From the certificate of baptism preserved amongst the Westminster School papers it appears that he was the son of James and Elizabeth Rose, and that he was bap-

tized on June 5, 1782, at St. Bartholomew's Exchange.
G. F. R. B.

See short obituary notice in *Annual Register*, 1873, the year of his death (December 3).

EDWARD H. MARSHALL, M.A.

Hastings.

CONFIRMATION (7th S. viii. 348, 470; ix. 37, 78).—Your original correspondent may be glad to have the following extract from the dedication to a sermon preached on confirmation at St. Nicholas's Church, Newcastle-on-Tyne, by the then vicar, Dr. N. Ellison, June 23, 1700. Addressing his Diocesan, the Bishop of Durham, he says:—

"Such is your Lordship's pastoral care that you make not Confirmation an appendage to your triennial Visitations, but your yearly business in some part or other of your Diocese, and this year particularly your Lordship was pleased to go to many small villages as well as larger towns and spend several days in performing this office."

E. H. A.

PETRARCH'S INKSTAND (7th S. viii. 467).—I have lately seen one of the models of the above, now the property of a lady at Oxford. It is of bronze, surmounted by a winged Cupid. The bowl is very massive, ornamented with scroll work, and at equal distances round the rim are three cherubs' heads presumably, as the faces are boys' and the hair short and curly. There is no connexion between the heads and the three feet on which the bowl rests; the feet are large in proportion, and apparently lions', having claws. There is a glass reservoir inside for the ink, and on a printed slip of paper are the following lines by Miss Edgeworth:—

Lines on Petrarch's Inkstand, brought from Italy by Lady J.

By beauty won from soft Italie's land
Here Cupid, Petrarch's Cupid, takes his stand,
Arch suppliant, welcome to thy fav'rite Isle,
Close thy spread wings and rest thee here awhile.
Still the true heart with kindred strains inspire,
Breathe all a Poet's softness, all his fire;
But if the perjured Knight approach this font,
Forbid the words to come as they were wont,
Forbid the ink to flow, the pen to write,
And send the false one baffled from thy sight.

MARIA EDGEWORTH.

The history of the copies being made is, so far as I can ascertain, as follows. About the year 1818 Miss Edgeworth went from Italy to stay with Mr. Moilliet (grandfather of the lady owning the copy I have seen) at the Chateau de Pregny, on the Lake of Geneva, bringing with her a drawing or picture of the original, though where she saw the latter I am unable to say. Through Mr. Moilliet's assistance Sir Edward Thomason, of Birmingham, was engaged to make a model from the drawing, and three copies only, it is believed, were cast. Of

Mrs. Moilliet another, and Mrs. Baumgartner the third. Miss Edgeworth was "delighted" with the fidelity with which the model was made, as it was "exactly like the original." C. S. HARRIS.

The numerous shops which deal in bronze souvenirs for tourists of the various towns in their line of route in Italy have reproductions of two inkstands, one called Tasso's and the other Petrarch's. The originals were certainly each in its own place, *i.e.*, Petrarch's at Arquà, Tasso's at S. Onofrio, Rome, recently. As they are useful and "sizeable" articles, they are more often bought, perhaps, than any other. One is a copy or adaptation (this, I think, is Tasso's) of a Pompeian design; the other is ascribed (q.v. of right?) to B. Cellini. As in the case of relics which various localities claim to possess, there is no doubt that Miss Edgeworth's "Petrarch's inkstand" was one of these copies, which, from undue veneration, in process of time grew to be reckoned an original.

I have one which I brought from Rome so many years ago that I have forgotten which of these two ascriptions the shopman gave it; but as it differs somewhat from the description of Petrarch's given by your correspondent, it probably follows the lines of Tasso's. The round font-like vase, itself adorned by the conventional honeysuckle in bass-relief, rests on three finely-modelled goats' heads and legs; between the ears (which are a little too large) of each hang festoons of vine-leaves. The covercle is tall and tapering, its lower (convex) member has masks and festoons in bass-relief, and is surmounted by a winged *putto* sitting astride on a goat, whose left ear he is gracefully caressing. The whole is fixed into a well-proportioned saucer ornamented with bass-reliefs of *putti*, agreeing in size with the one on the goat; but the disparity between the large goats' heads below and the little goat above always strikes one as faulty. Nevertheless, the *tout ensemble* is very pleasing to the eye, and—a great merit in a highly-ornamented article—it is what the Germans aptly call *zweckmässig*.

R. H. BUSK.

P.S.—Since the above was written, I have asked a friend in Rome to visit Tasso's cell at St. Onofrio, and have just received his report that there is no bronze inkstand there now—nothing but a little square wooden one. I have asked him to inquire at the bronze shops the ascription of the two above-named models; if these former things of Rome still remain on sale; and if there is any useful information in his reply will communicate it.

MAJOR ROBERT ROGERS (7th S. ix. 68).—The son of James Rogers, an Irishman and early settler at Londonderry (Dunbarton), New Hampshire, he was born there in 1727. In 1755 he was appointed by Governor Wentworth captain of a com-

corps with the rank of major. He gained great celebrity as the commander of "Rogers's Rangers" in the war with the French in North America, 1755-60, which preceded the American revolution, and during the latter struggle fought against his countrymen as the chief of "The Queen's Rangers." In 1766 Major Rogers was appointed Governor of Michilimackinac Fort, where, in 1768, he was arrested and conveyed in irons to Quebec, charged with an intention to plunder the fort he commanded, to surprise several fortresses and kill the commandants, and desert to the French (*Gent. Mag.*, 1768, vol. xxxviii. pp. 348, 396), but he managed to be acquitted of this charge. With the Home Office Papers, Domestic, Geo. III., v. 10, No. 18, is a letter of seven pages, dated Spring Gardens at Charing Cross, Nov. 17, 1771, from Rogers to the Earl of Hillsborough, Principal Secretary of State for the Colonies, in which he humbly requests H.M.'s warrant for a provision from year to year of 15s. a day without deduction as major in H.M.'s service, as a reward for past and retainer for future services. In 1778 he was proscribed by the legislature of New Hampshire, who also granted a divorce to his wife (a Miss Brown, of Portsmouth, afterwards married to Capt. John Roach). A letter in the *Gazetteer* of Aug. 2, 1784, signed J. M., Westminster, mentions the once celebrated Col. Rogers, the American partisan, "who is suffered to languish in Newgate for a number of small debts, which he is at present totally unable to discharge."

He was the author of 'A Concise Account of North America,' London, 1765; 'Journals of Major Robert Rogers, containing an Account of the several Excursions he made under the Generals who commanded upon the Continent of North America during the late War,' London, 1765; 'Diary of the Siege of Detroit in the War with Pontiac'; and published anonymously 'Ponteach; or, the Savages of America: a Tragedy,' 1766, 8vo. Notices of his career will be found in Sabine's 'American Loyalists'; Parkman's 'History of the Conspiracy of Pontiac'; Duyckinck's 'Cyclopedia of American Literature'; Everett's 'Orations and Speeches'; and in 'Memoir and Official Correspondence of General John Stark,' by Caleb Stark, Concord, 1860 (pp. 386-486), but mention is not made of the date of his death and place of burial.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

PANTILES (7th S. ix. 29).—The question asked is whether persons walked on, or under, the pantiles, and in saying that local guide-books afford no information your correspondent no doubt refers to modern publications. That the walk was paved the following extract clearly shows:—

"These parades are usually called the upper and the lower walk. The first, which was formerly paved with a square brick, called a pantile, raised about four steps

above the other, and particularly appropriated to the company, had become so decayed as to render a new pavement necessary; accordingly in the spring of the year 1793 a subscription was set on foot amongst the inhabitants, and by a truly spirited exertion a sufficiency for the purpose was raised, and the work finished (being done with Purbeck stone) by the commencement of the season—the whole cost of which amounted to 710*l.* 15*s.* 4*d.* The second remains unpaved, and is chiefly used by country people and servants."—*The Tunbridge Wells Guide*, 1801, p. 104.

We are further informed that a "portico is extended the whole length of the parade, supported by Italian pillars, for the company to walk under occasionally," presumably in bad weather. That this covered promenade may have been known as "under the pantiles" is not unlikely; but it would have been satisfactory if the inquirer had given instances of the use of the phrase, which he says abounds in English literature.

CHARLES WYLLIE.

In the short account of Tunbridge Wells contained in Walpole's 'British Traveller' (1784) it is stated that the shops "are ranged on one side of a walk called the Pantiles, from its pavement, whose opposite side is shaded with lime-trees" (p. 26). The 'Guide to the Watering Places,' &c. (1806) also informs us that

"The parades, usually called the Upper and Lower Walk, run parallel to each other, and are much frequented. The former was once paved with pantiles raised about four steps above the other; but in 1771 was paved by subscription with Purbeck-stone, at an expense of more than 700*l.*" (p. 419).

It follows from the above quotations that the name of the walk was derived from its pavement.

J. F. MANSERGE.

Liverpool.

Horsfield's 'Sussex' (i. 423) states that Queen Anne gave 100*l.* to the walks, "which were paved with square bricks or tiles, and were thence called pantiles." But when the walks were paved with Purbeck stone (in 1793), the name was "changed for that of Parade." This is on the authority of Clifford's 'Tunbridge Wells Guide.' The name is one of dates. Was the name pantiles used when the walks were tiled? If so, the name must have signified originally the colonnade before the shops. Perhaps the two meanings were confused afterwards.

EDWARD H. MARSHALL, M.A.

Hastings.

CODGER (7th S. ix. 47, 97).—This word is frequently used in Tobias Smollett's translation of 'Gil Blas,' first published by Lesage, in parts, between 1715 and 1745. In this immortal work "codger" appears to have the same meaning as "old fogey" of the present day. For example, at the beginning of chap. vii. bk. 1, Gil Blas enters the service of Don Gonzales Pacheco, whom he describes as "one of those old codgers who have been a little whimsical or so in their youth, and have

made poor amends for their freedoms by the discretion of their riper years." I have not got the book in the original at hand, but a reference to it would show, from the French word *usé* by Lesage, what meaning Smollett, who made the translation about 1750, intended to put upon the English one at that time. At the present day the word forms part of the speech of the lower orders only.

Adircons

ALBERT HARTSHORNE.

Some of my schooldays were passed in the suburbs of Rochester, a town in which metropolitan and Kentish slang or dialectic words and phrases were to be heard in great profusion. Hence, while I would by no means deny DR. BREWER's assertion that "it was [occasionally] a term of endearment," I would say that within my knowledge it was only secondarily and playfully used as such, but that primarily it was not a complimentary term. At the same time there was nothing purely malicious in its use; as also that there was a feeling of tenderness, or rather pitifulness, about it. Thus it was applied, as MR. RATCLIFFE says, to persons of peculiar habits and, as I think, to persons who showed a disposition to be alone, or to have, what is thought natural in those who keep to themselves, a touch of miserliness. Its relation to "cadger" is as that of "balme" to "blame" or that of "Monmouth" to "Macedon."

BR. NICHOLSON.

ROASTED ALIVE (7th S. ix. 49).—Clipstone is part of the parish of Edwinstowe (Newark, Notts), and I copy the following extract from the parish register of births, christenings, marriages, and deaths. The book is very dilapidated, and much is well-nigh illegible; but Dr. George Marshall has made a copy, now in the hands of the printer and publisher, Mr. White, of Worksop, Notts. The old register is lying before me, and I send a perfect extract under the head of "1643 Burials":—

"Thomas Chantrye buried y^e 8th of January—do—Clipston | who dyed in an Oven at Clipston | went in to be cured of an ague | who went in to be cured of an ague."

E. COBHAM BREWER.

Edwinstowe.

FUNERAL SHUTTERS (7th S. ix. 8).—MR. HALL may not be aware that the "slender slips of black wood" only came into use on the introduction of revolving shutters to shops, and many new shops are now built without any shutters, the windows of plate glass being a sufficient protection against robbery.

AMROSE HEAL.

Amédée Villa, Crouch End, N.

A FRENCH RIDDLE (7th S. ix. 108).—This enigma is *Madame du Deffand's*, and the answer is "La noblesse."

C. C. B.

GENERAL CLAUDE MARTIN (7th S. ix. 8, 70).—He was given but a poor education, and in 1757 he

enlisted in the army about to embark for India under Comte Lally. After his desertion to the English in 1760 he was given the rank of lieutenant, and allowed to form a battalion of other French refugees. He was then sent to Bengal, and while on an official visit to Lucknow he caught the fancy of Sidi-Eddaula, the Nawab of Oude, who appointed him inspector of artillery. Through his position of favourite he amassed a large fortune, and at the outbreak of war with Tippoo Sultan, in consideration of the gift of several hundred horses to the East India Company, he was made a colonel, and in 1796 major-general. His palace at Lucknow was called *Constantia House*, and he died there on September 13, 1800. His lengthy will was translated into French, and printed by the Municipality of Lyons in 1803. Thomas's 'Dictionary of Biography' (Philadelphia, 1874) refers the reader to G. Martin, 'Eloge Historique de C. Martin,' 1830.

DE V. PAYEN-PAYNE.

HERALDIC (7th S. viii. 489; ix. 33, 98).—Papworth's 'Ordinary of Arms' is referred to by Bontell as a work which is not known as it ought to be, and the value and utility of which it would be difficult to estimate too highly. The Rev. J. Charles Cox speaks of it as indispensable in the identification of arms, and far more accurate than Burke; and Phillimore quotes the book as a most useful and elaborate work.

I have not, it is true, the same testimony to offer for Fairbairn's 'Crests'; but nevertheless, until MONS gives the names of higher and better authorities, my position remains unshaken that these two productions are the best evidence for arms and crests respectively.

It is useless referring to the College of Arms. We want something more come-at-able than that institution; and even the College itself is not above suspicion, and some of the earliest grants of arms are not recorded there at all.

I am pleased to see that a new edition of Papworth is coming out; and until something worthier is produced my faith in its merits will not be weakened.

J. BAGNALL.

Water Orton.

COB-NUTS (7th S. ix. 47).—Derbyshire lads have, or at any rate had, in the nutting season of each year a capital amusement, which they called the game of cob-nut. This was played with dry and hardened nuts fastened usually to the end of a cobbler's "waxed end"—the waxed string with which soles used to be sewn to the upper-leathers. The common hedge-row hazel-nuts were called "cob-nuts," and those gathered from hazel trees in the woods were called "hazzel-nuts." The hedge-row hazel-nuts were as a rule slightly larger, rounder, and harder, because, growing in the hedges, they got more sun. The nuts most prized for the game of "cob-nut" were those from the hedges,

the round, short, flat-nosed being preferred, and these latter were called "bull-nosed cobblers," or "bull-nosed cob-nuts," or, shorter still, "bulleys." In order to be suitable for the game, they were gathered just before ripening, stripped, deposited in the cow-droppings in the meadows for about a week, then dried in the pocket, in the sun, or on a shelf in the house, and then carefully bored with a nut-borer specially made for the purpose by the village blacksmith, then strung upon a string in readiness for the game of cob-nut. The game was mostly played by two, three, or four lads, each armed with a single nut on the waxed-end. These were laid on a pile of caps, the lads in turn striking at the rest of the nuts, till one was broken, on which the owner of the winning nut seized one of the fragments, with which he rubbed his nut, which became "a cobbler o' one" if it was the first nut broken, and so on, adding other nuts broken to the record of its prowess till it became perhaps "a cobbler o' twenty" or more, when a fresh or superior nut would demolish the favourite, take its honours, and become "a cobbler o' twenty-one."

There were many formulas and observances in the game of "cob-nut," and these were most rigidly observed by the Derbyshire lads. If a couple of waxed-ends became twizzled, the boy who first could shout—

Twizzler, twizzler!
My foist blow,

took the first stroke when the waxed-ends were untwisted. When a nut was cracked by a blow so that a piece came out and the owner of the opposing nut called out—

Jick, jack, gell,
Ar shonner play thy shell,

he took the damaged nut, rubbed it on his own, taking not only its "cobbler," but the whole of the honours which the vanquished nut had previously won. On the contrary, if the owner of the damaged nut could first call out—

Jick, jack, gell,
An yo shall play my shell,

both were bound to go on till the one or the other was completely smashed. THOS. RATCLIFFE.
Workop.

The cob is a larger, finer, and more expensive nut than the filbert, and is looked upon as a quite distinct variety. Sowerby, after describing the common hazel (*Corylus avellana*), goes on to say:—

"The Filbert, the Cob- and Barcelona- nuts, with several other varieties met with at our tables, are supposed to have been derived from this species by cultivation."

See Sowerby's 'Botany,' second ed., vol. vii. p. 47.
W. M. E. F.

"*Corylus avellana*, the common Hazel, is the origin of the most anciently used and extensively consumed of

all our edible nuts. There are several varieties of the Hazel, as the White, Red, and Jerusalem Filberts, the Great and Clustered Cobs; the Red Smyrna, the Black Spanish, and the Barcelona nuts, &c."—Bentley's 'Manual of Botany.'

A. H. BARTLETT.

156, Clapham Road.

Webster says, "*Cobnut*, a large nut," which seems to imply the meaning of any kind of large, well-grown nut.
DNARGEL.
Paris.

HOLLAND (7th S. ix. 66).—It may be as well to add to MR. WYLIE's note the fact that the monument referred to consists of a fine white marble tablet surmounted by a bust of the actor, and that Garrick bore the expense of its erection, and wrote the epitaph contained upon it. This monument appears to have originally occupied a position at the north wall of the chancel of Chiswick Church, but has now, with others, been relegated to the tower beneath the belfry. On a recent visit to Chiswick Church I found it considerably "skied" on the north tower wall, whence, with great difficulty, I succeeded in copying the following inscription:—

If Talents
to make entertainment instructive
to support the credit of the Stage
by just and manly Action
If to adorn Society
by Virtues

which would honour any Rank and Profession
deserve remembrance

Let Him with whom these Talents were long exerted
To whom these Virtues were well known
And by whom the loss of them will be long lamented
bear Testimony to the Worth and Abilities
of his departed Friend

Charles Holland
who was born March 12 1733
dy'd December 7 1769
and was buried near this place.

D. GARRICK.

I presume the last line hardly contains as much truth now as it did when the monument was erected at the other end of the church.

JOHN T. PAGE.

Holmby House, Forest Gate.

COCKPITS (7th S. ix. 7, 56).—It may interest DR. MURRAY to know that Vandyke painted the Whitehall Cockpit as it existed during the reign of King Charles I. The picture, of which I possess an engraving, represents two cocks fighting. A large assemblage of courtiers are watching the match. Can any one afford me information as to the Royal Cockpit, which existed in 1833 in Little Grosvenor Street, Millbank? Is it, like the Tufston Street pit, still in existence; and where was, or is, it situated?
SA. T.

ARMS ON AN OLD GUN (7th S. ix. 88).—I think I have seen the combination of arms, crest, and motto mentioned at above reference in possession

of a Hunter family; but the nearest approach to it that I can find in Burke's 'General Armory,' 1884, is Hunter (Glencarse, co. Perth, 1792), Vert, three greyhounds in pale in full speed ar., collared gu., within a border or; on a chief wavy of the second a fleur-de-lis az. between two hunting horns of the field, garnished of the fourth, and stringed of the third. Crest, a greyhound's head and neck ar., collared gu. Motto, "Dum spiro spero."

Another Hunter family had Vert, three greyhounds courant ar. two and one; on a chief of the last as many hagle-horns sa., stringed gu. Crest, a greyhound's head erased ar.

Various families, Hunters and others, have similar arms and crest, and about fifty families have the motto.

KILLIGREW.

The arms mentioned as being engraved on an old gun are the arms of the Hunter family.

T. O. W.

CHURCH STEEPLES (7th S. v. 226, 393, 514; vi. 77, 158; vii. 155; ix. 115).—The rambling chatter about the origin of the weather-cock in Brady's 'Clavis Calendaria' is curiously at variance with the appearance of a picture of a weather-cock in the Bayeux tapestry.

WALTER W. SKEAT.

WALPOLE AND BURLEIGH (7th S. ix. 89).—Is it not old Aubrey who tells the story of Bishop Corbet, of Norwich, and his chaplain, Dr. Lushington, how, when they were settling to their wine after supper, the bishop would take off his gown with, "There lies the doctor," and his cassock with, "There lies the bishop"; and "then it was," as Aubrey ends, "Here's to thee, Corbet; and Here's to thee, Lushington"?

C. F. S. WARREN, M.A.

Longford, Coventry.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 69).—

The lines commencing

'Tis religion that can give

Sweetest pleasure while we live

were written by Mary Masters, A.D. 1755.

HARRY HEMS.

"You" in second and third lines should be *we*. The hymn can be seen in the old 'Psalms and Hymns,' published by the R. T. S. There is a second verse:—

After death, its joys will be

Lasting as eternity;

Be the living God my friend,

Then my bliss shall have no end.

EDWARD H. MARSHALL, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Historic Towns.—Winchester. By G. W. Kitchin. (Longmans & Co.)

EVERY issue of this charming series seems to become more interesting than its predecessor. Brimful as it is of engrossing incident and anecdote from beginning to

end, and decked out with the quaintest scraps of monkish Latin or archivists' quiet satire, we may guarantee that no one who has once taken Dean Kitchin's book into his hands will lay it aside before he has thoroughly imbibed the information and historical criticism contained in its two hundred pages. The only fault to be found with the work is the somewhat scanty editing, which has resulted in the occasional confusion of dates and facts in the reader's mind. A date or two in the margin would easily obviate this. We are glad to see that Dr. Kitchin has entirely dispensed with references, marginal or otherwise, as regards his authorities. The book does not, and cannot, claim to be a history; it is a sketch—a series of picturesque tableaux—and in such a work foot-notes and notes of all descriptions are an intolerable nuisance. Besides, it so happens that we are in the hands of one of the most scrupulous and accurate of living English archaeologists. Any one to whom Dean Kitchin is anything more than a name will be surety for the absolute trustworthiness of his writings.

To begin quoting from our author would be hopeless. The interest is sustained from beginning to end. Legend and fact, interspersed with pieces of criticism which would not be unworthy of our greatest historians, are blended in the most delightful way. Needless to say, to every Wykehamist and inhabitant of Winchester the book is indispensable, while to those who are not so well acquainted with the city we can recommend as a real treat to dip into the pages of Dean Kitchin's work, and, if they can spare the time, to visit in its company the old town which was once the royal capital, and lives on still in "the stirring memory of a thousand years."

Atlas of Commercial Geography. By John George Bartholomew, F.R.S.E., F.R.G.S., &c. With Introductory Notes by Hugh Robert Mill, D.Sc., F.R.S.E. (Cambridge and London, Pitt Press.)

THIS atlas, a marvel of excellence and cheapness, is intended to accompany Dr. Mill's useful treatise on 'Elementary Commercial Geography,' which forms one of the "Pitt Press Series" of books. In it physical geography is viewed as the permanent basis of commercial geography, and consequently prominence is given to those physical conditions of the earth which directly affect commerce and the distribution of commodities. Both for educational and business purposes the maps will be found of great utility. They are engraved on twenty-seven plates, and illustrate every point of interest in the physical and commercial geography of the world—heights and depths, climatic conditions, animal, vegetable, and mineral products, comparative density of population, distribution of human races, routes by land and sea, oceanic currents, and tidal lines. The scale is necessarily small, and not such as to admit of exhaustive treatment; but the scheme is unique, and the amount of information compressed into the space is truly marvellous. We may add that the trouble which has been taken to secure its accuracy has evidently been very great.

God in Shakspeare. By Clelia. (Fisher Unwin.)

WITH the mystico-sceptical style of criticism rife of late years, and prolific of mares' nests, we have little sympathy. "Clelia" is of the school of Mr. Donnelly, only that her psychological rhapsodies far out-Herod that gentleman's innocent theories. The title of the book led us to expect a reverent essay to unfold the thoughts and mind of God as revealed in the works of the inspired poet—a task already attempted by Archbishop Trench and Bishop Wordsworth. But soon our eyes were opened. "Clelia" despises such low and prosaic methods of criticism. God is in Shakspeare the man,

bodily and literally. Shakespeare is an incarnation of the Deity, the God-man, the Messiah. That there may be no mistake, and that the reader may know what to expect, it is the fairest way to let the author enunciate her theory in her own foolish words: "The Messiah, upon his second coming, was as different from what was expected as he was upon his first coming. At his first coming he was unaccountably a humble workman. Upon his second coming he was unaccountably a profane play-actor. It will be observed also that Christ and Shakespeare are both absolutely the Messiah. Christ had a first coming, and was to have a second. Shakespeare had had his first coming, and has his second. In other words, Shakespeare had come in Christ, and Christ was to come in Shakespeare" (p. 376). "Shakespeare is the very Messiah, for whose coming he [the Christian] nightly prays" (p. 403). Of a surety our gentle Will, with his perfect sanity and unshaken faith, in which he died, professing in his last testament his assured belief and trust in "the only merits of Jesus Christ my Saviour," would have turned away with impatient disgust from such *niaiserie* as this.

Apart from the matter, "Clelia's" style is not attractive. The first line in the book is the slovenly sentence, "I had always read Shakespeare without ceasing." For some unexplained reason the spelling "Shakspeare" pervades the first half of the book, and "Shakespeare" the latter half. It is difficult to believe that the author is not laughing in her sleeve at the reader when she finds confirmation of her reading of the characters in 'The Tempest' (I. i.) in the curious fact that "Antonio and ambition both begin with 'A,' Sebastian and sloth both with 'S,' and Gonzalo and goodwill both with 'G'!" Again, what bombast is this: "This colon (:) is a brilliant core of light, darting its rays in all directions, rolling back doubt and darkness. It unfolds the mind of Shakspeare, and its evolution from beginning to end!"

Celticism a Myth. By J. C. Roger. Second Edition. (Allen.)

In this essay Mr. Roger takes up the parable which he has from time to time propounded in these columns, and avows himself a rank agnostic as to prehistoric Celticism. As a reactionary sceptic from the modern school of Scottish antiquaries—represented by Innes, Skene, Stuart, Westwood, and Wilson—he finds satisfaction in what most people consider the exploded disquisitions of Pinkerton and Jamieson. His thesis is briefly that the early civilization and art of Scotland is due not to a Celtic people, but to the Scandinavian north men. "The Celts had no art" seems a rather dogmatic assertion, to which Irish scholars as well as Scottish will not fail to take exception; yet it lies at the base of all Mr. Roger's erection.

THE *Edinburgh Review* for January opens with a discussion of the career of a minister who was so long a household word among us as Lord John Russell, ready at a moment's notice, so it was said, to take command of the Channel fleet. Lord John here comes before us first as a boy diarist, recording that he "did no business" on the day when Mr. Fox's ministry came in; then as a young traveller in Spain, just before Corunna; then as member for the pocket borough of Tavistock commencing a parliamentary life of many years, destined to be partly passed in both houses of our Legislature, and to be connected alike with great successes and with hardly less great failures. Lord John made many mistakes, but always with honesty in his intentions. "Democracy in Switzerland" gives us recent views on a country the political interest of which is, perhaps, not sufficiently recognized in England, but which is specially worth study at the present day from its successful solution of

several very difficult Constitutional problems. In 'Russia in Central Asia' we have a somewhat optimistic criticism of the valuable but rather pessimistic account given by Mr. Curzon of the state of things in the Khanates since the construction of the Transcasian Railway.

THE *Quarterly Review* for January in its opening article takes us back to the Italy of the fourteenth and fifteenth centuries, the Italy of Sir John Hawkwood, English knight banneret and Italian Condottiere, when some passing friars greeted him with a "God give you peace!" astonished them by the counter-wish "God deprive you of your alms!" For the "Acuto" lived at war, not peace, though he seems not to have been one who heaped up riches as the result of his warrings. 'Haddon Hall' forms a theme of interest to the historians, more especially since the results of the stable-loft explorations of Mr. Maxwell Lyte. In 'Alexander I. and the Poles' we have the picture of a benevolent autocrat contending with difficulties which not even despotism tempered by benevolence could well hope to overcome. In 'Early Christian Biography' the value of Archdeacon Farrar's most recent labours is recognized, while the reviewer does justice to the work of Kingsley and Newman in the same field, though he, perhaps accidentally, omits all reference to Wiseman.

THE *Bookbinder* (Clowes & Sons), No. XXXI., has an illustrated article on 'The New York Grolier Club,' and several interesting reproductions in colours of bindings, old and new.

A 'HANDBOOK OF THE GERMAN NOBILITY' (*Handbuch für den Deutschen Adel*), embracing a directory of heraldic and genealogical workers in Germany, Austria, Hungary, and other lands, including the United Kingdom, is being edited by Herr Alfred v. Eberstein, 2 Berlin (Solmsstrasse, 44 I.), and is in course of publication by Mitscher & Rützel, Jägerstrasse, 61 a., Berlin. The work promises to be complete, and should be of considerable utility. Part I. alone, restricted to the German and Austrian Empires, has as yet appeared. The work is to be completed in five parts.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. LEATON BLENKINSOPP ("Right of Way and Fencibles").—See 1st and 4th S. *passim*, and especially 5th S. i. 197.

THOS. RATOLIFFE ("Reeking").—In all the cases you mention the meaning "smoking" seems to us adequate.

N.—The gentleman was, we believe, master in a college.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 22, 1890.

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Notes.

A NEGLECTED PHILOSOPHER: NORRIS OF BEMERTON.

"Concerning the Essays and Discourses, I have only to say, that I designed in them such brevity and clearness as are consistent with each other and to abound in sense rather than words: I wish all men would observe this in their writings more than they do. I am sure the multitude of books, and the shortness of life require it; and sense will lie in a little compass if men would be persuaded to vent no notions but what they are masters of, and were Angels to write I fancy we should have but few folios."—"To the Reader," 'Miscellanies,' 1678.

Some nine or ten months ago, through the courteous permission of the Editor, I called attention to the general neglect of De Quincey as a writer, and advised the preparation of a cheap and complete edition of his works. Since that appeal the desideratum has been supplied. A well-known firm of publishers have already issued the earlier volumes of what promises to be a worthy monument of that rare genius which, like a subtle ether, exhales from the varied lucubrations of that great man. An analogous purpose impels me to seek a similar permission on the present occasion. I desire to point out an intellectual disease very prevalent at this time, and to indicate a means which if rightly used will act both as a remedy and an antidote.

1. *Symptoms*.—Any one who has paid the slightest attention to the peculiarities of contemporary literature must have observed that one of its distinctive features is an almost total disregard

of all logical accuracy and arrangement. Confident dogmatists abound. Negligence of style is deemed a beauty. Assertion is considered transcendental truth. Just elaboration of notion is eschewed as pedantic. The term "logician" is almost synonymous with charlatan, and even among the better class of writers dialectical acumen is esteemed a lower faculty of the intellect. That glorious flower which blossomed so fairly in the intuitive works of a Carlyle and of an Emerson has evidently run to a most disastrous seed.

2. *Cure*.—A liberal diffusion of short, crisp, pellucid specimens of logical analysis issued by the purveyors of our cheap classical literature, and the circulation of larger works of the same description among professed scholars. This would spread a tonicizing analeptic influence throughout our English world of readers, and help to brace up the debility of their intellectual systems. These reflections lead me to recommend the almost forgotten works of John Norris, the philosopher of Bemerton.

Few, I believe, are aware that the 'Essays, Letters, and Discourses' of this great man contain a depth of thought, a closeness of reasoning, and a lucidity of expression rarely equalled, and still more seldom surpassed, in the whole range of our literature. That a writer who, like Norris, can maintain the interest of the most abstruse investigation up to the very last,—who can resolve elements to their first source with a brevity, a distinctness, and a veracity absolutely unerring,—and who can illuminate the most subtle disquisition with exquisite analogies and embody it in a diction the most beautiful, the most nervous, and the most concise ever applied to philosophical analysis,—should have fallen into neglect is no favourable sign of the perspicacity of modern readers.

I feel a confidence, however, that were a judicious selection of his shorter pieces presented to the world they would again experience that transcendental popularity they formerly enjoyed. It seems impossible that an apologist more subtle than Butler, a dialectician more invincible than Augustine, a philanthropist more benevolent than Channing, a thinker more daring than Maurice, a stylist more luscious than Goldsmith, a mystic more fervent than Amiel, should fail to strike responsive chords in the hearts of men possessing varied and often antagonistic sympathies.

I shall cite two passages, the first because it confirms in a striking manner the sentiments of Mr. Gladstone contained in a recent number of the *North American Review*, and the second because it conveys a very clear conception of the author's genius. In his treatise entitled 'Christian Law Asserted and Vindicated; or, a General Apology for the Christian Religion, both as to the Obligativeness and the Reasonableness of the Institution,' he says, § 37:

"There is one instance more wherein the Christian law seems not to consult the interest of human life, and

that is in the matter of divorce; which our Saviour allows in no case but that of adultery. Now this also seems to be one of the hard sayings. For the natural propension to procreation is not to be satisfied out of marriage, and marriage by this appendage seems to be such a burden that the disciples might well say, 'If the case of the man be so with his wife, it is not good to marry,' Matt. xix. 10. But yet upon consideration this also will appear to be a reasonable confinement. For first all the supposable inconveniences of this restraint may be in a great measure prevented by prudent and wise choice. But suppose they cannot, yet secondly, as 'twould be most advisable for some men to marry though with this restraint, so is marriage with this restraint better for society than without it. For were there liberty of divorce upon other grounds every petty dislike would never want a pretence for a dissolution; and then the same inconvenience would ensue as if there were no such thing as the matrimonial institution, such as diminution of affection to children, neglect of their education, and the like, besides the perpetual quarrels and animosities between the parties themselves so divided and their respective relatives, all which would bring more inconveniences upon society than those which are pretended to be avoided by distending and enlarging the licence of divorce."

In 'A Letter concerning Love and Music,' he thus philosophizes:—

"And now to your second enquiry, whether music be a sensual or intellectual pleasure. Before this can be determin'd the idea of a sensual and intellectual pleasure must be stated.

"For the better conceiving of which it is here to be considered that since matter is not capable of thought it must be the soul only that is the proper subject both of pleasure and pain. And accordingly it will be necessary to say that the true difference between intellectual and sensual pleasure does not consist in this, that intellectual pleasure is that which is perceived by the soul and sensual that which is perceived by the body; for the body perceives not at all. Nor yet (as I once represented it in this very account) in this, that sensual pleasure is when the body is primarily affected the soul secondarily, or by participation; and that intellectual pleasure is when the soul is primarily affected and the body secondarily or by participation (the soul being the only true percipient of both); but rather in this, that sensual pleasure is that which the soul perceives by the mediation of the body, upon occasion of some motion or impression made upon it, whereas intellectual pleasure is that which the soul perceives immediately by itself and from her own thoughts without any such occasion from the body.

"Now according to this measure it seems most reasonable to define the pleasure of music to be properly intellectual. For tho' sound singly and absolutely consider'd (which is the material part of music) be a sensation—that is, a sentiment in the soul resulting from some movement of the body, and so the pleasure that arises from the hearing it be, accordingly, a sensual pleasure as truly, tho' not so grossly, as smelling and tasting is; yet the harmony and proportion of sounds (which is that wherein music formally consists) is an abstract and intelligible thing, and the pleasure of it arises not from any bodily movement (as the other does), but from the soul itself contemplating the beauty and agreement of it. To which beauty and agreement, that it is in sounds is purely accidental, since the soul would be pleased with the same proportion wherever it finds it. Nor is it proper to say that we hear music; that which we hear is only the sound which is a sensation in ourselves; but the music part we properly think and contemplate as an in-

telligible beauty in like manner as we do the beauty of truth. And consequently the pleasure of it must be as much intellectual as that of the other is. To all which it may be added in the last place that music consisting formally in proportion, and proportion pleasing only as understood; the pleasure of it must be intellectual as resulting from thought and understanding, as all other intellectual pleasures do."

C. C. DOTE

Armley.

BOOKS ON GAMING.

(Continued from p. 25.)

Simultaneously with, or immediately after, the twelfth edition, last described, another appeared, which I shall call the "Scotch edition," with subtitle as follows:—

A | Short Treatise | on the | Game of Whist; | Containing, | The New Laws of the Game | of Whist, | as played at White's and Saunders's Chocolate- | Houses.

The full title follows next:—

Mr. Hoyle's | Games | of | Whist, | Quadrille, | Piquet, | Chess, | and | Back-Gammon, | Complete, | in which are [sic] contained, | The Method of Playing and Betting | at those Games, upon Equal or | Advantageous Terms. | Including | the Laws of the Several Games | to which is [sic] now first added, | Two New Cases of Whist, | never before printed. | Also, | The New Laws of the Game at Whist, | As played at White's and Saunders's Chocolate Houses. | London: | Printed for Thomas Osborne, in Gray's Inn; Stan- | ley Crowder, at the Looking-Glass; and | Richard Baldwin, at the Rose, | in Fater-noster-Row. | [Price Three Shillings, not bound.]

N.d., 12mo. Sub-title, 1 f.; title and A, 6 ff.; to S in sixes; that is, 6 ff. prelim., and pp. 204. At the end, "Printed by Mundell & Son, Royal Bank Close, Edinburgh." On the verso of title appears the old "Advertisement," with the names of "Edmond Hoyle, and Thomas Osborne" printed at foot. This, then, was not a piracy, but an edition printed, by arrangement with the proprietors, for Scotch circulation. It is later than the twelfth English edition, because it includes the "Two New Cases," pp. 203 and 204, and has no errata, the errors of the press being corrected in the text; and it is earlier than the thirteenth, to be described presently, because it wants the "Case iv., a Case of Curiosity, first publish'd 1763," which is contained in that edition. This circumstance fixes the date of the "Scotch edition" approximately. (H.J. and J.M.)

The "New Laws at Whist, as played at White's and Saunders's Chocolate-House, 1760," appeared, then, for the first time in the twelfth edition (English) and next in the "Scotch edition," just described. They are twenty-four in number, and, with the old laws, they are repeated in all the editions down to that of Charles Jones (1775), in which "Stapleton's Chocolate-House" is substituted for that of Saunders, and "The Old Laws,continued for the Use of those who don't chuse to play by the New," are finally discon-

tinued. There is not much new in the "New Laws" that was not in Hoyle's older laws.

Meanwhile had appeared

An | Essay | Towards making the | Game of Chess | Easily learned, | By those who know the Moves only, without the Assistance of a Master. | By Mr. Hoyle. London : | Printed for T. Osborne, in Gray's Inn; S. Crowder | and Co. at the Looking-Glass, and R. Baldwin, at the | Rose, in Pater-noster-Row. 1761. | [Price Two Shillings and Six-Pence.]

Signed immediately below, autograph, by Edmond Hoyle and Tho. Osborne. 8vo. Title; dedication to the Earl of Northumberland, 2 pp.; preface, 4 pp.; Hoyle's chess lectures, pp. 1-54. Signatures A to H in fours, the last leaf of sig. H (probably blank) wanting; press-mark "Godw. Pamph. 1862 (11)" (Bod.). The dedication is interesting, for the author there says:—

"My Lord, Your Lordship being a great Admirer of the Game of Chess, this Treatise on that Game, which I made Use of in most of my Lectures, (I do not take the whole Merit of it to myself, having been assisted by some of the best Players in the Kingdom) is most humbly inscribed to your Lordship, in Acknowledgment of the many Favours conferred upon, your Lordship's Most Obedient Humble Servant, Edmond Hoyle."

There is some light here thrown on our author's method of working. The frank modesty with which he acknowledges his obligation to those whom he had consulted, as having more experience than himself in a game which was beyond his original beat or purview, contrasts pleasantly with the impudence of the pirates, who had often appropriated his work for their own use, without thanks or apology of any kind.

At this point I must briefly mention a book which appeared with the following title: "Calculations, | Cautions, | and | Observations; | Relating to | the various Games | played with | Cards: | Addressed to the Ladies. | By Edmond Hoyle, Jun.," 12mo., London, 1761, pp. 47, including subtitle and title. (B.M. and G.C.) In this there is nothing of our author's writing. It is a pamphlet in which the writer, who professes to be Hoyle's nephew, seeks to dissuade his readers from indulging in play. Of course, it is possible that Hoyle left a nephew, as I remarked (7th S. vii. 482) in giving particulars of his will. It is, however, not likely that this nephew, if he existed, would have taken up his pen to write a sermon against the pastime through which his uncle had made a great reputation and must have added considerably to his fortune. Much more probably "E. Hoyle, Jun." is a pseudonym, adopted with the idea that it would draw attention, as it doubtless did, to this pamphlet, which would have otherwise passed unnoticed.

In this same year came out another fraudulent edition at Dublin. The title of the 'Short Treatise on the Game of Whist' in this bears the words, "Fourteenth Edition with Great Additions to the

Laws," &c., "Dublin: | Printed for George and Alexander Ewing, | MDCCCLXII." The general title is dated MDCCCLXI. 2 titles; table of contents, 1 f.; and pp. 56+12 (Artificial Memory). Quadrille follows, "Printed for George and Alex. Ewing | at the Angel and Bible in Dame-street, | Booksellers. MDCCCLIV."; pp. 24, including title. Next comes backgammon, with the same imprint, but dated MDCCCLIII.; pp. 48, including title. This is followed by piquet, with some rules, &c., for playing well at chess, "The Fourth Edition," same publishers, MDCCCLII.; no separate title for the chess; pp. 44, including title. The last portion is "An | Essay | Towards making the | Doctrine | of | Chances | Easy to those," &c., same publishers, M,DCC,LXI.; pp. 58, including title.

The *London Chronicle* fixes the date of the (genuine) next edition of "Mr. Hoyle's Games, Complete," containing and repeating, as it does, the following advertisement on December 13, 15, 20, 22, 24, 29, 1763:—

"This day was published, Beautifully printed on a fine Paper, in a small genteel Pocket Volume, Price only 3s. neatly bound, the 13th Edition, to which are added some Cases in Whist, never printed before, and the new Laws of the Game, as played at White's and Saunders's Chocolate Houses. Mr. Hoyle's Games Complete, containing," &c.

To this was added, on December 20 and 25, 1764, the following:—

"N.B. Be pleased to observe what you buy are signed by Edmund Hoyle and Thomas Osborne, all others being a bad Edition, and for which a Reward is given to any one who will inform of the Sale of them."

This probably refers to the Irish edition, just noted, and seems to show that, in the then existing state of the law, the Dublin pirates could not be proceeded against, but that the sale of their piratical publication could be prevented on this side of St. George's Channel.

The advertisement was repeated in the same paper, January 3, 1765, with those also of the "Essay towards making the Game of Chess easily learned by those," &c., and the "Essay on the Doctrine of Chances," 2s. 6d. each.

The title of this edition, which is thus seen to have come out in December, 1763, and to have been advertised as late as January, 1765, if not later, is much the same as that of the preceding issue, down to the words "The Thirteenth Edition," after which it continues as before, including the words, "To which is now added, | Two new Cases at Whist, never before printed"; though these had appeared in the twelfth edition;—careless editing again. The imprint is "London: | Printed for Thomas Osborne, in Gray's Inn; | Henry Woodfall, | And Richard Baldwin, both in Pater-noster-Row. | [Price Three Shillings, neatly bound.]" The autograph signatures of Edmond Hoyle and Tho. Osborne follow, at foot; n.d. Title and contents, xii, followed by sub-title to whist, and pp.

91, the verso of last page blank. On p. 70 occurs "a Case of Curiosity, first publish'd 1763," confirming the date fixed by the advertisement quoted above. Next comes quadrille, fifth edition; piquet and chess, fifth edition; and backgammon, sixth edition; together, pp. 93-216, quadrille occupying pp. 93-120, piquet, &c., 121-172, and backgammon the rest. (H.H.G., imperfect; H.J.; and J.M.)

Here again I may incidentally mention "A brief and necessary | Supplement | to all former | treatises | on | Quadrille. |By no Adept. | London | 1764." This consists mainly of a criticism of Hoyle's quadrille, favourable on the whole, but particularizing the points on which the writer differs from our author. In the dedication "To the Ladies," he tells them that "After reading this little book, you will understand what Mr. Hoyle says as well as any man in England," &c.

JULIAN MARSHALL.

(To be continued.)

MR. GLADSTONE'S OXFORD ADDRESS.—Mr. Gladstone in his address to the undergraduates of Oxford lays down several propositions respecting Homer which are rather startling. He says that "Homer evidently recoiled in disgust from the character of this corrupting goddess Aphroditè." I am not aware of a single passage or epithet which can give colour to this statement. Herè, who is a model of decorum, did not think so; for when she wishes to heighten her natural charms, she goes to Aphroditè, and asks, "Give me that loveliness and attractiveness [*φιλόνητα και ἡμερον*] with which you subdue immortal gods and mortal men." Aphroditè accordingly lends her girdle, which is beautifully described as containing "all that is soothing, all that is attractive, sweet converse, such as will steal away the hearts of the very wisest." There is not an immodest word or idea; and yet here would have been the opportunity for Homer to express his disgust. In fact, Mr. Gladstone has made up his mind that Aphroditè is identical with Ishtar of the Assyrians; and there is plenty of proof, sacred and profane, that the rites of Ishtar or Ashtaroth were impure. But as well might we say that Aphroditè is the Freya of the Scandinavians, and that Ares is borrowed from Woden. In fact, from the earliest times, men made war and made love; and each country independently invented its gods of love and of war. Mr. Gladstone's mistake, as I venture to call it, is the same as that of Tacitus, when he says of the Germans, "Deorum maximè Mercurium colunt." The Germans knew nothing of Mercury.

Mr. Gladstone says he believes Homer intended to describe the figures on Achilles's shield as alive. But Homer says most distinctly the contrary; that the figures were artistically made of gold,

bronze, and tin, and that they looked alive (*ᾠστε ζωοὶ βροτοί*).

Mr. Gladstone thinks that the Greeks in Homer's time got such astronomy as they had from Assyria. Every probability is the other way. The Assyrians were an inland people, the Greeks were maritime, and steered by the stars, and the names of all the stars in Homer are not Assyrian, but pure Greek, the Hyades, Pleiades, Arktos, Hamaxa.

Mr. Gladstone says the duration of the Flood's Assyrian records was seven days, as in the description of the cosmogony in Genesis. If Mr. Gladstone means the days of Creation, they were six, not seven; and if he means the Flood as described in Genesis, that lasted forty days, and the waters prevailed upon the earth one hundred and fifty days.

Mr. Gladstone says, "the real ruler of the nether world was Persephone." Surely some evidence should be given of a revolution overthrowing a dynasty governing a third part of the universe. Does Mr. Gladstone mean no more than Pericles did, when he said, "My little boy governs the Athenians." But a distinction should be made between a plesantry and a reality.

There are several other passages in Mr. Gladstone's address which he would have done well to elucidate; but I must consider the space and the patience of our Editor. J. CARRICK MOORE.

BLEMWELL THE PAINTER.—In Roger North's 'Life' of his brother Dr. John North (§ 8 in the forthcoming edition to be published by Mr. Bell, and vol. iii. p. 280 of 'The Lives of the Norths,' 8vo., 1826) the author tells us that

"After the happy Restoration, and while our doctor was yet at school, the master [of Bury School, Dr. Stephens] took occasion to publish his cavaliership by all the ways he could contrive; and one was putting all the boarders, who were of the chief families in the country, into red cloaks, because the cavaliers about the court usually wore such; and scarlet was commonly called the king's colour. Of these he had near thirty to parade before him through that observing town to church; which made no vulgar appearance. It fell out that, about that time, one Mr. Blemwell, a picture drawer, resided at Bury. He was an early friend and acquaintance of Sir Peter Lely, who also spent some time at gentlemen's houses thereabouts. Mr. Blemwell was allowed of Lely to have had a very good judgment in the art of picture, but his performances were not equal to his skill. He was a civil and well-bred gentleman, very well accepted and employed in the town and neighbourhood; and, among others, he drew our doctor in his red cloak just as he wore it."

The picture mentioned in this passage is still preserved at Rougham Hall, having, presumably, come into Roger North's possession by the gift of one of his brothers, and was reproduced by the Autotype Company for my edition of Roger North's 'Autobiography,' printed by me in 1887. But it is pretty clear that this picture was one of a series which Blemwell painted, and it is impro-

bable that all the others of the set should have perished in two centuries. I shall be glad to find out where any others of these pictures are still to be seen. There ought to be no difficulty in identifying them. Pictures of schoolboys habited in scarlet cloaks of the time of the Restoration cannot be very common, and the style and mannerism of the painter would be readily detected by experts, whose eyes are trained and their judgment to be trusted.

As to Mr. Blemwell, I know nothing more about him than what I have learnt from Roger North's mention of him. His name does not appear in the 'Dictionary of National Biography,' and I have no access at present to the great dictionaries of painters and engravers, which may be supposed to give some little information regarding him. Possibly Davy's MSS. may furnish some scraps of information; but a man must have a good deal of time at his disposal to work through that large field.

AUGUSTUS JESSOPP.

RESTORATION OF A PARISH REGISTER: CWM, CO. FLINT.—It is gratifying to record the recent restoration to its proper custody of a folio volume of about forty pages, bound in rough calf, and written on parchment, containing the Register of Baptisms in the Parish of Cwm, otherwise Combe, from July 16, 1791, to Dec. 21, 1812, the Register of Burials from Aug. 31, 1791, to Dec. 9, 1812, and "A true Note and Terrier of all and singular the Glebe Lands and Tythes belonging to the Parsonage and Rectory of Cwm otherwise Combe in the County of Flint and Diocese of St. Asaph," dated July 10, 1791, and signed by Peter Whitley, Vicar of Cwm, the churchwardens and principal inhabitants. The register was received by the Rev. Thomas Major Rees, Vicar of Cwm, on January 8.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ARMS OF THE SEE OF BATH AND WELLS.—Perhaps no more striking illustration of the blunders arising from copying one book from another can be given than the arms of the above diocese. The ancient and correct arms of the bishopric of Bath and Wells is beyond doubt the following: Az, a saltire surmounting a pastoral staff in pale or, between on the dexter two keys, wards upwards and addorsed, the bows interlaced, the dexter of the second the sinister arg., on the sinister a sword erect arg., hilt and pommel gold. The deanery the same arms minus the pastoral staff. These arms are to be seen in Wells in fifteenth century stained glass in the chapter library and the south aisle of the choir of the cathedral; and carved in stone on the chantry chapel of Bishop Bubwith, who died in 1424; the chantry chapel of St. Edmund; the roof of the south cloister; and frequently on the chapel and houses of the vicar's *close*, where the see as above impales the arms of

Bishop Beckington, the three latter buildings being erected by the executors of Bishop Beckington between 1464 and 1472. Also on the tomb of Dean Gunthorpe, 1478; of Thomas Cornish, Bishop of Tenos and Bishop Suffragan to Bishop Fox when Bishop of Bath and Wells, died 1514; on a lectern given by Bishop Creighton in 1660, and on his monument, 1672; and on that of Bishop Hooper, 1727.

The historical interest of these arms are seen when we call to mind the fact that the Priory of Bath, whose church was dedicated to SS. Peter and Paul, bore the emblems of those apostles, the keys and sword in saltire on a blue shield. The church of Wells, being dedicated to St. Andrew, bore his cross. How beautifully and simply the union of the two sees is represented in the above arms! What a history they bear! While how meaningless the coat now used without any authority, leaving out Bath altogether! As regards the arms of the deanery, they would certainly be more correct without the keys and sword. On the beautiful tomb of Dean Husee (1305) are five shields on which arms were painted, the stain of which alone remains; they show saltire, without any trace of the keys and sword. It appears alone and impaling fretty, taken from his mother's family, she being Margery, daughter and coheir of Theobald, Lord Vernon.

EURE.

BENGALISE SUPERSTITIONS:—

"A curious light is thrown on the rural life of Bengal by the contents of a paper reprinted lately in the annual report of the Bombay Anthropological Society. From this paper we are told the following, among other things. Shouting the name of the king of birds (Garuda) drives away snakes. Shouting Ram Ram drives away ghosts. Cholera that attacks on Monday ends fatally, but not cholera that attacks on Thursday. The flowering of bamboo augurs famine. In fanning, if the fan strikes the body, it should be thrice knocked against the ground. When giving alms, the giver and receiver should not be standing on different sides of the threshold. It is bad to pick one's teeth with one's nails. If a snake is killed it should be burnt, for it is a Brahman. At night the words 'snake' and 'tiger' should not be used; call them creepers and insects. Do not wake up a sleeping physician. A morning dream always comes to pass. Devotion without head-gear is wrong. Iron is a charm against ghosts. A black cat with a white face is very auspicious."

W. H. PATTERSON.

Belfast.

THE DUKE AND MISS J. (See 7th S. ix. 30).—I cannot agree with Miss BUSK as to the book called 'The Letters of the Duke of Wellington to Miss J.' Its title, indeed, is, perhaps, a catchpenny title, for the book is rather Miss J.'s letters to the duke, with his replies, which replies are by no means always "curt acknowledgments." It is evident that, whether by her personal beauty or by her sincere, though mistaken, desire to "save his soul," Miss J. had no small influence over the

duke, and inspired him for a time, at least, with real respect and regard. There is nothing absurd or painful in this; and although Miss J. herself is absurd enough, it does not follow that the record of her doings is so. On the contrary, the record, assuming its genuineness, is both interesting and valuable, and that for two reasons. First, as to the duke himself, it is a striking fulfilment of Lord Tennyson's prophecy that

Whatever record leap to light,
He never shall be shamed.

The duke's letters and conduct exhibit all the traits that we are accustomed to associate with him—his high and somewhat stern character, his lofty courtesy toward women, his promptness and willingness to oblige, his serene old-fashioned eighteenth-century piety. It may (or may not) be true that he was at first impressed more deeply than became a man of sixty-five with the charms of the young lady who so strangely threw herself in his way; but, if so, he recovered his balance in good time. And, secondly, Miss J.'s letters are interesting and valuable, as showing the effects of a certain kind of Protestantism upon a vain, ill-regulated, and emotional spirit—i.e. upon just such a spirit as is always open to those effects. Miss J. had begun life by acting successfully the part of Dinah Morris in 'Adam Bede'; but she had not Dinah's sweet temper and gracious humility; and the triumph was too much for her. In her self-chosen correspondence with the duke she always did the proper thing; she spread her letter, or his letter, before the Lord, after the manner of Hezekiah, asking counsel of Him; and she rose from her knees convinced that she had that counsel, and that what she was about to do was right. But "God is not mocked"; and Miss J. forgot that she had wholly neglected the previous question, what right she had to attack the duke on spiritual subjects, or to suppose herself a better Christian than he. No so-called religious utterances known to me are more curious than these of hers; and perhaps the most curious of all is the letter with which she sends to the duke a hymn, which is not given nor identified. This hymn, says she, is "only suitable to the regenerated soul"; and then she adds, using a feminine anacoluthon, "which blessed state, however"—namely, the state of regeneration—"Miss J. has no reason to suppose that his Grace the Duke of Wellington has yet experienced." The force of religious impertinence could hardly go further than this. How Macaulay would have delighted in it, had he been writing another article on the Clapham sect! An unknown young woman of twenty or so calmly assuming that the grave and honoured and stainless leader of nations was not yet a child of that God who had been with him as manifestly as He was with Joshua! She said this, no doubt, because she knew that out of the mouth

of babes and sucklings every word shall be established, forgetting that it makes a deal of difference who the babe or suckling is.

But the whole book is an unconscious, and therefore a trustworthy exhibition of the contrast between the religion of (let us say) the Salvation Army and the religion of a man like the great Duke of Wellington. No better picture of either need be desired by a reader who understands character. And therefore I know not why such a book should be thought absurd or painful, unless by that impossible person, that *optandum magis quam sperandum*, a man or woman holding Miss J.'s views, and yet possessing a sense of humour.

Sir William Fraser has lately published his 'Words on Wellington.' It would be interesting to know what he thinks of this still newer volume.

A. J. M.

THE SUPERLATIVE SUFFIX -ERST.—I make a note that the form -erst is sometimes found as a superlative suffix. It is formed by adding -st (for -est) to the comparative suffix -er. Thus *depp* would have *depp-er* for its comparative, whence the superlative *depp-er-st* might be formed. Examples occur in Wyclif's 'Works,' ed. Arnold, vol. iii. I note *hei-er-ste*, highest, p. 363; *lewid-er-st*, most ignorant (lit. lewdest), p. 355; *blessid-er-ste*, most blessed, p. 344; and, on the same page, both *depp-er-ste*, adj., and *depp-er-st*, adv. Perhaps some one can give us a few more examples.

WALTER W. SKELT.

MISUSE OF WORDS.—In 'Romeo and Juliet'—Mr. William Black's, not Shakespeare's—we are introduced at the beginning of chap. iii. to Mr. Meyer, of whom we are told that he was "a gentleman with rather a nasal nose." The knowledge of this fact hardly enables us to distinguish him from other people. Had he possessed an aural or a manual nose we could never have mistaken him for any other man.

If the *Standard* may be trusted, one of our judges lately told a prisoner that he (the prisoner) merited most condign punishment.

ST. SWITHIN.

HENRY HYDE, VISCOUNT CORNBURY.—MR. Augustine Birrell, in his article in the *December*, 1889, number of the *Nineteenth Century* on Courthope's 'Life of Pope,' has fallen into an error in stating that the Earl of Darnley is descended from the Lord Cornbury of Pope's lines:—

Despise low thoughts, low gains,
Disdain whatever Cornbury disdains,
Be virtuous, and be happy for your pains.

Pope here refers to Henry, Viscount Cornbury, eldest son of Henry Hyde, Earl of Rochester, who succeeded his cousin, Edward Hyde, third Earl of Clarendon (Lord Darnley's ancestor), as the fourth Earl of Clarendon, in 1723.

Henry, Viscount Cornbury, was born in 1710,

and was M.P. for the University of Oxford from 1732 till 1750, when he was summoned to the House of Lords in his father's barony as Lord Hyde of Hindon. He married in 1737 Lady Frances Lee, daughter of George, second Earl of Lichfield, but died childless, from a fall from his horse, April 26, 1753, six months before his father's death, when the earldoms of Clarendon and Rochester became extinct. By his will, dated 1751, he left the writings and papers of his great-grandfather, the first Earl of Clarendon, to the Bodleian Library at Oxford.

E. C. C.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE SHIP LYON, OR LION.—Can any information be supplied in regard to the ship Lyon, or Lion, which arrived in New England in 1631? One of the passengers was the Rev. J. Eliot, otherwise Apostle Eliot, whose name is intimately associated with the early history of New England. Amongst other passengers were the wife and son of Governor Winthrop, and it is also stated William Denison, commonly called Denison of Roxbury, with his wife and three sons. It is sought to elicit from what part of England this William Denison came, with a view to connecting him and his family with the English branch of the Denisons.

N. DENISON.

JONSON'S WIFE.—Could any of your readers give me the Christian name and maiden surname of the wife of Ben Jonson, the dramatist? I cannot find it in any biographical dictionary.

WALTER J. KAYE, Jun.

PAWSON, OR PAYSON, FAMILY.—I am anxious to ascertain if any connexion is known to have existed (temp. sixteenth and seventeenth centuries) between the Pawsons, or Paysons, of Nazing, co. Essex, and those of Northumberland. Also information is desired as to the descent of Lawrence Pawson, baptized at Nazing, Essex, December 27, 1579; then married Joan Webb, March 5, 1605; and died July 4, 1633. Inscription on tombstone in the old burial-ground, Boston, New England, America: "Lawrence Payson, perhaps son of John Payson, who married Dorothy Wall at Nazing, Essex [England], Jan. 25, 1564." Did John or Lawrence Pawson originally come from Northumberland? Both Payson and Pawson occur in the Nazing registers. Would they be of the same family, notwithstanding the difference in the spelling?

ANGLO-AMERICAN.

AUSTRALIA.—Will some correspondent of 'N. & Q.' kindly state titles and publishers of the best

written and most recent works on the towns of Australia, and name especially any literature pertaining to the present state of musical culture in that colony? Are the articles which appeared in the *Daily Telegraph*, entitled 'The Land of the Golden Fleece,' by G. A. Sala, obtainable?

W. E. H.

CASH FAMILY.—Could you give me particulars of the family and armorial bearings of John Cash, of Bellville, Lord Mayor of Dublin in 1814; or of Edouard Cash, or Casshe, of Lisburn, which I see mentioned in 'N. & Q.' 7th S. viii. 387?

JOHN CASH.

BOOKS WRITTEN IN PRISON.—Can any reader supply the names of authors—other than those mentioned in the interesting volume of Mr. J. A. Langford, entitled 'Prison Books and their Authors,' 8vo., London, 1861—who have written books in prison? English and foreign desired.

J. MASKELL.

"WOODMAN SPARE THAT TREE."—Many years ago there appeared in one of the comic papers answers to the well-known sentimental ballads 'The Woodman,' 'The Woodpecker Tapping,' and the like. The woodman's answer began,—

No marm, that there tree belong to Muster Brown,
And won't he leather me if I don't 'ave it down.

Can a correspondent give a reference to the series?

THORNFIELD.

'THE YOUNG COUNTESS.'—Does any one remember a tale entitled 'The Young Countess,' with which I used to amuse myself in my boyish days, some fifty-five years ago? I have never seen the book from those days to these, and should be glad if some one could tell me who was the author of it. I used at that time to read it with avidity, but do not know what my opinion of it would be now.

E. R.

OWNER OF INITIALS WANTED.—Will any of your readers learned in the names of the collectors of engravings kindly tell me whose initials H. P. B. were? I am not quite sure of the H; it might be a K.

G. W.

REFERENCE WANTED to a ballad entitled 'The Pilgrim of Law,' a parody on the well-known 'Pilgrim of Love,' supposed to be by "Jacob Omnium," which appeared in *Punch*, about 1848-1850, satirizing the practice of the then existent but menaced Palace Court, beginning:—

A lawyer who sued in the Palace Court sought me,
As I, to avoid him, had walked weary rounds,
I knew very well what a sum it would cost me
When he proffer'd a writ for a debt of three pounds.

NEMO.

ESCOTLAND AND BOTELER FAMILIES.—Can any reader of 'N. & Q.' give the Vicar of Preston Clandover Basingstoke information concerning the

Escotland and Boteler families, from which Candover Scotland and Butler Candever took their names? Madden's notes upon Southwick Priory and published books upon the county have been searched with little definite result. P. C. B.

AUTHOR OF SONG WANTED.—Can any of your readers inform me who was the author of a song commencing as follows?—

There was a hill and a very fine hill,
And the green grass grew all round, my boys,
And the green grass grew all round.

It goes on to narrate that on the hill there was a tree, and on the tree a branch, and on the branch a twig, and on the twig a nest, and in the nest four eggs, and on the eggs a bird, and on the bird a flea, each fresh stanza ending with a refrain in which the preceding objects are brought in. I want to know the author, and whether copyright or not.

E. N. C. BROAD.

direct
MACKENZIE FAMILY.—Wanted to know particulars of a family of Mackenzies, whose crest is a demi lion ramp. gu.; motto, "Avito ~~vint~~ honore."

W. M. WILLIAMS.

Batterssea.

PEDIGREES.—Can any one tell me where to find pedigrees of the following families: Towers (English), Towers of Inverleith (Scotch); also Lindsay of Evelick, Perthshire? The last is an extinct baronetcy, and only given very partially in Lyndsay's 'Lives.'

WALTER F. LYON.

46, Harcourt Terrace, S. W.

ARCHIBALD MOFFLIN.—Can any correspondent of 'N. & Q.' give me any information concerning a certain Archibald Mofflin? He was a silk merchant in London, and is said to have been an alderman of the City of London, and possibly a knight, and also to have owned a street in Shadwell or Limehouse. He married a Sarah Davies, of the parish of Selattyn, between Chirk and Oswestry, and I believe the ceremony took place in London. He was buried in St. Paul's Churchyard, where the stone, I believe, at present exists. I should be glad of any particulars concerning him, and especially of the date and place of his marriage, sent direct to me. J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

COL. HUGH ROGERS, was M.P. for Calne in the Long Parliament. What was his parentage? When did he die? He appears to have been one of the secluded members of December, 1648, but was "re-admitted a member to sit by Resolution of the House on Nov. 20, 1650." I find no after reference to him, so assume that he was dead before the Restoration.

W. D. PINK.

Leigh, Lancashire.

WRAY OF ARDS.—Being interested in the romantic history of this family, so graphically

described in Burke's 'Vicissitudes of Families,' I should be glad to obtain some information regarding the daughters of Humphrey Wray of Ards and his wife, Anne Brooke, of Colebrooke. Their son was the famous "Old Willie Wray of Ards." What were the names of his sisters; and whom did they marry? J. W. S.-H.

Castle Semple.

"HEIGH'S AN OWD TYKE."—Lately an old Yorkshireman, well past seventy, was speaking of another, whom he knew as a boy, who had made his way well up the ladders of fame and fortune, leaving the other at the post both started from. Said the old man, "Ah! Heigh puts m' in mind o' a' owd woman, wer used ter sing a song, a bit o' which run—

Heigh's an owd tyke,
Es cart wer a hosses yed,
An heigh fun it in a dyke."

By this he meant to show that his companion of old, starting with nothing, by his abilities had gone ahead. Is the song known to any 'N. & Q.' contributor? Possibly it is connected with "Wadley Jack."

THOS. RATCLIFFE.

Worksop.

THE KING'S HARBINGERS.—In the Journals of the House of Commons, under the date May 13, 1725, is a detailed account of payments made out of the Exchequer on account of the Privy Purse, pensions, bounties, &c., from March, 1721, to March, 1725. Three of the items are as follows:—

To Richard Wright, Esquire, Knight Harbinger, Fee 20 Marks per ann., Allowance 10s. per diem 709*l.* 14*s.* 2*d.*

To Wm. Cowper, Esquire, ditto, 147*l.* 10*s.*

To Malachi Thurston, Esquire, Knight Harbinger, late Queen's, Fee ditto, 24*l.* 3*s.* 4*d.*

Can any one state the duties of this office, and when it was suppressed?

J. LATIMER.

Bristol.

NUNN.—I am anxious to obtain genealogical particulars respecting Suffolk families of this name and their London branches, and I should be very glad if any one willing to communicate with me on the subject would write to me direct. Such information as I possess I shall be pleased to communicate in return.

H. NUNN, B.A.

Lawton Rectory, Stoke-on-Trent.

WINDOW IN LITTLE MALVERN CHURCH.—In a second-hand copy of Whiston's 'Hints on Glass Painting,' in my possession, the frontispiece represents a portion of the east window at Little Malvern Church, Worcestershire, and contains a figure kneeling, described in the text as that of Richard, Duke of York, and brother of Edward V., but a foot-note in pencil, signed "C. B.," says "Edward V. as Prince of Wales." Some of your readers may be acquainted with this window, and able to decide the question. The glass formerly held the

portraits of Edward IV., his queen, and their two sons, but the only perfect one remaining is that of the prince in question. J. BAGNALL.
Water Orton.

"TO WORM."—Has the following quaint definition by Johnson in his 'Dictionary' (fourth edition, Dublin, 1775) ever been noticed?—

"To worm (verb active), to deprive a dog of something, nobody knows what, under his tongue, which is said to prevent him, nobody knows why, from running mad."

C. S. H.

"THE CALLING OF THE SEA."—What is the exact meaning of this? When does the sea "call" in the sense that the phrase infers? It is mentioned by Tennyson in 'Enoch Arden,' a few lines from the end; and I think Mr. Walter White, in his 'Londoner's Walk to the Land's End,' alludes to it as having a technical, or at least a special, meaning. JONATHAN BOUCHIER.

FREEMASONRY AND THE DEVIL.—Can any reader of 'N. & Q.' supply me with an explanation of the verse in Burns's 'Address to the Deil' which runs thus?—

When Masons' mystic word and grip
In storm an' tempests raise you up,
Some cock or cat your rage maun stop,
Or strange to tell!
The youngest Brother ye wad whip
Off straight to h—ll.

J. H. KING.

PRIMITIVE METHODISTS.—Some time early in this century a secession took place from the Wesleyan body, which took the name of Primitive Methodists. There is a hymn or poem relating to this wherein the following lines occur (I quote from memory):—

The little cloud increases still
Which first arose upon Mow Hill.

Where shall I find an account of this; and where is Mow Hill? ANON.

RICHARD CRANKTHORPE, 1569–1624.—Am I correct in my surmise that this writer published a treatise on 'Logic'? He was an able divine and fellow of Queen's College, Oxford, and is known best by his work 'Ecclesie Anglicane Defensio.' A few years ago our late respected Archdeacon R. H. Groome, in a charge delivered at Woodbridge, quoted this book as a great authority, styling the author "a Westmoreland worthy."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

K.B.—I should like to inquire if it be thought correct to attach these initials to the name of a knight created by the ceremony of bathing in mediæval times, that is to say before the constitution, or reconstitution (the early creation is, I believe, questioned), of the Order of the Bath by

George I. and George IV.? I would ask also if it be held that knights were sometimes twice dubbed? It would so appear in the instance of Sir Richard Wentworth, who became a knight († of the Bath) in 1509 on the coronation of Henry VIII., and was again dubbed a knight-banneret in 1512. See Metcalfe's 'Book of Knights.' From this case it seems that a knight-banneret (the order now obsolete) ranked higher than a Knight of the Bath—if, indeed, the latter term is correctly applied to knights earlier than *temp.* George I.

W. L. R.

Replies.

DANDY.

(7th S. viii. 487.)

Refer to 'N. & Q.' 6th S. viii. 515; ix. 35, 135, 213, 319; 7th S. v. 189, 333. At the earlier references, besides allusions to the Fourth Series which I have not had time to go through, some instances will be found of the word at a much earlier date than 1796, but not in the same sense. I think there is every evidence that this word derives from *dandiner*, but, like *beau*, *nom de plume*, and others, was made up in England from the French. The French use it as adopted back from England. Brachet and Egger have, "Dandy, mot anglais introduit pendant la restauration et qui a le sens de petit-maitre." Louis Grégoire has:—

"Dandy, Dandysme. Ce mot Anglais a désigné au commencement du XIX^e siècle un groupe de jeunes gens appartenant à la haute société anglaise, qui s'attribuaient le droit de régler la mode dans les manières, le vêtement, le langage. C'est à tort qu'on a donné le nom de *dandys* en France à nos jeunes fashionables, car le véritable dandysme avec son flegme poussé jusqu'à la grâce polie, mais dédaigneuse, est essentiellement britannique. Le dandysme a eu pour chef Sir G. Brummel, qui acquit une sorte de célébrité en consacrant toute sa vie à la mise en scène de cette science futile. M. Barbey d'Aurevilly a publié une sorte de physiologie du dandysme sous ce titre, 'Du Dandysme et de George Brummel,' Paris, 1861."

But all the same it does not appear to have been a word in use in our language issuing straight from *dandiprat*, as has been suggested, because, not to speak of other reasons, in that in the main singularly accurate study of English manners, 'Mémoires et Observations faites par un Voyageur en Angleterre,' and published in 1698, "fop" and "beau" are spoken of as the words in use for the article in question. Though published anonymously, the author of this little work was Fr. Max. Misson, a French Protestant refugee. At the date of this publication he had been living thirteen years in England, part of the time as tutor in the Earl of Arran's family (with whom he travelled all over Europe), so that he had excellent means of being acquainted with the words in use in good society. His book is arranged in dictionary form, and

under "Beau" he has no mention of "dandy"; he gives "fop" as the alternative word.

Further, he treats the word *beau* also as entirely an English word, and describes the nature of the animal as if the word was quite unknown at that date to his compatriots, and mentions as their nearest equivalents *coquet*, *hableur*, and the character of Mascarille in the 'Précieuses Ridicules,' when he assumes the style of a marquis.

At the same time there is undeniably something to be said in favour of the *dandiprat* connexion, and very probably, like some other made-up cant words, it came into favour through the very fact of its recommending itself under two quite different aspects, and so winning the suffrages of two classes of intelligences.

Brachet says, "L'origine [of *dandiner*] est inconnue"; other lexicographers trace it back to the English "to dandle." As every unstable person is liable to be ridiculed, *Dandin* has become a pillorizing name adopted (probably from folk-speech) by many French authors—as Rabelais, Racine, La Fontaine, Molière—for types of various forms of folly they have undertaken to scathe.

Barbey d'Aurevilly considers that the word *dandy* did not come into vogue until the article appeared in full bloom in the person of Brummel, which would not be many years before 1800. While he was still at Eton

"le soin de sa mise et la langueur froide de ses manières lui firent donner par ses condisciples un nom fort en vogue alors; car le nom de 'Dandy' n'était pas encore à la mode, et les despotes de l'élégance s'appelaient *bucks*."

And in another page: "Les *Beaux* ne sont pas des *Dandys*; ils les précèdent."

Though the word *dandy* has been occasionally applied carelessly by Frenchmen to Frenchmen, all French writers on the subject have, I think, protested that a real dandy is an article of exclusively British manufacture (see d'Aurevilly, *passim*), though produced in consequence of the influence of French manners (d'Aurevilly, p. 24 ff.).

Another writer says:—

"Le Dandysme est exclusivement anglais, et c'est très improprement que l'on désigne sous ce nom en France les membres de notre jeunesse dorée.....la France est aussi incapable d'engendrer le *dandy* que l'Angleterre l'est d'offrir l'équivalent de nos *élégants*, de nos *lions*."

This author goes on to juxtapose as two antagonistic types the personalities of Brummel and d'Orsay, a distinction which has quite escaped a writer now handling the subject in *Blackwood* and the *Saturday Review*:—

"Il existe une différence radicale entre ces deux espèces. Notre célèbre D'Orsay complète l'opposition, l'antithèse de Brummel.....D'Orsay, nature essentiellement française et sympathique, n'était pas le *dandy* froid, parfait, impassible.....D'Orsay était le roi de la bienveillance aimable.....il a été le héros d'anecdotes charmantes.....On connaît aussi l'histoire de son duel avec un officier anglais qui avait insulté la Vierge.

D'Orsay prétendit que la Vierge était femme et que jamais on n'insulterait une femme devant lui. Tout cela sent le Français d'une lieue."

The following remarks on various categories which are apt to be confounded are also worth quoting:—

"Hélas! les héritiers de d'Orsay, les *lions* d'il y a trente ans, ne valent pas même Brummel. Du *lion* au *gandin* il y a un abîme; mais quel autre abîme entre le *gandin* et le *petit crevé*? Au moins le Dandysme avec sa roideur hautaine avait il une certaine grandeur. Aujourd'hui la France qui a eu d'Orsay, ce splendide héros de la mode, qui éclipse tous les Brummel du monde —la France ne vaut pas même en ce genre l'Angleterre d'il y a cinquante ans."

R. H. BUSK.

ST. JOHN AND THE EAGLE (7th S. ix. 109).—In the celebrated Lindisfarne MS. of the four Gospels, written about A.D. 700, the heading of the fourth Gospel is "Johannis Aquila; incipit Evangelium secundum Johannem." See White's note to the 'Ormulum,' l. 5796, where he observes that Irenæus seems to have been the first to apply the four symbols to the four evangelists, but he assigned to St. John the *lion*. The eagle was assigned to St. John by St. Augustine, Beda, and St. Jerome.

WALTER W. SKEAT.

It is not quite clear to me whether the title of St. John the Evangelist concerning which PROF. BUTLER seeks knowledge is "the Eagle of Christ," or "the Eagle" simply. Reading his query grammatically, of course it is the former only, and then I am sorry that I cannot answer him: but since he refers to the text of Ezekiel, whence Dante's full phrase cannot be gathered, perhaps it is the latter also. In that case it is to be said that the forms of the Four Mystic Wights (let us try if we can, following Bishop Mede, to bring this fine word back into use) of Ezek. i. 10; x. 14, and also of Revel. iv. 7, have from patristic times been associated as symbols with the Four Evangelists. St. Irenæus, in the latter half of the second century, was the first so to do; and he was followed by St. Augustine and St. Jerome in the fourth: these three authorities are the best known, and will most likely be enough to give. Their attribution of the separate symbols differed; but St. Jerome's has been finally and universally adopted throughout Christendom: this was doubtless owing not only to his commentary on Ezek. i. 10, but also to his letter to Paulinus prefixed to his Vulgate translation of the Bible, in which he interprets the Evangelists as the Wights in that verse of the prophet. The attribution is therefore this: St. Matthew, the Man; St. Mark, the Lion; St. Luke, the Ox; St. John, the Eagle.

C. F. S. WARREN, M.A.

Longford, Coventry.

St. Augustine has:—

"Unde mihi videtur qui ex Apocalypsi illa quatuor animalia, ad intelligendos quatuor Evangelistas interpre-

tati sunt, probabilius aliquid attendisse, illi qui leonem in Matthæo, hominem in Marco, vitulum in Luca, aquilam in Joanne intellexerunt, quam illi qui hominem Matthæo, aquilam Marco, bovem Luca, leonem Joanni tribuerunt."—*De Consens. Evangg.* i. 6.

This marks the transition from the earlier symbolism, as in St. Irenæus, iii. 8, which attributed the lion in the vision to St. John. Similarly with St. Augustine, St. Athanasius has:—τὸ δὲ τέταρτον ὁμοιον ἄετῳ, τούτῳ, τὸ κατ' Ἰωάννην εὐαγγέλιον (*Synops. Script.*, 'Opp.' tom. ii. p. 155, Paris, 1627). ED. MARSHALL.

From the earliest times—about the fifth century—four living creatures have always been held as symbolical of the four Evangelists; and your correspondent PROF. JAMES D. BUTLER will find on reference to Dr. William Smith's *'Dictionary of Christian Antiquities,'* vol. i. p. 889, London, 1875, that the Eagle was the most ancient method of representing the beloved disciple St. John. The following is quoted from the work referred to, viz.:—

"In the church of St. Vitalis at Ravenna a mosaic of A.D. 547 shows the Evangelist seated, holding the codex of his Gospel open in his hands; before him in a small table with a pen and ink-bottle, and the symbolical eagle appears above him."

HENRY GERALD HOPE.

6, Freegrove Road, N.

OLIVER CROMWELL'S SWORDS (7th S. viii. 507; ix. 52):—I remember seeing Cromwell's sword in a case No. 1, Room No. 1, Upper Room, Chetham College, in the museum of Old Manchester and Salford, at the Royal Jubilee Exhibition, Old Trafford, Manchester. The following description of this interesting relic from the Exhibition Catalogue may be of interest:—

"Sword, presented by Oliver Cromwell to Major General Charles Worsley, dated 1651. Owner—Mrs. Tindall Carrill-Worsley. The sword bears on its blade the following inscription:—

Vincere aut mori
Si deus pro nobis
Quis contra nos
1651
Achilles græcus,
Fide [illegible]
Regere seipsum
Summa est sapientia
Anibal cartagus.

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

COCKLE-DEMOIS (7th S. ix. 28, 78).—An amusing rogue, but coarse above measure, figures under the name Cockledemois in Marston's comedy of *'The Dutch Courtezan'* (1605, 4to.), whence Scott may have derived it. Langbaine (*'Account of the English Dramatic Poets,'* 1691), whose information is repeated by the author of the *'Companion to the Playhouse'* (1764), and again quoted in Mr. Halliwell's edition of Marston, says that the incident of

Cockledemois's cheating Mrs. Mulligrub, a vintner's wife, of a goblet and salmon is borrowed from an old French book called *'Les Contes du Monde,'* or else from the last novel of the *'Palace of Pleasure.'* Probably Marston took the name from the same source as the incident, but whether this will furnish any clue to its etymology is another matter. Mr. Bullen may possibly have investigated the point in his recent edition of Marston, which I have not seen. R. H. CASE.

Grosvenor Road, Birkenhead.

"IF I HAD A DONKEY," &c (7th S. viii. 468; ix. 11, 75).—It may interest MR. THOMAS RATCLIFFE to know, with reference to his query, that midway in the forties *Punch* had a parody which began as follows:—

Had I an ass averse to speed
Deem'st thou I'd strike him? No, indeed!
I'd give him hay, and cry, "Proceed!"
And "Go on, Edward."

F. B. S.

Brompton.

BUST OF LORD NELSON (7th S. ix. 107).—Probably by L. (I think Lucius) Gahagan, who died in Bath at an advanced age about 1832. He published busts of many of the famous public men of his time. His sitting statuette of Mr. Wilberforce was considered to be a very fine work. He had a small shop for the sale of his casts in a narrow paved alley, the name of which I forget, leading from the York House to the Assembly Rooms.

HUGH OWEN, F.S.A.

THE CREMATION OF SHELLEY (7th S. ix. 66).—Many people have supposed that the body of the immortal poet was burnt by the hands of Byron, Leigh Hunt, Capt. Shenley, and E. J. Trelawny on its being washed up on the shore near Via Reggio in 1822. The real fact is that they were merely present as spectators at the cremation, which took place, as the quarantine law of the country required, by direction of a *procès verbal*. My late friend the Rev. William Falconer, M.A., Rector of Bushey, Herts, formerly fellow and tutor of Exeter College, Oxford, who had resided much abroad, once showed me a copy of this document, which he wished me to publish in the pages of *'N. & Q.'* after the death of E. J. Trelawny, the sole surviving witness of the cremation (a word certainly not in use at that date); but as every scrap of information has been collected and published concerning Shelley and Byron, no doubt the *procès verbal* mentioned has long been public property.

In Howitt's *'Homes and Haunts of the British Poets'* is a small vignette, prefixed to the memoir of Percy Bysshe Shelley, representing the body on the funeral pyre, to which an attendant is applying a torch, whilst his friends are looking on, one of them shading his face with his hand. The subject

would be an "intensely dramatic" one for a painter, as the different emotions might be so well portrayed. Classical readers may be reminded of the picture of 'The Iphigenia of Timanthes,' in which the painter skilfully delineated the different emotions on the faces of Calchas, Ulysses, and Menelaus, but represented Agamemnon with his face veiled in his robe. This last attempt was considered by the ancients a masterpiece of art, and Æschylus has described the sacrifice of Iphigenia in, perhaps, one of the finest passages in the 'Agamemnon.' The idea is versified in the Newdigate prize poem of 1819:—

In mercy stay thy harrowing touch, nor trace
Weak nature's strife in Agamemnon's face.
Yon close-drawn robe's convulsive folds declare
Away! a father's heart is bursting there.

In the *New Monthly Magazine* of 1833 is a paper, 'The History of Shelley's Expulsion from Oxford.' This took place in 1811, when Dr. Griffith was master of University College, and was written by Mr. Hogg. He was in all probability one of the family of Hogg of Norton Hall, near Stockton-on-Tees. University College had at that time a strong connexion with Northumberland and Durham.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE WIND OF A CANNON-BALL (7th S. vii. 426; viii. 57, 395; ix. 35).—I have just read the following in Rees's 'Siege of Lucknow':—

"Mr. Ommoney, the Judicial Commissioner, was the next high official whom death reached. He was quietly sitting in his chair, when a cannon-ball (passing over the body of Sergeant-Major Watson, of Capt. Adolphe Orr's Corps of Police, who was lying down on his bed) hit him on the head, and scattered a portion of his brains. He died almost immediately after, and the sergeant-major expired also, though the ball had not touched him. Whether Mr. Watson's death was caused by suffocation, or the force with which the air was suddenly disturbed, or fear, I know not; but the facts of his death, and of the round shot only passing but very closely over him, not the least doubt need be entertained."

E. L. S.

RECONNOITRE (7th S. viii. 368, 454).—The Gallicism referred to by your correspondent is illustrated by the following passage:—

"He would hardly have *reconnaitred* Wildgoose, however, in his short hair and his present uncouth appearance."—Graves, 'Spiritual Quixote,' book iv. chap. i., 1773.

I quote from the Rev. T. L. O. Davies's 'Supplementary English Glossary.'

F. C. BIRKBECK TERRY.

In the 1768 edition of Fenning's 'Royal English Dictionary,' and also in Bailey (1782), there occurs, "To *reconnoitre*=to examine in order to make a report." This verb does not appear in the 1761 edition of Fenning, and Johnson's 'Dictionary' (ed. 1785) is without it. J. F. MANSERGH.

SIR PETER PARRAVICINI (7th S. ix. 30).—remark under this heading that "the name Heathcote" (whose *Penny Post* is quoted) "does appear to be known," is not quite correct. Earlier periodical of his, the *Original London Post, or Heathcote's Intelligence*, is well known for, as Dr. Dibdin says in a note, 'Library Companion,' 616, "It is true that 'Robinson Crusoe' greeted the public eye in its sordidly printed pages from No. 125 to No. 289 inclusively: the last dated 7 October, 1719." Read in the last of former instead of "latter." The dates are Oct. 1719, to Oct. 19, 1720. Dr. Dibdin further marks that the only copy with which he acquainted was in the library of the Right Hon. Thomas Grenville. This is now in the British Museum. Another copy, however, was in the library of the late Dr. Bliss, from the catalogue which, sold by Messrs. Sotheby in 1858, the following extract is taken:—

"1492. De Foe, D. Robinson Crusoe. The Edition published in the Nos. of the *Original London Post, or Heathcote's Intelligence*, from Oct. 7th, 1719, to Oct. 1720, inclusive. Folio. 1719-20. Extremely rare.—fixed is a MS. note, extracted from T. Warton's *Manuscript Book*, relative to the authorship of 'Robinson Crusoe,' in which the first volume, on the authority of Lord Sunderland, is attributed to Lord Oxford."

Mr. Boone purchased the lot for 11*l*. Is it known where this copy is now located? Is there any for the opinion expressed by Lord Sunderland? There is no mention of Heathcote's periodical in the Catalogue of the Hope Collection at Oxford of his name in the more extensive list printed in Nichols's 'Literary Anecdotes,' vol. iv. No. 2, records:—

The Penny Post. No. 1, July 19, 1715.

The Penny Post, or Tradesman's Select Pacquet. No. 1, March 13, 1716-17.

The London Post. No. 1, March 24-31, 1716.

The London Post, or Tradesman's Intelligencer. No. 1, July 17-19, 1717.

The name may have been changed and the paper issued three times a week in 1719, which was brought No. 125 to October 7. W. E. BUCKLEY.

In the church of St. Dunstan-in-the-East, in the City of London, against the south wall, is a marble monument bearing this inscription:—

Near this Place

Lyeth interred

the Body of

S^r Peter Parravicini

K^t who Departed this life

The 25th of January 1696

Aged 59 years.

Also in the same Vault his

Daughter Mary Parravicini

who departed this Life

May 3^d 1725 Aged

56 Years.

Arms, Gules, a swan argent. This will correct the dates found in Le Neve's

Sir Peter ('Pedigrees of the Knights'). Inscriptions to other members of the family exist on the floor of St. Dunstan's Church, which is now undergoing internal alteration. In 'A Collection of the Names of the Merchants living in and about the City of London,' 1677, is this entry:—"Peter Paravicin, Fanchurch str."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MARGERY, LADY DE LA BECHE (7th S. ix. 45).—Beaumys is about three miles from Swallowfield, and was formerly part of this property. I have, therefore, always been much interested in Margaret, Lady de la Beche, and have collected all the information I can find concerning her and her various husbands. Gerard de l'Isle was son of Warine de l'Isle, of Kingston Lisle (governor of Windsor Castle and warden of the forest), by his wife Alice, sister and heir of Henry, Baron le Teys. In 1347 he was summoned to Parliament as Baron de l'Isle. In 1355 he married Elizabeth, widow of Edmond de St. John, and he died 1361, leaving a son Warine, who succeeded him as second Baron de l'Isle, and who must have been the son of a previous wife, as he was in the wars in 1360.

Lysons, quoting from "Pat. 26 Ed. III." &c., says that Lady Margaret was at the time of the assault of the Castle of Beaumys the wife of Sir Thomas Arderne! How can this be reconciled with the extract from the Close Roll that she was when carried off "the lawful wife of Gerard del Isle"?

I have found no mention of any child of Lady Margaret by Sir Nicholas de la Beche, and it seems improbable that she left any, as at her death Beaumys went to the two youngest nieces of Sir Nicholas, Isabel de la Beche, who married William Fitz-Ellis, and Alice de la Beche, married to Robert D'Anvers, and Bradfield, which was also De la Beche property, went to Joan de la Beche, the eldest of Sir Nicholas's nieces, who married first Sir Andrew Sackville, and secondly Sir Thomas Langford. Both Sir Nicholas de la Beche and his wife Margaret were buried at Aldworth, where their effigies are still much admired. Their name survives in Beech Hill, the property of Mr. Hunter, close to the site of Beaumys.

CONSTANCE RUSSELL.

Swallowfield, Reading.

GRANDFATHER OF WILLIAM THE CONQUEROR (7th S. viii. 208, 312; ix. 71).—ONESIPHORUS relates a story in respect of the mother of the Conqueror. Another, which is of so much interest as to obtain from J. A. Froude a notice that it is "one of the most singular scenes in English history, a thing veritably true" ('Short Studies,' Second Series, p. 65, 1871), occurred in the time of Henry II. The king was with his nobles at Woodstock Manor, when his own bishop, St. Hugh,

Bishop of Lincoln, came to make a petition for justice against one of the king's foresters. He met with an improper, because an uncourteous reception. The king, to suppress his fury, kept on sewing a piece of rag which was on a wound of one of the fingers of his left hand. But he presently gave way to one of his wrathful paroxysms. Upon this the bishop's observation was, "How like you are to your relatives at Falaise!" explaining it to be a reference to the mother of the Conqueror as born of low origin in a town famous for its business in skins. He further pacified the king, obtaining at the same time what he came for ('Vita Magna S. Hugonis,' p. 65, "Rolls Series," 1864). The bishopric of Lincoln at that time took in the county of Oxon, which became a separate see in 1542.

ED. MARSHALL.

SILVER BODKIN FOUND AT YAXLEY, SUFFOLK (7th S. viii. 141).—I have a silver bodkin in my possession similar to that mentioned in the above note. It has at the top an ear-pick, beneath which is a hole rather heart-shaped, and lower down a slit half an inch long. The end is a blunted point. The sides are angular and hexagonal. On the widest side are punctured the letters M. L.; on the opposite side S. and what appears to be a hall mark, G. W. The length of the bodkin is 5½ inches. I think my bodkin as fine as the Yaxley one, only just a little shorter. It is decidedly finer than those in the British Museum, and as good as that of Mr. Joseph Stephens, Honorary Curator of Reading Museum.

(Mrs.) A. E. ELY.

Minchinhampton, Gloucestershire.

HYTHE AS A PLACE-NAME (7th S. ix. 88).—Hythe is the Anglo-Saxon *hyð*, a harbour or landing-place, e.g., Rotherhithe, Greenhithe, &c. Sometimes it becomes corrupted into *head*, as in Maidenhead.

HERBERT MAXWELL.

Bosworth's 'Anglo-Saxon Dictionary' gives *Hȝð*, coast, port, or haven, which description answers to such places as I know bearing the name of Hythe. In connexion with this query, I may say that the parish church of Hythe, Colchester, is dedicated to St. Leonard, not to St. Lawrence. It is a church of interest, though restored, as indeed it had occasion to be, owing to the condition it was left in after the memorable siege of Colchester.

I. C. GOULD.

Loughton.

HOT CODLINGS (7th S. ix. 108).—The word *codlings* or *codlins* generally means apples. In a work called 'The Apple,' by James Groom (London, G. Routledge & Sons, 1883), I find, on p. 82, in the list of cooking apples, seven kinds of codlins mentioned, including the well-known Keswick codlin. Hot codlins, during this century, at all events, meant hot roasted apples. Within the last twenty

years some of the street fru. . . still possessed charcoal burners, covered with perforated iron plates, on which apples were cooked and sold under the name of hot codlins. Since chestnuts, however, have become so cheap, the cooking of codlins seems to have gone out of fashion. Joe Grimaldi had a famous song called 'Hot Codlins,' the first verse of which was :—

There was a little woman, as I've been told,
Who was not very young, nor not very old;
Now this little old woman her living she got
By selling codlins, hot, hot, hot.

After the retirement of Grimaldi, his pupil and successor, Tom Mathews, sang the song, and continued to do so until 1850; and no one ever doubted that the hot codlins referred to were roasted apples.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

There is a so-called comic song—poor stuff!—beginning :—

A little old woman her living got
By selling codlins, hot ! hot ! hot !

It is printed in Fairburn's 'Universal Songster,' 1825, i. 287.

JAYDEE.

ST. MILDRED'S CHURCH, POULTRY (7th S. viii. 443, 496; ix. 31, 113).—My attention has been called to a little work on this church, and on that of St. Mary Colechurch (destroyed in the Great Fire), which was published by Mr. T. Milbourn in 1872. We are there informed that the last day on which divine service was performed in St. Mildred's before it was closed, preparatory to its demolition, was Sunday, Nov. 26, 1871.

W. T. LYNN.

Blackheath.

NEMO has not succeeded in attaining complete accuracy. The "fascinating novel" of which he speaks is by Miss Aldridge, not "Aldridge."

JOHN RANDALL.

GALWAY TRIBES (7th S. ix. 48).—From a very early period Galway was a famous trading port with Spain, and its merchants supplied nearly all Ireland with wine. Antiquaries consider the ancient name of the town *Clanfirgall*, the land or habitation of the gail or merchants, indicative of its early trade. In an old MS. quoted by Hardiman its credit and fame are attributed to certain new "colonies or septs"—made famous to the world by their trading faithfully. The new colonies consisted of several families who became settlers, "not together but at different times," and whose descendants are known to this day under the appellation of "the tribes of Galway," an expression first invented by Cromwell's forces as a term of reproach against its natives for their singular friendship and attachment to each other during the time of their troubles and persecutions, but which they afterwards adopted as an honourable mark of distinction between themselves and their cruel oppressors.

Those families were thirteen in number, viz., Athy, Blake, Bodkin, Browne, D'Arcy, Flont, Ffrench, Joyes, Kirwan, Lynch, Martin, Morris, and Skerrett, obviously of Anglo-Norman descent, and although in time they became "more Irish than the Irish," they were for a long period at continual war with the old families of the district. Several curious rules and bye-laws of the old corporation, prohibiting all intercourse with the natives, are yet preserved, and the following inscription was formerly to be seen over the west gate :—

From the ferocious O'Flahertys
Good Lord deliver us.

Vide Mr. and Mrs. S. C. Hall's 'Ireland,' p. 452, vol. iii., first edition, 1843.

HENRY GERALD HOPE.

6, Freegrove Road, N.

Much information on this subject will be found in Lewis's 'Topographical Dictionary of Ireland,' article "Galway." EVERARD HOME COLEMAN.
71, Brecknock Road.

THACKERAY, in giving a translation of the Latin lines in Hardiman's 'History' at the commencement of chap. xvi., "The Irish Sketch Book"—
Seven hills has Rome, seven mouths has ~~the~~ stream,
Around the Pole seven burning planets gleam;
Twice equal these is Galway, Connaught's Rome;
Twice seven illustrious tribes here find their home, &c.,
remarks in a foot-note, "By the help of an Alexandrine, the names of these famous families may also be accommodated to verse":—

Athey, Blake, Bodkin, Browne, Deane, Dorsey, Frinche, Joyce, Morech, Skereth, Fonte, Kirowan, Martin, Lynche.
C. S. HARRIS.

PROTOTYPES OF CHARACTERS IN LEVER, &c. (7th S. viii. 489).—MR. SYDNEY SCROPE asks me to give some information as to the prototypes of Lever's characters. To do so would nearly fill a whole number of 'N. & Q.' The popular edition of Lever's 'Life,' published by Ward & Lock, supplies almost all that can be desired on this head.

W. J. FITZPATRICK.

CHRISTOPHER GOODWYN'S WORKS (7th S. viii. 486).—Johnson's 'Typographia' (1824) supplies the following information respecting the first-named of Goodwyn's works:—

"Here begynneth a lytell proses or matter called the chauce of the dolorous louer newly compyled or made by Crystopher Goodwyn. The yere of our lorde god a m.ccccx. Imprinted at London in flete strete at the sygne of the Sonne by Wynkyn de Worde. Quarto."

Title over a woodcut of a knight reclining on the grass in a garden, and leaning on his right hand, with his horse tied to a tree near him. In the background is seen the garden gate open, with a knight on horseback entering. On the reverse of the title-page is "The prologue of the auctour," in three stanzas, after which follows the work itself

cto of the second leaf. The verse in is written, although pleasing in many nevertheless very much inflated; it ends verse of signature B ij, and afterwards e leaf, consisting "Of the adventure that unto hym [i.e., the dolorous lover] shewed in his slepe." On the reverse of this is ing colophon. The whole book contains res (vol. i. p. 396).

J. F. MANSERGH.

1.

7th S. ix. 9, 93).—Such phrasings, in my e, have only been used of whole hundreds nds, hundreds without units or tens, thou- out units, tens, or hundreds. Hence I at the conceit was that such were naked, fore cool, hundreds or thousands, they, ithout raiment, being unclothed with the 1, 2, 3, &c. Such cannot be synonyms e hundred," &c., for the phrasing is used that are far beyond such an epithet as

While, too, I see no reason for thinking phrases had anything to do with "a cool- except that the one conceit may have ay to the other, it seems to me not un- t there was a secondary or sub-reference er's courage being cooled to the amount her loss. Once the word *cool* was thus d, it would be applied indiscriminately, w, to the case of either payer or receiver.

Joe "had a manifest relish in insisting ng cool," for it was not 3,990l., or even t it was a cool four thousand, sir, bring- Consols, sir, 120l. BR. NICHOLSON.

"cool" hundred, or "cool" thousand, a is a little above that figure? I have pposed it to mean an amount stated in mbers, and meaning much the same as a hundred, &c. If so, may not the exact the term be that the hundred, or what ad time to cool after it was totalled up, e money was not "hot" through its ex- reach the sum stated?

EDWARD H. MARSHALL, M.A.

JEFFREYS (7th S. ix. 107).—About rs ago there was a fine half-length por- george Jeffreys, the first lord, exposed for shop in Hull. I do not remember the he person who had it on sale. It was eng, who was then a picture-dealer, as ookseller, in Saville Street.

EBORAC.

perhaps be acceptable to G. F. R. B. to in the National Portrait Exhibition of 1009 was a portrait of Jeffreys, painted r, and lent by the Earl of Tankerville. ll-length, measuring 84 in. by 58 in., and

represented Jeffreys as Lord Chancellor, in his robes and holding the Great Seal. R. F. S.

G. F. R. B. may be interested to know that a picture purporting to be a portrait of Lord Chancellor Jeffreys, by Sir Peter Lely, belongs to the Dorset County Museum. It was bought at a sale in Devon a few years ago, without any guarantee of genuineness, however. The head is capitally painted. H. J. MOULE.

RECEIPT FOR SALAD (7th S. viii. 427; ix. 69).—The Rev. Sydney Smith having exchanged Foston for the more beautifully situated living of Coombe Efrey, Moore paid his long-promised visit there in the summer of 1843. He, of course, charmed every one, and, as Lady Holland said, "sang like any nightingale of the Flowery Valley." Moore having returned to Sloperton, a few odd things of his were found at Coombe Efrey. Sydney Smith having had them forwarded to his friend, in return he received a reply in rhyme, contrasting Moore's recollections of the kindness he received during his visit with the value of the things he left behind him. COL. MALET will find the complete lines in Lady Holland's 'Memoir of the Rev. Sydney Smith,' and also in Lord John Russell's 'Memoirs,' &c., of Thomas Moore, both published by Longmans, Green & Co., London.

HENRY GERALD HOPE.

6, Freegrove Road, N.

The literary merits of the version of Sydney Smith's recipe for salad given at the above reference should not be allowed to mislead readers of 'N. & Q.' as to the wretched acidity of the "flavoured compound" caused by making the proportion of oil to vinegar only two to one. I have not the version given by Hayward before me, but I think that in that it was three to one; and that is certainly not an over proportion. An English cook of 1830, and, indeed, of 1890, would probably make the proportion one to one. But Sydney Smith was not an English cook, and he had a taste. KILLIGREW.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 95).—I am glad to have called out so much precise information. I may point out to your correspondents that my remarks were put in the form of queries only, as it seemed to me that more light was needed on the subject. The question is, of course, not what cottages are now, but what they were some centuries ago, when the name was first in use. It is evident that in the North a second room was added on the ground floor instead of a bedroom over. This probably arose from the fact that stone was the material used, instead of timber. But the stone cottages of the Stroud district of Gloucestershire, some of which are probably of the early part of the seventeenth century, have two storys above the one room on the

ground floor. From what correspondents tell me it seems rather as if the words "but and ben" were commonly used in the simple sense of "out and in"; but this meaning may be secondary.

RALPH NEVILL, F.S.A.

Rolls Chambers, Chancery Lane.

SAMUEL COLVILLE (7th S. vii. 128, 217; ix. 93).—John Colville, Samuel's father, succeeded in 1640 to the honours of Lord Colville of Culross, but, for some reason satisfactory to himself, did not assume the title (Irving's 'Scottish Poetry,' p. 481; Douglas's 'Peerage of Scotland,' i. 355). His eldest son was Alexander Colville, D.D., a distinguished Oriental scholar and divine, who was principal of St. Mary's College, St. Andrews, when he died in 1666 ('Life of Samuel Rutherford,' p. 243; Irving's 'Scottish Poetry,' p. 483). Dr. Colville, like his father, never took the title to which he was heir. The mother, however, of Alexander and Samuel Colville, to whom Alexander Hume dedicated his 'Hymnes,' and who wrote 'Ane Godly Dreame,' is commonly called Lady Culross. The second edition of her poem, printed before 1606, is described on the title-page as "by Eliz. Melvil, Lady Culros younger." That Samuel was the son of John and Elizabeth Colville admits of no doubt. His name is in a "bond of provision" executed by his father in 1643 ('Douglas's 'Peerage of Scotland,' i. 355). John Cockburn, a contemporary rhymist, thus refers to him and his mother, closing his reference with an allusion to the industry of girdle-making for which Culross was long famous:—

Samuel was sent to France,
To learn to sing and dance,
And play upon a fiddle;
Now he's a man of great esteem:
His mother got him in a dream,
At Culross on a girdle.

THOMAS BAYNE.

Helensburgh, N.B.

CHURCH ROOF (7th S. ix. 48).—Morant, in his 'History of Essex,' speaking of Dedham Church, says that the roof of the arch (of the tower) underneath is finely adorned with the arms of the two families of York and Lancaster and red and white roses; from whence it may be concluded that this steeple was rebuilt after the union of those houses (vol. i. p. 248).

H. A. W.

COCK-PENNY (7th S. ix. 7, 90).—The following extracts from two editions of Baines's 'Lancashire' may be of service towards showing when the practice of paying "cock-pence" died out.

In regard to the grammar school at Cartmel it is said in the first edition, published 1824-5, that "it is customary for persons of property who have children at the school to make a compliment to the master, at Shrovetide, of a sum called *cock-pence*."—Vol. i. p. 594.

The edition of 1868-70, edited by John Harland, F.S.A., explains "the name of *Cock-pence*" by stating that "the master, as a sort of return for the compliment made him, provided a *cock* for the sport of his scholars"! However, we are informed "this mode of payment has quite died out, and quarterly payments are now substituted" (vol. ii. p. 682). The "*cock-penny*" which was paid at Hawkshead in 1824 was probably discontinued in 1832, when the "original constitution" of the grammar school there was altered. See Baines, ed. 1868, vol. ii. p. 672.

At Clitheroe in 1824 "an annual present, at Shrovetide, is expected from the scholars to their teachers, called a *cockpenny*" (vol. i. p. 611).

At one school, at any rate, Baines, in his first edition, gives us a definite date for the discontinuance of the payment of "*cock-pence*." At

"the grammar school of Lancaster.....till the month of July, in the year 1824, the sons of the freemen of Lancaster were educated without charge, except that a gratuity was expected to be given at Shrovetide;.....but at that time the constitution of this grammar school underwent an important change, and the corporation, as trustees of the school, in council assembled, ordered—That the annual gratuity, called *cock-pennies*, to the master and usher should be discontinued; and that in lieu thereof all boys" should pay so much quarterly.—Vol. ii. pp. 20, 21.

J. F. MANSERGH.

I suspect there will be many replies to this query, and that it will be found that the *cock-penny* contribution at Shrovetide has lingered on in some places to quite recent times. I do not know whether Sedbergh Grammar School will have the distinction of being the last to part company with this ancient usage, but I do know that when I was a boy there (from 1857 to 1862), I, like the rest of the scholars, paid *cock-penny* regularly every Shrove Tuesday—one pound to the head, and ten shillings to the second master. If any questions were asked of the masters about the matter, parents were informed that the payment was optional; but there was a strong impression among the boys that to present these complimentary coins was the right thing to do, and defaulters were, in consequence, quite exceptional. I believe the payment went on after I left the school; and, indeed, I have no reason to think that it became altogether extinct until 1879, when the new scheme of the Charity Commissioners put an end—implicitly, if not expressly—to this and many other things.

If Dr. MURRAY will refer to a paper on 'Cock-fighting,' in vol. ix. p. 366 of the *Transactions* of the Cumberland and Westmorland Archaeological Society, he will find some usages described which may suggest the credibility of some ragged vicar or forlorn schoolmaster looking for *cock-pence* even in the bottom of a pew. W. THOMPSON.
Sedbergh.

QUEEN ANNE BOLEYN (7th S. ix. 43, 97).—As confirming the statement that Queen Anne Boleyn was beheaded in the French fashion of that time, with a sword, and not with the broad axe and block, as was then the custom in England, it may be mentioned that there is in the older editions of Hume and Smollett's 'History of England' an engraving depicting this scene. The executioner is standing over the unfortunate queen with a heavy sword poised in his two hands, about to give the fatal blow. In this scene the lady is shown to be wearing a costume similar to that shown in the portrait by Holbein, with a dress (apparently velvet) cut square in the front, but, of course, without a hood upon this occasion. Her personal appearance seems to be that of a woman with small features, and nose rather straight than aquiline.

J. W. ALLISON.

Stratford, E.

MRS. HONEY (7th S. ix. 9, 93).—The stone over Mrs. Honey's grave in Hampstead Churchyard is very green, but the inscription is legible, though a little cleaning would not be amiss. The paths and many of the monuments in that "garden of sleep" have a very neglected look. The memorial—once handsome of its kind—to ".....brother of Sir John Douglas, Bart., of.....in the county of Dumfries.....died 1770" is much broken. Even the stone to Mr. John Adams, the parish beadle, has been allowed to topple.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

FOLCHETTO (7th S. ix. 68).—This is the pseudonym of the Italian writer Giacomo Caponi. In addition to his novel of 'La Lù e Lù,' he has written 'La Vita a Parigi' (1886), Milan, 1887, composed of a series of notes of the occurrences of the day during 1886. He has also translated, with notes and additions, Arthur Pougin's 'Verdi, Histoire Anecdotique.' DE V. PAYEN-PAYNE.

OLD INNS AND TAVERNS OF LONDON AND SUBURBS (7th S. viii. 287, 458, 497).—It has often occurred to me that a work on the 'History of Old Inns and Taverns,' interspersed with anecdotes of their frequenters and illustrated by sketches of the most remarkable, would prove interesting now that so many have been pulled down or rebuilt. There is in the British Museum a large collection for a history of signs of taverns, which I believe contains much material for the history of inns.

J. R. D.

GARDEN BENCHES (7th S. ix. 68).—Rowlandson, in his illustrations to 'The Vicar of Wakefield,' gives two picturesque views of that delightful last-century summer-house, or, as the vicar calls it, "seat, overshadowed by a hedge of hawthorn and honeysuckle" (chap. v.), where Thornhill first makes his appearance, and where, later on

(chap. xxiv.) "my poor Olivia" sang, "in a manner so exquisitely pathetic as moved me," "When lovely woman stoops to folly." Curiously enough, though it is the same place, "on the honeysuckle bank," Rowlandson has a different design for the summer-house in the two plates. Should Miss WOLSELEY be unable to refer to this particular edition of Goldsmith's story, I shall be happy to copy the pictures for her.

The ugliest drawing of a summer-house, or "seat," that I have come across appeared in the *Novelist's Magazine*, published 1781. It is in the illustration of Widow Wadman inviting Toby to take the mote out of her eye. Of course Stothard knew what he was about. The hard, straight lines of the wooden erection make the graceful curves of the figures more beautiful by contrast. Still, the sentry-box is not "a thing of beauty and a joy for ever."

As a specimen of a garden seat on a grand scale, the Alcove, designed by Wren for Queen Anne, which stands in Kensington Gardens, near the fountains, might be mentioned (*vide* the sketch in Loftie's 'Kensington,' p. 120).

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

BLACK CAP WORN BY A JUDGE (7th S. viii. 449; ix. 15, 75).—There has been no reference to the circumstance that the proctors in Oxford (presumably also in Cambridge) cannot exercise their authority (at least in common opinion) without being in full dress, of which the cap, which they constantly touch—"The giant was civil, though bent upon evil"—forms part.

ED. MARSHALL.

THACKERAYANA (7th S. viii. 265, 375, 438, 493).—I am reminded of my visit to Deville about 1835. I went to him with a friend for what he called a "Phrenological Development." We went to an upstairs room in the Strand, and were not aware that he had any other occupation than that of professor of phrenology. He seated me in a chair, and began to examine my head, talking at intervals. He wrote with pencil on a sheet of foolscap his development, which I have lately stumbled on, and it is now before me. He wrote:—

"For intellectual occupation the organization is very good, and with a little more power to combine and methodize the ideas it would be a powerful development for general knowledge. There is one of two things which with a little more power to combine, &c., he should excel in, namely, a mechanical profession or music."

I asked what I must do to get more power to combine and methodize. He said, "Take some lessons in thorough bass." I replied, "I have no ear for music. I really don't know 'God save the King' when I hear it." He then said, "Take the lessons in higher mathematics." I had then been engaged for years in commercial pursuits, and it was too late to make a change. At the close of

a long life I think I was more fit for a mechanical profession. I fancy he did not know the precise meaning of some English words; and if I rightly remember, he had a foreign accent. I paid him his fee of half a guinea.

Craven.

ELLCEE.

LORDS SPIRITUAL (7th S. viii. 467; ix. 78).—Regarding the use of the word *dominus* as applied to a bishop, the Rev. J. C. Bellett, in his edition of Pelliccia's 'Polity of the Christian Church,' says, "In the first canon of the fourth Council of Arles, A.D. 524, bishops are called 'Sacerdotes Domini,' 'Lord Priests.'" "Sidonius Apollinaris," he adds, "always gives the French bishops the title of 'Dominus Papa.'" And he refers to Bingham, who gives the same view of the inherent dignity of the episcopal office. Mr. Bellett further says, "A bishop is now entitled to be addressed as 'My Lord,' by virtue of the old title of 'Dominus.'" Sir Robert Phillimore ('Ecc. Law,' vol. i.) sums up the whole question thus:—

"It is, indeed, a vulgar error that the title of lord is only given to bishops with seats in Parliament. The Bishop of Sodor and Man always had the title. It is probably only a translation of 'Dominus,' and just as applicable to the bishop of a church not established as of one established by temporal law."

JOHN CHURCHILL SIKES,

50, Agate Road, The Grove, Hammersmith, W.

OLD JOKES IN A NEW DRESS (7th S. viii. 66, 136, 291, 409, 433; ix. 30).—The following instance of ignorance of contemporary history deserves to be introduced to a wider public than the readers of 'Reports and Papers of Architectural Societies,' vol. xix. part ii. p. 362. In some notes on South Ferriby, Lincolnshire, by Sir C. H. J. Anderson, Bart., occurs this remarkable passage:—

"The Old Warp is now called Reed's Island, and, I believe, is leased by Government to the Humber Conservancy Company. I remember when I rowed there with the late Sir John Nelthorpe, three months after William IV.'s death, the man in charge had not heard of the king's demise, and was much puzzled when we told him that we were all now under petticoat government."

Mr. R. W. HACKWOOD's striking contribution is perhaps owed to Sir William Fraser's 'Words on Wellington,' pp. 79, 80. Almost a hundred pages after those on which the anecdote appears its propagator impeaches the truth of it; but he plainly thinks it too good to be lost, and so lets it remain to delight and mislead the desultory reader:—

"In an earlier part of this work," he says, "I told the story of President Grant dining at Apsley House. I regret I asked the second duke what really took place. However, as the reader has had the full enjoyment of the story, I must now, in the interests of truth, state what the duke told me happened. He said that during dinner General Grant kept trying to get him to say what was the greatest number of men that his father had commanded in the field. The duke added, 'I saw what he

was at; if I had said forty or fifty thousand men he would have replied, 'Well I have commanded a hundred thousand,' so I was determined not to answer his questions as to this, and I succeeded."—P. 171.

ST. SWITHIN.

"There is no new thing under the sun." Substitute Worcester for Tewkesbury and two old ladies for A. J. M.'s friend, and the anecdote he tells is identical, almost word for word, with one that I was familiar with more than forty years ago. The name of one of the fighters was Spring, and I think the other was called Rice.

J. C.

MR. HACKWOOD's story is a good one, and to me a new one. But it is absurd to tack the name of General Grant thereto. The general was a West Point man, and must have known a good deal about the Duke of Wellington. But, apart from that, the general's 'Autobiography' shows him to have been almost as good a writer as a soldier, and the last man to make so silly a remark. Americans sometimes pretend to more knowledge than they possess, never to less.

A. H. CHRISTIE.

CLUB (7th S. viii. 387, 456, 516; ix. 92).—The following, from the 'Autobiography of Thomas Elwood, the Quaker,' under date 1662, at the time when he was reader to Milton in London, may further illustrate the use of this word. Being, with many co-religionists, cast this year into Old Bridewell for attending a religious meeting, he says thus amongst them

"were several young men who cast themselves into a club, and, laying down every one an equal proportion of money, put it into the hand of our friend Anne Travers, desiring her to lay it out for them in provisionsand they kindly invited me to come into their club with them."—See 'The Hist. of T. Elwood's Life,' second edition, p. 170.

By the by, when is the earliest known instance of the use of the verb *to club*, or *to club together*, from which the noun will probably have been derived? Is not *clump* a variant of the word *club*?

W.

CATO STREET CONSPIRACY (7th S. viii. 447).—'An Authentic History of the Cato-Street Conspiracy,' with portraits of the conspirators, edited by G. T. Wilkinson, Esq., was published by Thomas Kelly, of Paternoster Row. In this work there is no mention of any house at Holbeach. Before they took the stable in Cato Street, the conspirators—among other places in London—"had frequent meetings at a public-house, called the White Hart, in Brooks' Market" (p. 118), and at the "Radical Committee Room, at the White Lion, Wych-street" (p. 56). "Thistlewood was a native of Horncastle, in Lincolnshire," and after the failure of the Cato Street plot he was arrested in an "obscure house, No. 8, White-street, Little Moorfields," London.

J. F. MANSEGH.

Miscellaneous.

NOTES ON BOOKS, &c.

The Century Dictionary: an Encyclopædic Lexicon of the English Language. Prepared under the superintendence of Wm. Dwight Whitney, Ph.D. LL.D. Six volumes. Vol. I. (New York, Century Company; London, Fisher Unwin.)

THE first volume of the 'Century Dictionary' (A—Cono) is before us. On the opening part of this we have already dwelt, and it is difficult to find much to add to what was then said. The entire work will be comprised in six goodly volumes. So far, the dictionary has gone over the same ground as the Philological Society's dictionary, of which, naturally, the editors have availed themselves. While, however, in the later sheets of the present volume they are without such aid, no sign of shortcoming is perceptible, and the entire work will probably be given to the world before Dr. Murray has a second volume ready for delivery. As has previously been said, the new work has more in common with the 'Encyclopædic Dictionary' of Messrs. Cassell than with the great Oxford dictionary. Its illustrations, which are excellent, add remarkably to the vivacity and intelligibility of the information conveyed. These are very numerous, many of them appearing at times on the same page. Technical subjects receive, thus, a fulness of explanation and illustration which brings them within general ken, and the work in many practical respects may be regarded as an encyclopædia.

It is impossible to resist being struck by the manner in which, since the establishment of the science of comparative philology, the civilized world has devoted itself to the task of lexicon making. Among the efforts that have been made, this, so far as English literature is concerned, may rank as the most successful. In delivering this opinion we are influenced principally by the fact that it is likely to be available within a reasonable time, while other and more ambitious works of the class may use up a succession of editors and at least hold out but faint promise of utility to men who begin to regard themselves as veterans. Without being very numerous, the quotations are ample, and represent a large amount of conscientious research. So far as it has gone the dictionary is eminently creditable to American scholarship and industry. In the case of a book involving so much energy and cost, it is ungracious to look for omission and shortcoming, and it is futile to protest in an American dictionary against placing an American spelling foremost. English readers are not likely to accept *color* in place of *colour*. Both spellings are, of course, given in the dictionary, with the remark that *colour* is still prevalent in England. It might give Americans pause, however, to find that in the quotations they supply from the English writers by whom the language was formed, they can find no instance of their new-fangled spelling. A more just, as well as a more pleasing plan is to welcome this first instalment of the noble contribution to our knowledge of our language with which American scholarship enriches us.

The Gentleman's Magazine Library.—Bibliographical Notes. Edited by A. C. Bickley. (Stock.)

IT is well-nigh as impossible to review the volume before us as it would be to give a person who had not read it an idea of the nature and character of Southey's 'Common-Place Book,' which, fragmentary as it is, has furnished an exhaustless fund of amusement and instruction to two generations of literary inquirers.

The volume is a miscellany about books and their contents. The editors have kept themselves well in hand. Out of the vast mass of bibliographical matter

to be found in the long series of volumes which makes a set of the *Gentleman's Magazine* they have selected with great judgment only such as in their opinion has permanent value. Much that was highly instructive at the time has been superseded by later writers. No two persons would come to the same conclusion as to what to accept and what to reject. We miss in the pages before us one or two things for which we would have found room, and there is here and there an article which we think might well have been dispensed with; but on the whole the work has been very well executed.

If ever we have a British bibliography on a scale sufficiently large to satisfy the desires of inquirers here and in America, this volume will be exceedingly useful, concentrating, as it does, much that, without days of labour, it is impossible to find in the *Gentleman's Magazine* itself.

Many of our readers, we imagine, will not know who we mean when we speak of William Combe. His most popular works were the three series of 'Dr. Syntax'—books once read by every one, but now prized only by collectors. He never wrote anything of permanent value, but the number of books he produced or in which he had a hand is enormous. A catalogue of them, compiled by himself, is given here. Southey the poet and Taylor the Platonist are said in bulk to have produced more literature than any other Englishmen. Combe has certainly a right to be bracketed with these hard workers.

The most important and the longest article in the volume is that on almanacs. Whenever the time comes for a history of these useful pamphlets to be written, these pages will be found most useful. It is a matter of surprise that the subject has not been taken in hand ere this. There is a splendid collection of old almanacs in the British Museum. The Bodleian is also very rich in them. It may further be worth while to remark that the *Athenæum* for 1828 contains some useful information on this neglected subject. We believe that it is only in comparatively recent days that almanacs have been used by the working classes. Before the Reformation the constantly recurring Church festivals would be a sufficient guide. After that the parson or the parish clerk became the timekeeper for his more ignorant neighbours. Watchmakers now seem to have taken their place. Miss Jackson, in her excellent book on 'Shropshire Folk-Lore,' tells a story as to how a woman went to a clockmaker at Oswestry to ask him when the moon would be at the full, as "she did not like to trust altogether to the almanac." She wanted to kill her pig, and, as every folk-lorist knows, if this be done in a waning moon the bacon will go bad.

A Bibliography of Tunisia from the Earliest Times to the End of 1888. In two parts. By H. S. Ashbee, F.S.A. (Dulau & Co.)

A FEW months only have elapsed since we noticed a brilliant record of 'Travels in Tunisia,' by Mr. Ashbee and a companion. Of that clever, entertaining, and important work a bibliography of Tunisia formed a portion. This, with additions, which not only fill up *lacunæ*, but carry the scheme up to the close of 1888, is now reprinted in a separate work, so as to rank among the series of bibliographies of the Barbary States which, under the direction of Sir R. Lambert Playfair, now rapidly approaches completion. Bibliography, in this country at least, is, as Mr. Ashbee says, its own reward, and he has hesitated to undertake the cost of recasting the entire of the matter he has obtained. A complete index, however, serves to knit the two parts together, and greatly facilitates reference. No work is much more thankless than the compilation of bibliographies. Mr. Ashbee accordingly puts in strong claim to recogni-

tion on the part of those interested in African travel. For the benefit of the traveller or general reader he gives a separate list of twenty works which are likely to answer his purpose.

Evenings with Shakespeare. By L. M. Griffiths. (Bristol, Arrowsmith; London, Simpkin, Marshall & Co.)

WITH a view to facilitate the study of Shakespeare in societies, Mr. Griffiths, the honorary secretary of the Clifton Shakespeare Society, has issued what claims to be a handbook. An enthusiast in the cause that he advocates, he holds that wherever a dozen men and women with literary desires can be got together there should be a Shakespeare Society. By the study of the life amidst which Shakespeare dwelt a full appreciation of his method and works is best aided. Some of his suggestions for discussion seem of dubious advantage. He thus suggests that the introduction of supernatural influences renders 'A Midsummer Night's Dream' unfit for stage representation, a view which no admirer of 'Hamlet' or 'Macbeth' can dream of accepting. His scheme of reading is, however, likely to be followed with advantage. So much erudition is there, meanwhile, in his volume, and so conveniently is much of it arranged, that the practical worker in Shakspearian fields will find the trouble of reference diminished. The whole is, indeed, a piece of thoroughly conscientious workmanship, and likely to be highly serviceable.

Mary, Queen of Scots: a Narrative and a Defence. By an Elder of the Church of Scotland. (Stock.)

SOMEWHAT tardily this apology for Mary Stuart has reached us. It furnishes a summary of portions of her career, and presents forcibly the view that regards her as a martyr. It will carry conviction to those who are on the author's side in the question, and will be disregarded by those who are sceptical as to Mary's transcendent innocence and purity. Regarded as a brief, it is very capable, and it is illustrated by original designs of Mr. J. S. Murray, of Aberdeen, etched by M. Vaucanu, of Paris. That Buchanan should be regarded as the most venal of libellers is, of course, to be expected. Some astonishment, however, is experienced in hearing from a church elder an arraignment of Knox. Whatever amount of conviction this book may carry, it at least presents an animated picture of cruel and desperate times.

Stanley's Emin Pasha Expedition. By A. J. Wauters. (Nimmo.)

THIS summary of what has been done in the Soudan by recent explorers, written by M. A. J. Wauters, the chief editor of the *Mouvement Géographique*, Brussels, will serve well a temporary purpose. Further information is, of course, to be expected after the return of Mr. Stanley. The present volume, however, supplies an historical account of the conquest of the Soudan, the fate of Gordon, the adventures of Stanley, and other matters of highest interest concerning the Dark Continent. It is illustrated with portraits of Stanley, Emin, Gordon, Capt. Casati, Dr. Junker, Tippoo Tib, &c.; pictures of members of the various African races, views of scenery, and a large and useful map. Much information is supplied, and the whole constitutes a pleasant and stimulating record of heroic adventure.

The Marvellous Adventures and Rare Conceits of Master Tyll Owiglass. Set forth in English by Kenneth R. H. Mackenzie, F.S.A. (Trübner & Co.)

IN publishing a cheap, elegant, attractive, and scholarly edition of 'Tyll Eulenspiegel' Messrs. Trübner are rendering a service. There are few civilized countries in which this essentially Teutonic character is not

familiar, and more than one English rendering has seen the light. Mr. Mackenzie has supplied a pleasant and valuable edition, enriched with notes, bibliographical and other, the value of which cannot easily be over-estimated. The witticisms of the German *farceur* cannot be fully rendered into modern English. Mr. Mackenzie has, accordingly, omitted for indecency and profanity a certain number of the narratives, and has considerably altered many others. That the significance of stories is not impaired by this proceeding cannot be said. Some supervision, however, must necessarily be exercised over a writer whose occasional obscenities would rival those of Rabelais. Mr. Mackenzie's task is, in fact, well discharged, and the volume is likely to have a large circulation.

An English Anthology from Chaucer to the Present Time. By John Bradshaw, M.A., LL.D. (Madras, Kalyanaram Iyer.)

THIS collection, made with taste and judgment for the use of students in the universities of Madras, Calcutta, and the Punjab, differs from other recognized selections in giving poems of considerable length, and even some dramatic extracts. It has already reached a third edition, and may be commended for scholastic use as well as for general reference.

No. II. of *Le Livre Moderne* keeps up the character we assigned it, and has remarkable interest. Short, bright papers on 'L'illustration des Livres'; on 'M. Conquet'; 'Cueillettes Littéraires,' and other contents, are bright, readable, and delightful. We own to having read the number from cover to cover. A delightful illustration *hors texte* is supplied.

'THE HISTORY OF THE "GENTLEMAN'S MAGAZINE"' is the title of a series of articles by Mr. W. Roberts, of which the first will appear in the March number of the *Bookworm*.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. W. R. ("How hast thou fallen from heaven, O Lucifer, son of the morning?").—"Quomodo cecidisti de coelo lucifer, qui mane oriebaris?" (Isaiah, chap. xiv.)

KING OF ARMS OR KING AT ARMS. (See 7th S. viii. 492.)—LELUS has favoured us with an emblazonment of the arms of Sir David Lindsay, which we are unfortunately unable to reproduce. The scribe therein distinctly uses the words "of arms."

GEO. G. T. TREEKNE ('A Legend of Reading Abbey,' 'The Camp of Refuge').—Both by Charles Macfarlane.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 1, 1890.

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Notes.

CAPTAIN JOHN SMITH OF VIRGINIA.

(Continued from p. 104.)

On examining into our author's narrative now, the first difficulty which presents itself is with regard to the exact situation of Regall. Prof. Arber, in his article on Capt. Smith in the 'Encyclopædia Britannica,' identifies it with Alba Regalis. But as this is situate in Trans-Danubian Hungary, was at the period in question garrisoned by the Emperor's troops, has never belonged to Transylvania, and is (as we have seen) mentioned by Smith as a place entirely distinct from Regall,* the professor's guess cannot be considered a happy one. The topographical description minus the fortified place fits the country about Petrosény or Karansebes, and the narrow valley might be identified with either the Vulcan Pass or the Iron Gate Pass, or, in fact, with any one of the many defiles in the Carpathians; but we cannot guess the whereabouts of the city. In the prince's grant of arms to Capt. Smith it is stated that the encounter with Bonny Mulgro and his unlucky comrades took place "ad Urbem Regalem," i. e., "the Royal Town" (!), and not the town of Regall, the Latin for which would be "ad Urbem Regall." This we perceive is another mystery. According to Smith's description, the town was within easy distance of "Esenberg" and not far from the prince's palace. A place named

Ysemberg is marked on Honter's old map of Transylvania (dated 1532), which, according to Fabritius, is Torockó, in the present county of Torda-Aranyos.*

Mr. Warner says:—

"The region is sufficiently [?] identified. On the river Maruch, or Morusus [Maros], was the town of Alba Julia, or Weisenberg [Weissenburg], the residence of the vaivode or Prince of Transylvania. South of this capital was the town Millenberg [Mühlenbach, or in Hungarian Szász-Sebes, where the Prince's camp lay], and south-west of this was a very strong fortress [not named], commanding a narrow pass leading into Transylvania out of Hungary, probably where the River Maruch [Maros] broke through the mountains."†

As Mr. Warner is so sure of the locality, it is a pity he does not name it. He evidently refers to the fortress of Déva; but, as we saw, there was not the slightest necessity for laying siege to this place, as it was not in the hands of the Turks, but belonged to the Prince of Transylvania, who at the period in question was actually staying there, and Székely Mózes had no difficulty whatever in gaining admission for himself and Toldy when seeking an interview with his master.

Palfrey supposed that by the "Land of Zarkam" the Székelyland was probably to be understood; but it is difficult to conceive what induced him to put forward such a strange theory, as it is wholly inconsistent with everything known about the geography and history of the land of the Székelys.

The whereabouts of the towns of Veraetio and Kupronka, which Székely is reported to have sacked after the fall of Regall, it is feared will remain a puzzle to the end of the chapter. Solymos, the third place which he is said to have pillaged, is the name of one of Székely's own castles. It was handed over by him to the Pasha of Temesvár in exchange for Kladova, while staying with him after his defeat at Tövis by Basta. We can hardly believe that he would have played ducks and drakes with his own property, nor can we imagine what could have induced him to make prisoners among his own people and what he intended to do with the 2,000 captives, mostly women and children, whom he is said to have collected in those three places. According to Smith's narrative, the siege of Regall must have taken place in 1602, between the dates of the death of the Duke de Mercœur (Feb. 19) and the defeat of Székely by Basta (July 2).‡ During the whole of this period

* See a facsimile of the map in Fabritius, "Erdélynek térképe 1532-ből," published by the Hungarian Academy, 1878.

† 'Life of Capt. John Smith,' by C. D. Warner (New York, 1881), p. 20.

‡ Székely is said to have been present and directed the siege. He was in prison (on mere suspicion) from Nov. 29, 1601, to about the beginning of April, 1602. This compresses the siege and the expedition to Zarkam into two and a half months during spring and summer, and not four winter months, as stated by Palfrey.

* ".....at Olumpagh, Stowle-Wesenburg [i. e., Alba Regalis], and Regall." Cf. p. 841 of Prof. Arber's edition of Smith's 'Works.'

Prince Sigismund was the avowed, and Székely the true ally and friend of the Turks. Of Székely the Grand Vezier Hassan is reported to have spoken in the highest terms of praise, whom he would have ransomed for as much gold as two thousand horses were able to carry had he been taken prisoner by Basta.* The prince depended too much upon the Turks for money,† and could not risk their displeasure by besieging an important place such as Regall as is represented to have been, and did not dare to turn the Sultan's open enemy, though he was very much pressed to do so by the Imperialists. And though we might suspect the prince of double dealing, no such charge can be brought against his honest, upright lieutenant, Székely. In face of this overwhelming evidence, we must therefore relegate the city of Regall to the land of myth, and stamp Smith's narrative as an utterly baseless fiction. The fact so often adduced in evidence to prove the narrator's veracity, and, according to your correspondent C. C. B., so strongly insisted upon by Prof. Arber, that as early as 1614 the captain named three islands off Cape Anne "the Three Turks' Heads," does not prove anything beyond the fact that this piece of fiction had reached its state of incubation at the date named, unless we are ready to admit the possibility that time might change falsehood into truth.

At the conclusion of chap. viii. Báthory's grant of arms to Capt. Smith is given in its original text and English translation; but it will be more convenient to deal with this hereafter. The continuation of the narrative, viz., the portion referring to the then unhappy state of Transylvania, and describing the doings of Basta and Sigismund at the beginning of chap. ix.‡ is fairly accurate, and agrees, as we see, with authenticated history.

In the continuation of chap. ix. Smith relates his doings in Wallachia. We are told that after the death of Michael, the vaivode, "the Turk sent one Jeremie" to be ruler of that country, but that he was unjust in his dealings, that his people therefore revolted against him, and he was obliged to flee to Moldavia in consequence. Busca, on behalf of the emperor, thereupon proclaimed "Lord Rodoll" [Radul] in his stead, who, however, was not allowed to occupy his throne unchallenged, as Jeremy marched against him with an army of 40,000 Turks, Tartars, and Moldavians. So Rodoll applied to his "ancient friend" Busca, who, wishing to find employment for "the remainders" of the old regiments of Sigismund " (of whose greatness and true affection hee was very suspicious)," seized upon this opportunity to conquer Wallachia

for the emperor, and therefore sent them with Rodoll to recover the Principality. A list of the "valiant captains" who served in this campaign is given, and we find the Earl of Meldritch amongst them, "with divers others of great ranke and quality, [wholly unknown to history, though they were] the greatest friends and alliances the Prince had." The expeditionary force, 30,000 strong, marched "along the river Altus to the streights of Rebrinke," where they entered Wallachia, encamping at "Raza." Thereupon Jeremy, who was lying at Argish, and received reinforcements from "the Crym Tartar," drew his army "into his old camp in the plains of Peteske" and entrenched himself.

In the title of the following chapter (chap. x.) we are promised a description of the battle of "Rottenton," but receive details of another "bloudy massacre." Rodoll, in order to draw the enemy out of his fortified camp, feigned cowardice at the arrival of the Tartars, retreated to Rebrinke, received the attack of the pursuing enemy in the "streights" of that name, and scored an easy victory, inflicting heavy losses on the enemy. We are told that the number of slain on both sides was 25,000, and that the ground was so strewn with "carkasses" that "there was scarce ground to stand upon." The Turks had to bemoan the loss of "the admired Aladdin," one of their best generals; and Jeremy had to flee to Moldavia. This, however, did not end the campaign, as news arrived that some straggling Tartars were foraging "those parts towards Moldavia," and Meldritch received order to march against them with 13,000 men. This force, however, turned out to be wholly inadequate, as reports soon reached the earl that the great "Crym Tartar" himself, with two of his sons and 30,000 men, was ready to receive him, and that Jeremy lay in ambush with fourteen or fifteen thousand men about "Langanaw." This induced Meldritch to retreat towards "Rottenton, a strong garrison for Rodoll." On his way thither he was surrounded by "hellish numbers"; but our Capt. Smith came to the rescue with a "pretty" stratagem of wild-fire, which pyrotechnical display made the charges of the attacking forces "turn tails," and Jeremy was overthrown without any loss "to speak of" to Meldritch. The earl, we are told, was then within about three leagues of Rottenton, and the Tartars, with a force of 40,000 men (10,000 more than originally reported), in hot pursuit of him.

Then follows a high-flown introduction to the description of the battle of Rottenton, in which occurs a sentence which is somewhat obscure. It is not quite clear whether Busca or the Crym Tartar stayed until noon to watch the horrible slaughter which ensued, or whether we are to understand that the Old Testament miracle was repeated and the sun stood still in mid-heaven.

LEWIS L. KROFF.

(To be continued.)

* Szamosközi, *loc. cit.*, p. 173.

† According to Wolff, de Bethlen's 'Hist. Transyl.' sub anno 1602, vol. v. p. 84, the prince was soliciting money from the Grand Vezier at this very period.

‡ The events enumerated in the title of chap. viii. are related in this chapter.

CUMULATIVE NURSERY STORIES.

In 'N. & Q.' 7th S. viii. 321, I gave two versions of our 'Old Woman and the Crooked Sixpence'—one from France, the other from South Africa—as further additions to the many cited in my 'Popular Tales and Fictions,' vol. i. pp. 289–313. I now find that I had somehow overlooked another and rather curious version in M. René Basset's 'Contes Populaires Berbères' (Paris, 1887), No. 45, which is to the following effect:—

THE OLD WOMAN AND THE FLY.

An old woman went one day to the fountain, leaving at home a pot of milk. On her return she found a fly in the milk, and she pulled off the fly's tail.

The fly said: "Give me back my tail, that I may bring home a bride to my relations."

The old woman replied: "Bring me goat's milk."

The goat said: "Give me vegetables."

The fly went to the fig-tree. It said: "Give me manure."

The fly went to the ox and said: "Ox, give me manure for the fig-tree; it will give me leaves, which I shall give to the goat; the goat will provide me with milk, which I shall give to my grandmother, who will give me back my tail, so that I can bring home a bride to my relations."

So the ox gave him manure; he took it to the fig-tree, which gave him leaves; he took them to the goat, and received milk; and in exchange for the milk the old woman gave back the tail, and the fly went to lead a bride home to his relations.

This is, strange as it may seem, the only Muslim cumulative story known to me—I assume all the tales (or most of them) in M. René Basset's interesting collection to be of Muhammedan extraction. It is probable, however, that though such "stories" do not occur in any Muslim collections, they are orally current among children throughout Islam.

Near akin to nursery stories and rhymes of this sort is the droll children's tale (in verse) of 'The Great Carrot,' given by Prof. Ch. Marelle in his brochure 'Affenschwanz,' &c., from which I cited the 'Biquette dans le Jardin' in my preceding paper. M. Marelle states that he had it from his uncle, M. Bagin du Jonquoy:—

THE GREAT CARROT.

The old man went into the garden
To pull up the big carrot;
He tugs, tugs the carrot;
The carrot won't come.

"Help! help!" Runs the old woman,
Who pulls the old man by the breeches,
Who tugs, tugs the carrot;
The carrot won't come.

"Help! help!" Runs the son,
Who pulls the old woman by the petticoats,
Who pulls the old man, and so forth.

"Help! help!" Runs the daughter,
Who pulls the son, &c.

"Help! help!" Runs Bastien,
Who pulls the daughter, &c.

"Help! help!" Runs Bastienne,
Who pulls Bastien, &c.

"Help! help!" Runs the Abbé,
Who pulls Bastienne, &c.

"Help! help!" Runs the Abbess,
Who pulls the Abbé, &c.

"Help! help!" Runs the pig,
Whose snout grubs the carrot—
And crack! the old man falls on the old wife,
Who falls back on the son,
Who falls back on the daughter,
Who falls back on Bastien,
Who falls back on Bastienne,
Who falls back on the Abbé,
Who falls back on the Abbess,
Who falls back on the ground.

But the old man waves the carrot;
He gets up and lifts the old wife,
Who lifts the son,
Who lifts the daughter, &c.*

And all cry, "O what a carrot!"

"To have it I'd give my petticoat";

"I my breeches"; "I my skull-cap";

"O what a carrot!"

This is, to me, a unique form of cumulative story, though it has a sort of analogue in the wide-spread tale of 'The Magic Basin,' to which a person to be made ridiculous holds, nil I will I, and all sorts of people who come to his and each other's assistance are in like manner attached one to the other till they form a long and most ludicrous train.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

A somewhat analogous instance, which I have not seen elsewhere alluded to, occurs in 'Le Moyaen de Parvenir,' ed. 100070034, tom. i. p. 176:—

"La Soldée voulant prendre ce petit bois sur ce badaut, monta sur une selle à trois pieds. Qu'au diantre soit celui qui fit la maison où fut marié le père de l'Evêque lequel sacra le Prêtre qui maria la mère de celui qui forgea la coignée dont fut coupé le bois où fut amanché le pic dont on releva la terre pour planter l'arbre duquel fut faite la première Selle à trois pieds."

W. F. PRIDEAUX.

Jaipur, Rajputana.

SHAKSPEARIANA.

'ALL'S WELL THAT ENDS WELL,' I. i. 69:—

Lafeu. How understand we that?

This speech must have got displaced; it has no pertinence as following that of Bertram:—

Madam, I desire your holy wishes.

It can only refer to Helena's enigmatical enunciation,

I do affect a sorrow, but I have it too,
and must be inserted as immediately following it.

This guides us to a further correction, and to a fair explanation of the origin of the muddle. The headings of the next two speeches must be changed; the Countess's given to Lafeu, a

* When the good Abbess is raised up, as she nobody, she rubs the part of her body that violent contact with the ground.

versd. The general reflection will then be given to the sympathetic lady, and the slightly cynical comment to the shrewd and experienced old nobleman. Read, therefore :—

Helena. I do affect a sorrow indeed, but I have it too.
Lafeu. How understand we that?

Countess. Moderate lamentation is the right of the dead,
Excessive grief the enemy of the living.

Lafeu. If the living be enemy to the grief,
The excess makes it soon mortal.

Bert. Madam, I desire your holy wishes.

The "derangement" of the current text was apparently the result of a primary mistake of giving this speech of the Countess to Lafeu, which made it necessary to find another place for Lafeu's single line, which was immediately antecedent.

I. i. 179 :—

Parolles. Your virginity, your old virginity, is like one of our French withered pears; it looks ill, it eats drily; marry, 'tis a withered pear; it was formerly better; marry, yet 'tis a withered pear; will you anything with it?

Helena. †Not my virginity yet.....
There shall your master have a thousand loves, &c.

Now shall he—
I know not what he shall. God send him well!

The difficulty here, which is marked by the Globe obelus and indication of an incomplete line, admits of easy remedy. It has arisen from the shifting of the last phrase given to Parolles from the line below it. Coherent sense is recovered at once when this is replaced :—

.....It was formerly better; marry, yet 'tis a withered pear.

Helena. Not my virginity yet; will you anything with it?

There shall your master have a thousand loves, &c.

The text, thus restored, is in perfect harmony with Helena's curiously characteristic tone in this dialogue.

Another offensive obelus may be abolished (I. ii. 36) by a simple change of punctuation. Read :—

In his youth
He had the wit which I can well observe
To-day in our young lords; but they may jest
Till their own scorn return to them unnoted.
Ere they can hide their levity in honour,
So like a courtier. Contempt nor bitterness
Were in his pride or sharpness.

This in place of

Ere they can hide their levity in honour:
†So like a courtier, contempt nor bitterness, &c.

In the mouth of a king, as in that of Ophelia, the word "courtier" implies "perfect courtier"—the model gentleman, as conceived by Raphael's friend Castiglione :—

"Avendo adunque il Cortegiano nel motteggiare, e dir piacevolezze, rispetto al tempo, alle persone, al grado suo, potrà esser chiamato faceto; guardando ancor di non esser tanto acerbo, e mordace, che si faccia conoscer per maligno."—*Il Cortegiano*, p. 123, ed. 1783.

I find that this, as I hold, sound correction was

adopted by Capell, but to no purpose as regards succeeding editors.

In the same speech another line is marked as manifestly corrupt :—

Who were below him
He used as creatures of another place,
And bowed his eminent top to their low ranks,
Making them proud of his humility,
†In their poor praise he humbled.

The correction which satisfies me, and which I am content to leave to recommend itself by its own merits, runs :—

Making them proud of his humility
In the proud place he humbled.

The phrase is parallel to what we find under converse conditions, II. iii. 132 :—

From lowest place when virtuous things proceed,
The place is dignified by the doer's deed.

The last lines in the king's speech guide us to the correction of a line which has strangely escaped an obelus. This occurs in II. i. 55 :—

"Use a more spacious ceremony to the noble lords; you have restrained yourself within the list of too cold an adieu: be more expressive to them: for they wear themselves in the cap of the time, there do muster true gait, eat, speak, and move under the influence of the most received star."

Read "*They demonstrate true gait*," &c., accepting as sufficient authorization the comparison of

Such a man

Might be a copy to these younger times;
Which followed well would demonstrate them now
But goes backward.

The Cambridge collators record "*there demonstrate*," "Anon. Conject."

The text of this play is scaturient with errors patent and errors undenounced. To submit opinions on many of these would be to enter upon "contentious business" indeed. One change that ought to be made, but, if possible, without discussion, is IV. iii. 287: "Save to his bedclothes about him; but they know his conditions and lay him in straw." Read, by transposition, "But they about him know his conditions," &c.

W. WATKISS LLOYD.

"MACBETH": THE WITCHES (7th S. vii. 303).—There are no "Dram. Pers." lists in the Shakespeare, or folio, 'Macbeths,' though there are in the so-called quarto Davenant 'Macbeths' of 1673, 1674, &c. In, however, the folio play, IV. i., we have, "*Thunder. Enter the three Witches*," and before I. 39, "*Enter Hecat and the other three Witches*," the *the* of the first indicating, as in other of these stage directions, the three who foretell Macbeth's future. As to "the other three," it is not impossible that we now have the first appearance of those who attend on Queen Hecat, though it is much more probable that they were her mute attendants in III. v., when she appears in state in her chariot. The quarto of 1673, essentially a reprint of the folio, erroneously omits the *the* of the

first, but otherwise gives both directions. The editions of 1674, so different in their text, omit the first direction altogether, because in their version these same three witches commence the scene, and were probably "on" when the curtain rose. They, however, give the second in the same words.

Hence it is clear, as I said in a paper printed in the New Shakspere Society's *Transactions*, 1880-2, that there were six witches, exclusive of Hecate, and I suggested that the three attendant on Hecate were neophytes not yet allowed to go high-lone. But that the three witches of our Northern beliefs and climes, past mistresses in their art, could ever have been intended by Shakespeare to represent the three classical Fates, and the three attendant on Hecate the Furies, are things as incongruous as though he had brought in Odin, Jupiter, and Sæva enjoying a family meal beside the Castalian spring. Nor is it merely incongruous in the last degree, nor merely a supposition unsupported by facts or by the slightest probability, but one contradicted by facts. Fancy Hecate addressing the Fates thus (III. v.) :—

Beldams

Saucy and overbold ! How did you dare
To trade and traffic with Macbeth
In riddles and affairs of death ;
And I, the Mistress of your charms,
The close contriver of all harms,
Was never call'd to bear my part,
Or show the glory of our art ! &c.

A first-form boy would laugh at such blundering in classic mythology, and Shakespeare, if he knew no better, would soon have been taught better by the ridicule heaped upon him, and would have altered it.

BR. NICHOLSON.

"MACBETH," IV. i.—

Untie the winds, and let them fight
Against the churches.

In R. Perrot's 'Sermon on Tithes,' 1627, p. 25, it is said, "We have a common saying of the wind, that if there be any stirring, it is most evident about the church."

W. C. B.

"LOVE'S LABOUR'S LOST," V. ii.—

To show his teeth as white as whale's bone.

Whale's bone is explained to be the tooth of the walrus. A similar comparison was reported to me a few days ago from Worcester, where a man, speaking of some animal refuse that was to be converted into oleo-margarine, said it would become in the process "as white as a hound's tūth."

W. C. B.

'VERT.—As I have lately met with several of my friends who were unacquainted with the word 'vert,' I think a few notes and queries on its meaning and history may be useful.

1. What is the earliest instance of its use in print? The earliest that I have met with is in the

Union Review for May, 1864, in the article entitled 'Experiences of a 'Vert'; but probably some of your readers will be able to supply earlier instances.

2. What is its exact meaning? It is generally used to signify a person who leaves the Anglican Church for the Roman. Is it used in any other similar sense?

3. What is its origin and history? The author of the 'Experiences of a 'Vert,' in 1864, speaks of the word as new. He says, "The other day I was addressed as a 'Vert'; and again, "This term 'Vert, I have every reason to believe, has been only just coined." In this belief he is certainly mistaken, for I myself distinctly remember the late Dean Stanley, when Fellow of University College, Oxford, using the word about the year 1845 or 1846. Speaking of the numerous seceders from the Anglican to the Roman Church, he said, in the amusing, joking way which his friends will so well remember, "I don't know what to call them; I can't call them *converts*, and I won't call them *perverts*; I think I shall call them '*verts*,' which will be a good neutral term." Probably he little thought that this joke of his would take such deep root in the English language. Can any of your readers trace the word to a different or an earlier source?

I may add that I have lately found the word used as a verb, to '*vert*,' i.e., to become a Roman Catholic (the *Guardian*, Aug. 22, 1888, p. 1232, col. 2, from the *Irish Catholic*).

W. A. G.

Hastings.

THE TUDOR AND STUART LINES OF ENGLISH HISTORY.—In an article on 'The Future of English Monarchy,' in the February number of the *Contemporary Review* (p. 193), we read :—

"The hereditary title on the Queen's [i.e., Queen Elizabeth's] death without children was in the house of Suffolk, the descendants of Henry VIII.'s eldest daughter, and on grounds of policy they were set aside for the Stuart family."

Passing over "Henry VIII." as doubtless a mere misprint for Henry VII., it seems desirable to point out that Margaret (who was married first to James IV. of Scotland, secondly to the Earl of Angus, and thirdly to Henry Stuart, afterwards created Lord Methven) was his (Henry VII.'s) eldest daughter, and that Mary (who was married first to Louis XII., King of France, and afterwards to Charles Brandon, Duke of Suffolk) was the younger daughter. It has been said that Henry VIII. in his will left the crown, in case of failure of issue of his own children, to the posterity of his younger sister, passing over those of the elder. But it is very doubtful whether this will was ever executed; and on the death of Queen Elizabeth, his last surviving child, no claim was put forward on behalf of the descendant of sister Mary. She had two daughters by her second

husband, the Duke of Suffolk, the eldest of whom married Henry Grey (who became Duke of Suffolk, and was executed in 1554), and had three daughters. The eldest of these was the unfortunate Lady Jane Grey, and the youngest (who was deformed) also died without issue; but the second, Catherine, married Edward Seymour, Earl of Hertford, son of the Protector Edward, Duke of Somerset, executed in the reign of his nephew Edward VI. This Earl of Hertford had a son by Catherine Grey, named Edward, who was created Viscount Beauchamp and Earl of Hertford by Queen Elizabeth, and would, had Henry VIII.'s supposed will been acted on, have succeeded her instead of the King of Scotland, James VI. But any such claim was so completely ignored that no jealousy was felt towards him or his line until his grandson and heir, William Seymour, formed the project of marrying Arabella Stuart, daughter of the Earl of Lenox, who was the grandson, through his mother, of Margaret, eldest daughter of Henry VII., and of her second husband, the Earl of Angus. The secret marriage of William Seymour and Arabella Stuart, in 1610, excited, as is well known, the wrath of James I., and led to the imprisonment of both; and though they succeeded in escaping, poor Arabella was recaptured, and died in the Tower in 1615. Seymour, however, made good his escape, succeeded his father as Earl of Hertford in 1621, and was created Marquis of Hertford by Charles I. in 1640. In consequence of his loyalty during the Civil War, the title of Duke of Somerset was resuscitated in his favour on the Restoration; but he did not long survive it.

Blackheath.

W. T. LYNN.

JAMES CHILTON.—In March, 1888, Mr. W. S. Appleton, giving a temporary address in London, wrote to me about the Pilgrim Father, James Chilton. At that time I was unable to give any information about him; but since I have commenced my transcript of the registers of St. Paul's, Canterbury, I have met with the name, and as 'N. & Q.' is read in the United States, I may perhaps be allowed to answer Mr. Appleton so far as I can through its pages. From St. Paul's register I extract the following entries:—

- Aug. 16, 1584. Joell Chilton was baptized.
- Jan. 15, 1586/7. Isabell, d. of James Chilton, bapt.
- June 8, 1589. Jane, d. of James Chilton, bapt.
- April 29, 1599. Ingle, d. of James Chilton, bapt.

From the register of St. Martin's (the adjoining) parish, I give these entries:—

- Nov. 2, 1593. Joell, s. of James Chilton, buried.
- Nov. 23, 1593. Mary, d. of James Chilton, buried.
- July 24, 1594. Elizabeth, d. of James Chilton, baptized.
- Aug. 22, 1596. James, s. of James Chilton, bapt.

James Chilton's wife was named Susanna, and their daughter Mary¹ was perhaps the only young girl on the Mayflower, and tradition has always

fondly but foolishly said that she was the first to leap on Plymouth Rock." From the burial entry of Nov. 23, 1593, it will be seen that one daughter Mary was buried then; but James Chilton may have had another daughter also named Mary. I fear the question will never be cleared up, for the St. Martin's registers only reach back to the Restoration, and the transcripts (from which I have taken the above extracts) are, unfortunately, very imperfect.

I ought to add that as yet I have found no entry relating to the marriage of James Chilton, and in the preparation of my projected 'Canterbury Marriage Licences' I have got beyond his date.

J. M. COWPER.

Canterbury.

TENNYSON'S 'NORTHERN FARMER,' first series, contains the allusion to the farmer's affection for his "sūle" at all costs. This is so very much like a story in a well-known book, or rather which once was so, that I institute a comparison:—

"One of the strongest instances I have seen of such a deliberate practice of the 'Dum vivimus, vivamus,' was mentioned by the clever and humorous surgeon, Mr. Wadd. He was called to a respectable lusty farmer, who had indulged in his strong home-brewed ale till a serious illness came upon him. After some attendance his medical friend told him that it was clear that unless he left off his favourite beverage he could not live six months. 'Is that your serious professional opinion?' 'I am certain of it.' The farmer thought a few minutes; tears came in his eyes; he sighed heavily, and, at last, said, 'I am sorry for it—very sorry; it's very sad, but I cannot give up my ale.'—Sharon Turner's 'Religious History of the World,' vol. iii., 1839, p. 462, n. 12.

ED. MARSHALL.

THE GRAVE OF ANNE BOLEYN.—*Apropos* of the last part of Mr. PICKFORD's interesting note (*supra*, p. 44), it may be worth while to call attention to the following statement, which appeared in the *Newcastle Weekly Chronicle*, May 18, 1889, in a letter signed Mary S. Hancock, Monkwearmouth. The writer relates Sir John Burgoyne's request that he might be buried in the chapel of the Tower, of which he was Constable, the place selected being in front of the high altar. The Queen's permission was granted, and

"in a short time Sir John was gathered to his fathers, and the proposed grave began to be prepared. The turning over the pavement in front of the high altar, the obstacle of the deepest interest, was removed. It had been an ancient tradition that the grave of Anne Boleyn had been beheld by Henry VIII. after their execution. No one seems to have known the spot. Now, however, it is prepared for 85 feet long and 4 feet wide. The head of the corpse of Anne Boleyn, with her hair as it was when she died, is placed upon it."

of her Majesty, the bodies were left to rest in their original place of sepulture, though, for the sake of the nineteenth century readers of history, there cannot but be a feeling of regret that such interesting relics should have been consigned afresh to the tomb without some photographic record being made of the event."

This ghastly revelation is of so recent a date that there must be many persons living to whom the circumstances are thoroughly known, and it would be interesting to be informed whether the above account is rigorously correct in all particulars.

W. THOMPSON.

Sedburgh.

THE STOCKS. (See 7th S. viii. 432).—I well remember the stocks standing on the green at Clifton Hampden, in Oxfordshire, more by token that their last occupant (for the offence of being drunk and disorderly) was the parish constable.

HENRY H. GIBBS.

Aldenham.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

HILL-NAMES: WYRRAL, WORLE.—Can any Celtic scholar or authority on place-names help me to the meaning of Wyrwal, the Celtic name of the ridge-shaped hill at Glastonbury, which, when the name was given, rose close to a bay or arm of the Bristol Channel? A little further up the Channel a hill of very similar configuration, though greater size, rises, like Wyrwal, from its shores, viz., Worle Hill, at Weston-super-Mare, a name again supposed to be Celtic, as the interesting camp and hut circles on its summit, with the landing-steps down to the water, are pronounced to be by archaeologists. The suggestion has occurred to me whether, in fact, the two hills did not originally receive the same name, time alone having made the difference between them. I am no Celtic scholar, but I believe in modern Welsh Wyrwal would be pronounced much like *Wurral*, and Worle is invariably pronounced *Wurle*. Wyrwal must have long been pronounced in modern times *Wurral* as now (or it could not have been corrupted into "Weary-all"), but I imagine this is an Anglicism. Can any one give me the probable meaning, or probable analogies, of either name, if they are, indeed, distinct in the Celtic tongue? Are there any hill or other place-names resembling them elsewhere?

T. METFORD.

PASSEFLAMBÈRE FAMILY.—Is there any pedigree extant of this family, of which Ralph, Bishop of Durham, was a well-known member? What was the bishop's real surname? He is said to have been Dean of Christ Church, Twynam, Hants. Walter de Passeflambere held land in North Hants

in the twelfth century. Query, any relationship to the Bishop of Durham?

VICAR.

Preston Candover, Basingstoke.

PRIVY COUNCILLORS.—Where shall I find, or from what sources may be compiled, a list of Privy Councillors prior to 1660?

W. D. PINK.

Leigh, Lancashire.

SELECTIONS OF HYMNS, NOT HYMNALS.—Has there been published of late years a selection of the best English hymns written within these three centuries, or three centuries and a half? I do not mean collections for the use of particular churches or sects, but a selection of the best hymns without regard to sectarian bias; such a selection as we have had of centuries or other assemblages of sonnets.

BR. NICHOLSON.

FABLES IN FRENCH.—Wanted a reference to a book of fables in French. Each fable is followed by a "Sens Moral" and a "Reflection." Fragments, without the page headings, are in possession of the inquirer, on the backs of etchings executed in a masterly manner, with very marked outlines; but no artist's mark or monogram is given. Query, whose fables and whose plates? The costume would fix the date somewhere about 1660.

F. W.

ATHENÆUM CLUB.—In Clayden's 'Early Life of Samuel Rogers,' p. 263, I find entry in his diary on Dec. 7, 1792: "Dined at the Athenæum Club. Introduced by Sharp." Was there an Athenæum Club previous to the foundation of the present Athenæum Club in 1824? An answer will oblige.

C. H.

THE ROWLEYS OF LAWTON, CO. CHESTER.—Robert Rowley, M.D., of London, was born April 15, 1795 (see Burke's 'Peerage,' under "Langford"). I am anxious to obtain particulars respecting the parentage, &c., of the physician here mentioned for the completion of a skeleton pedigree of the Rowleys of Lawton, and I shall be extremely glad if any one willing to communicate with me on this subject will write to me direct.

H. NUNN, B.A.

Lawton Rectory, Stoke-on-Trent.

STERRIDGE OR STIRRIDGE.—Can any one tell me the origin of the surname Sterridge or Stirridge, which I find in Somerset in the seventeenth century, and which later on in the century becomes Sturge, chiefly residing in Gloucestershire? A member of the Gloucestershire family, writing about a hundred years ago, remarks that their name was always (even at that time) pronounced Stirridge by its Somerset branches.

LACHARD FAMILY.—Can any one give information as to the family of Lachard? Miss Lachard a Welsh heiress, supposed to be of Spanish ex-

tion, married Stephen Ludlow, a Clerk in Chancery in Ireland, nephew of the celebrated Parliamentary general Edmund Ludlow, and grandson of Sir Henry Ludlow, M.P. for Wilts, who married Lettice, daughter of Lord Delawarr. They were the grandparents of Earl Ludlow, created 1760, and of others.

KELSO.

ROBERT CLAYTON.—In the 'Dict. Nat. Biog.,' article "Clayton, Robert, Bishop of Clogher," it is stated that he was the eldest son of Dr. Robert Clayton, Dean of Kildare, and minister of St. Michael's, Dublin; also that the bishop came into the estate of Fulwood, Lancashire, in 1728, on the death of his father. On reference to the 'Fasti Ecclesiæ Hiberniæ,' &c., I find that on December 11, 1708, John Clayton was installed as Dean of Kildare, and retained that office until his death in September, 1725. He was buried in St. Michael's, Dublin. I wish to know whether John was not the true name of the bishop's father; also whether the succession to the estate was in 1725; or, if not, did the Fulwood property ever come into the father's hands. The parentage and age of Clayton (sen.) would be acceptable.

W. S. W.

STRONGBOWIANS.—Where can I find a list of the companions of Strongbow, or any of the Anglo-Normans or English who went to Ireland about that time, or down to say a hundred years later?

ARCHER MARTIN.

Winnipeg, Manitoba, Canada.

C. HAIGH.—I have an old print of an invitation card, by Cunego, for the "Cambridge Commencement Grand Musical Festival, 1807." It is signed C. Haigh, and also bears his seal. Can any of your readers give me any information concerning C. Haigh?

EL SILRAC.

ODD VOLUME WANTED.—Can any of your readers supply an odd volume, vol. i. of 'The Meditation of M. A. Antoninus,' Glasgow, Foulis, 1749?

T. WILSON.

KING'S ARMS IN CHURCHES.—Can you tell me where I can find answers to the following questions? When, and by whose orders, and for what purpose, were drawings or paintings of the king's arms put up in our churches? The first entry respecting the same in the books containing the churchwardens' and overseers' accounts in the parish in which I live is in 1660: "Pd Tho. Heape for drawing the Kinges Armes 2l.," but these accounts only commence in 1645.

J. H. K.

LOCAL RHYMES.—Many of our towns and villages have rhymes relating to them. Some noteworthy characteristic by which the place had become known has been perpetuated in rustic verse. These rhymes are far more numerous than many people think. I have long had an idea of

collecting these verses and publishing them in a little book; but ere I do so it is necessary for me to know whether the labour has already been undertaken by some one else. Many of these rhymes have been preserved in 'N. & Q.,' others are to be found in county and town histories and guide-books; but, so far as I can learn, no book has appeared in which the author has endeavoured after a complete collection.

ANOK.

LORD BROUGHAM'S EPITAPH.—Who wrote the lines which, I believe, are inscribed on Lord Brougham's tomb?

Inveni portum. Spes et fortuna valet!
Sat me lusistis. Ludite nunc alios.

J. C. J.

"NUTS AND MAY."—Can any one explain the meaning of the words in the game played by children known as "Nuts and May"?

Here we come gathering nuts and may,
Nuts and may, nuts and may!
Here we come gathering nuts and may,
On a cold and frosty morning.

Or, in place of last line,—

On Christmas Day in the morning.

Now "nuts" and "may" are never to be gathered at the same time, neither are they to be found at a "cold and frosty" time. Are the words a corruption of other words; or are they simply meant for an absurdity?

G. C. H.

'BABY-LAND': POEM.—In 'N. & Q.,' 7th S. vii. 368, s.v. 'Poems Wanted,' I inquired, amongst others, for one beginning:—

When I lived in Baby-Land
All the bells were ringing.

I have since obtained this. It appeared in the *Monthly Packet* for September, 1873. It is signed C. M. Gemmer, "Gerda Fay." If this is, as I suppose, a lady, has she written other pieces? From the pseudonym in inverted commas I conclude she is well known. Can any one give me any information about her writings? Who is there of us that does not echo from his very heart the last verse of 'Baby-Land'?

O that I were back once more
To hear the fairies singing;
To sit upon my nursery floor
And set the bells a-ringing!

JONATHAN BOUCHIER.

OYSTERMOUTH.—Anno 1141, Morris, of London, gave to the church of St. Peter of Gloucester the church of "Ostrenuwe, in Goer" (vide 'Cartulary, Abbey of Gloucester,' Hart, 1863). In list of advowsons belonging to Gloucester end of thirteenth century is "Ecclesia de Oystremuthe." In 1379 Bishop Adam Houghton, of St. David's, appropriated the tithes and church dues of "Oystermouth" to Bishop Gower's Hospital of the "Blessed David" in Swansea. Can any one give

any information as to this transfer from Gloucester to St. David's? The earliest dates of "Episcopal Acts" in the Diocesan Registry, Carmarthen, are in 1397, and I have failed to elicit anything at Gloucester. Rudge mentions that the Benedictine priory of Ewenny, in the same county, was given by "Maurice de London" as a cell to Gloucester in the same year (1141).

H. A.

TENNYSON'S 'PRINCESS,' l. 33, 34.—

She to me
Was proxy-wedded with a bootless calf
At eight years old.

What does "bootless calf" mean here?

J. A. J.

[Does not this refer to the custom on a wedding by proxy of the representative of the bridegroom inserting his unbooted leg in the bed?]

JESUS PSALTER.—The Roman Catholic bishops of this country have recently issued a 'Manual of Prayers for Congregational Use,' which contains (p. 123) certain devotions called the "Jesus Psalter." A note informs the reader that

"This Psalter was composed probably by Richard Whytford, first a secular priest, than a Brigittine of Syon House, Middlesex, in the fifteenth century. An original MS. is in the possession of Lord Abergavenny. Bishop Challoner's edition, which is here given, is a compressed formulary, and the language is generally modernized."

Has the original text ever been published?

K. P. D. E.

OCCULT SOCIETY.—Can any one tell me the address of the Occult Society in London, and who is the head of it? There was a mention of it in one of the papers the other day, but it gave no address.

C. W.

AUTHORS OF QUOTATIONS WANTED.—

Lose this day loitering, 'twill be the same story
To-morrow, and the next more dilatory.
The indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Boldness has genius, power, magic, in it!
Only engage, and then the mind grows heated:
Begin it, and the work will be completed.

Quoted in Longfellow, 'Kavanagh,' chap. xix.

Life that shall send
A challenge to its end,
And when it comes, say, Welcome, friend!

Quoted in Longfellow, 'Hyperion,' book iv. chap. vii.

Knowledge by suffering entereth,
And life is perfected in death.

G. H. JOHNSON.

[The last query is asked 6th S. iii, 290, and remains unanswered.]

There gods meet gods, and jostle in the dark.

A. B.

Unworthy he of Poet's sacred name
Who writes for wretched lucre, not for fame.

G. MARSON.

Replies.

DETACHED BELL TOWERS.

(7th S. ix. 107.)

CANON VENABLES will be interested to hear that there are good examples of churches with their towers detached at Berkeley, co. Gloucester, and at Kirk Oswald, co. Cumberland. In the first case it is supposed that the Lords Berkeley had it built in this manner in order that it should be further away from the castle than the body of the church, its summit being liable in times of warfare to become a point of vantage for the enemy. It may be worth mentioning that at Brookland, in Romney Marsh, the spire, though hardly detached, rests on the ground. The superstitions are: (1) that the devil removed it in the night; (2) that it was built upon the ground and intended to be erected on a tower afterwards, but was found too heavy.

C. E. GILDERSOME-DICKINSON.

Eden Bridge, Kent.

To the list contributed at the above reference may be added Bramfield and East Bergholt, both in Suffolk. The former is one of the round towers peculiar to East Anglia; and at East Bergholt the five bells are hung in a low open shed, or, as it is expressed in White's 'Directory of Suffolk,' "a sort of cage," in the churchyard, the tower of the church being only carried to the height of fourteen feet. The shed in which the bells are suspended is no higher, yet they are said to be heard at Harwich, a distance of ten miles across the water.

W. R. TATE.

Walpole Vicarage, Halesworth.

I am not certain to come strictly within the inquiry of CANON VENABLES, but the fine old church of Astbury, one mile and a half from the borough town of Congleton, in Cheshire, of which it is the mother church, would have its tower and spire distinct from the main building were it not for a curtain wall connecting it with the western angle of the north aisle.

JOSEPH BEARD,

Ealing.

CANON VENABLES does not mention in his list of these the Roman light-tower in Dover Castle, which was undoubtedly repaired and used as a bell-tower to the adjoining church in later days. I fancy the church is not now parochial, but it was so formerly.

W. D. GAINSFORD.

I have a note that there are seven churches in Herefordshire with detached belfries, but I am unable to give a list of them. However, in addition to Ledbury, mentioned by CANON VENABLES, may be noted Bosbury and Pembridge. The tower of Bosbury is sixty yards distant on the south side from the church. That of Pembridge is situated close to the church on the north side, and is "singular construction, its wooden frame-work being

particularly curious" (Lewis, 'Top. Dict.,' s.v.). Being within measurable distance of the borders of Wales, it was possibly used for the purposes of defence. Both the church and tower stand on an elevation. Mr. Walter Rye, in his 'Hist. of Norfolk,' p. 238 ("Pop. County Hist. Series") mentions Terrington Clements as being notable for "its great slightly detached tower." Berkeley (Gloucestershire) should also be mentioned as having a detached tower.

ALPHA.

Though in no sense towers, interesting examples of detached bell-cots are to be seen in the churchyards of Wix and Wrabness, in Essex. In each case the belfry contains one bell, and is a structure in the churchyard apart from the church. The church at Wix has recently undergone restoration, and possibly the interesting timber belfry referred to may have been improved away; but it is to be hoped that such is not the case. I. C. GOULD.

Loughton.

There are in Herefordshire six churches which possess detached towers, viz., Ledbury (surmounted by a lofty spire), Bosbury, Holmer, Richards Castle, Yarpole, and Pembridge. The last two are curious wooden structures, standing some distance from the church—twenty-five yards in the case of Pembridge. The tower at Garway was also built away from the church, but is now connected by a gangway. I have seen and verified all these examples.

ALFRED WATKINS.

Other examples are Marston-Morteyn, co. Beds, and Tidd St. Giles, co. Cambs. Is this form of tower intentional or accidental?

F. A. BLAYDES.

Bedford.

There is one at Bosbury Church, in Herefordshire.

G. B.

Upton, Slough, Bucks.

New College, Oxford, has a detached bell-tower, so placed as to form a bastion in the city wall.

G. B. LONGSTAFF.

[Lapworth, Warwickshire (R. HUDSON); Berkeley, Gloucestershire (H. A. EVANS and C. W. PENNY); St. George's, Tufnell Park (E. H. COLEMAN); Evesham, with its two neighbour churches and detached bell-towers (E. H. MARSHALL, M.A., and J. F. MANSEGH); "A tower of oak framework containing two bells in the churchyard at Brookland, in Romney Marsh" (E. H. MARSHALL, M.A.). Other replies are too late for the press.]

CODGER (7th S. ix. 47, 97, 136).—MR. ALBERT HARTSHORNE has fallen into an unaccountable error in his reference under the above heading. Instead of chap. vii. book iii., as MR. HARTSHORNE states, the story of Gil Blas and Don Gonzales de Ulloa is related in the same chapter of book iv.

Smollett does not make use of the words I quote to him by MR. HARTSHORNE—I quote

from a fine illustrated edition in three volumes, London, 1819—but renders the passage thus, "He was one of those old boys who had been great rakes in their youth," which is the exact and natural equivalent of Le Sage's, "C'était un de ces vieux garçons qui ont été fort libertins dans leur jeunesse." The Padre Isla, in his Spanish version of the immortal history, translates "Era de aquellas solterones," the latter word meaning "old bachelors."

The edition of "Tobias Smollett's translation of 'Gil Blas,' first published by Le Sage," as MR. HARTSHORNE somewhat curiously writes, cannot be that from which he quotes; and the latter evidently belongs, in more ways than one, to the "speech of the lower orders only."

UNTO CÆSAR.

If the subject is not worn threadbare, I would venture to give the definition of the word as used by Charles Dickens in his 'Tale of Two Cities,' where he certainly does not mean it to be understood as a term of reproach. When Mr. Lorry is making known to Charles Darnay his determination to venture into Paris on the business of Tellson's Bank, he says:—

"Tellson's whose bread I have eaten these sixty years—because I am a little stiff about the joints? Why I am a boy, Sir, to half a dozen old codgers here."

JOSEPH BEARD.

Ealing.

"Codger" in Cheshire is not an uncomplimentary term. Farmer Dobbin, in 'A Day with the Cheshire Fox Dugs' (by Mr. R. E. Egerton-Warburton) has nothing but praise and admiration for all the squires he meets, unless it be for the

Squire of Arley Haw,

His pocket full o' rigmarole, a rhoining on em aw.

He writes:—

A varment looking gemman on a woiry tit I seed,
An another close besoid him, sitting noble on his steed;
They ca' them both owd codgers, but as fresh as paint
they look,
John Glegg, Esquire, o' Withington, an bowd Sir Richard
Brooke.

HANDFORD.

A pleasing example of the use of this word should not be unnoticed. Writing in 1859, Mr. Keble records "a week in Bisley, including the Elijah, at Gloster Music; where the two old Codger Kebles were seen sitting side by side" ('Life,' by Coleridge, p. 456).

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

With regard to this word, may I draw attention to the following quotation from 'Old and New London,' vol. i. p. 124, which has escaped the notice of your correspondents? Referring to the origin of the title of "Coggers' Discussion Hall," Shoe Lane, E.C., it is remarked that "the word 'Cogger' does not imply *Codger*, a drinker of Cogs,

but comes from *cogito*, to cogitate." The italics are mine.

HENRY GERALD HOPE.

Freegrove Road, N.

The words of Le Sage, whose translation is given here, are the following:—

"C'était un de ces vieux garçons qui ont été fort libertins dans leur jeunesse, et qui ne sont guère plus sages dans un âge plus avancé."—*Gil Blas*, book iv. (and not iii.), chap. vii.

The italics are mine, and seem to decide the case in favour of Mr. J. DIXON.

DNARGEL.

BRICKBAT (7th S. ix. 128).—This word will be found explained in a rather useful publication, now coming out in numbers, entitled 'A New English Dictionary,' and edited by Dr. Murray. It contains the solution of many questions which appear in 'N. & Q.'

JULIAN MARSHALL.

These two words are fully explained in the 'N. E. D.' A brickbat strictly is a portion of a brick with one end entire, and less than half the length of a brick; but in popular language, and most particularly when a brickbat is used as a missile, the term seems to be employed for almost any fragment of one.

W. E. BUCKLEY.

[Innumerable replies to the same effect are acknowledged.]

AUSTRALIA (7th S. ix. 147).—The best book on the towns of Australia is that of Dr. Dale, published by Hodder & Stoughton, 1889.

D.

MACAULAY'S STYLE (7th S. ix. 8, 73).—George Eliot said that it was "a personal grief, a heart-wound," to her to hear any one speak slightly of Sir Walter Scott. Whilst endorsing this remark to its fullest extent, I may add that it is also a grief to me to hear Macaulay depreciated. I well remember my delight when at the age of eighteen or nineteen I got hold of the essay on Milton. This was not absolutely my first introduction to Macaulay's prose (much of his verse I knew at school), as I had already read a little of his 'History of England,' and even at the age of seventeen my impressions of this were very different from those of C. C. B., who says that he "never could read and never shall read" it. C. C. B., however, admits that he delights in the 'Essays,' which I am glad to hear. It seems to me to savour of ingratitude to depreciate and carp at Macaulay, when it is certain that hundreds of people have had, and hundreds I trust will continue to have, their love of literature not merely strengthened, but in many cases first awakened, by the irresistible enthusiasm of his noble 'Essays.' If people do not like Macaulay's style, a style as clear as a mountain river, and do not feel the power of the epic roll of his prose, they must be uncertain, coy, and, above all, hard to please. Mr. J. Cotter Morison, in his monograph in the "English Men of

Letters" series, says that Macaulay "has related—or may we not say sung?—many great events in English history with epic width and grandeur." Of the 'Essays' Mr. Morison says, "Time enough has elapsed since their publication to submerge them in oblivion had they not contained a vital spark of genius which criticism is powerless to extinguish." Both these remarks are very just.

With regard to the 'Lays of Ancient Rome'—"thae gran' Roman ballants," as good old Sandy Mackaye calls them—I contend that they are true poetry of their kind, although the kind is not the highest. If I may mention myself—and after all I do not know why I should not do so, as I suppose Macaulay wrote for me as well as for others—my appreciation of the most ethereal passages of Dante or Shelley does not in the least prevent my appreciating the 'Lays.' It would be difficult for me to estimate the number of times I have repeated to myself during solitary walks, &c., the four concluding stanzas of 'Horatius.' Perhaps some of Macaulay's critics would tell me to "perish in a surfeit of bad taste." At all events, I do not well see how any one, except a poet—which I am not—could possibly appreciate 'Il Penseroso,' or 'Adonais,' or 'The Eve of Saint Agnes,' or 'Kubla Khan' more than I do; and yet, when "in a concatenation accordingly," I can equally—of course I mean on a lower level—enjoy "the fighting around Valerius dead," or the march of Lars Porsena, or the "great triumph" in 'The Prophecy of Cypar.' Then who but a true poet could have written 'The Battle of Naseby,' and the almost equally fine fragment 'The Armada'? To return for a moment to the 'History.' A few months ago I had a letter from a literary friend, well read both in English and foreign literature, and whose taste is very fastidious, more fastidious than my own. He said, "I finished Macaulay's 'England' some weeks ago. As a narrative of facts I know none equal to it in mere interest, except, perhaps, Prescott's 'Conquest of Mexico.'"

The deep debt of gratitude I owe to Macaulay has urged me to make the foregoing remarks, which I trust those of your readers who do not love the great historian and critic will take in good part.

I will conclude with an act of Johnsonian penance (I allude to the Uttoxeter market-place incident). Many years ago, actuated by I know not what evil spirit of contrariness, I spoke disrespectfully of Macaulay in an article in 'N. & Q.' I was pulled up sharply by another correspondent. I frankly own that my censor was altogether in the right, and that I was altogether in the wrong.

JONATHAN BOUCHIER.

Ropley, Alresford.

NICOLAS NEMO (7th S. viii. 349).—I give this suggestion for what it is worth. Is it not probable

that the entry "buried, 1675, Nicolaum Neminem," means that nobody was buried that year at Abington Pigotts? In corroboration of this I quote from R. Burton's 'Anatomy of Melancholy,' "Democritus to the Reader," *sub finem* :—

"Whom shall I then except? Ulricus Huttenus Nemo; nam Nemo omnibus horis sapit; Nemo nascitur sine vitii; crimine Nemo caret; Nemo sorte sua vivit contentus; Nemo in amore sapit; Nemo bonus; Nemo sapiens; Nemo est ex omni parte beatus, &c., and therefore Nicholas Nemo, or Monsieur Nobody, shall go free: Quid valeat nemo, nemo referre potest."

F. C. BIRKBECK TERRY.

OATS (7th S. ix. 107).—Burton has similarly:—

"John Maior in his first booke of his 'History of Scotland' contends much for the wholesomeness of oaten bread. It was objected to him, then living at Paris, in France, that his countrey men fed on oats and base graine, as a disgrace: but hee doth ingeniously confesse, that Scotland, Wales, and a third part of England, did most part use that kinde of bread, and that it was as wholesome as any graine, and yielded as good nourishment. And yet Wecker out of Galen calls it horse meat, and fitter for juments then for men to feed on."—Pt. i., sect. 2, memb. 2, suba. 1.

ED. MARSHALL.

The appropriation of oats to Scotchmen and horses is made by Burton in the 'Anatomy of Melancholy.' I have not the book at hand, but the reference is to ed. 1806, i. 100.

W. C. B.

CASTELL OF EAST HATLEY, CAMBS. (7th S. ix. 8, 91).—Calibut Downing, son of another Calibut Downing, of Shenington, co. Glouc., and grandson of Arthur Downing, of Lexham, co. Norfolk, by Susan, daughter and coheirress of Thomas Calibut, of Castle Acre, in that county, was of Oriel College, Oxford, in 1623, and later on took holy orders. Having been Rector of Ickford, Bucks, and West Halsey, Berks, he became, by an exchange, Rector of Hackney, Middlesex, in succession to Gilbert Sheldon, the future Archbishop of Canterbury, being presented, May 18, 1636, by Archbishop Laud. He died suddenly in 1644, having married Margaret, daughter and coheirress of Robert Brett, D.D., Rector of Quainton, Bucks. Dr. Brett possessed a property known as Capon Hurst, in the parish of Monken Hadley, on the fringe of Enfield Chase, and abutting upon the bridle-road leading from Monken Hadley to Cockfosters. By his will, dated March 24, and proved July 5, 1636 (P.C. of Cant.) he devises to Alice, his widow, for life, his "Capitall Messuage comonly called Capons House *alias* Capons Hurst," and he mentions his "son Downing." The said Calibut Downing acquired considerable notoriety during the Civil War. Having, at the commencement, written in defence of prelacy, he changed sides, joined the Puritans, and served as a chaplain in the Parliamentary army. His eldest son George, who, under Protectorate, had been sent as ambassador to

Holland, married Frances, daughter of Sir William Howard, of Naworth, sister of the first Earl of Carlisle and great-granddaughter of Belted Will. He became a Royalist at the Restoration, was created a baronet July 1, 1663, and died in 1684. In the 'Extinct Baronetage' he is described as of East Hatley at the date of the creation. Sir George Downing, of East Hatley, his son, the second baronet, married Catherine, eldest daughter of James, third Earl of Salisbury (she died in 1688, Clutterbuck's 'History of Hertfordshire,' ii. 341) and by her had an only son, Sir George Downing, of East Hatley, Knight of the Bath, third baronet, who married Margaret, daughter of Sir William Forester, Knt. She remarried, at Putney, Nov. 11, 1768, Sir George Bowyer, Bart. (Lysons). Sir George Downing, who was M.P. for Dunwich, died suddenly at his seat Gamlingay Park, in Cambridgeshire, June 10, 1749 (*Gent. Mag.*), having by will, dated 1717, devised the bulk of his fortune to his cousin and heir, Sir Jacob Garrard Downing, with a proviso that, in the event of a failure of his line, a reversion of 5,000*l.* a year should be applied to the building and endowment of a college at Cambridge, to be named Downing College (*Gent. Mag.*). Sir Jacob died without issue in February, 1764, but it was not until several years subsequently, and after considerable litigation, that the present Downing College was founded.

Clutterbuck's 'Hist. of Hertfordshire' (iii. 374) contains the description of a tablet on the north wall of Barkway Church to the memory of Susannah, wife of Robert Castell, Esq., of East Hatley, co. Camb., eldest daughter of Sir Peter Saltonstall, Knt., and Christian, his wife, who died June 21, 1633. This would point to the acquisition of East Hatley by the Downing family during the Commonwealth period. The arms of Castell on the monument are *Az.*, on a bend arg. three castles embattled *sa.* with a label of three points; impaling, *Or.*, a bend between two eagles displayed *sa.*, for Saltonstall. *Burke*, in the 'General Armory,' gives for the arms of Castell of East Hatley, *Az.*, on a bend arg. three towers triple-towered *sa.*, purfled or; crest, a tower as in the arms. FREDK. CHAS. CASS.

Monken Hadley Rectory.

BAPTIST MAY (7th S. vii. 9, 92).—MR. J. SAUMAREZ will find an answer respecting this gentleman (*i. e.*, as to his parentage) in 5th S. v. 93. J. G. M.

GOOSE (7th S. vi. 287, 354, 431; vii. 93).—Although it is, perhaps, not exactly *à propos*, I venture to mention the fact of a flock of wild geese being partially domesticated in the demesne of Castle Coole, the residence of Earl Belmore, in the co. Fermanagh. Some years ago I saw a considerable number of these birds on the lake, not far

from the house. His lordship told me they never leave the demesne, but hatch their young on an island in the lake, and feed on the lawns, sometimes even flying over the wire fence which separates the pleasure grounds from the lawn. They have lived there beyond the memory of man, and it is not known that they ever go to either of the other two lakes in the demesne, although there is a faint tradition that a pair did visit one lake, but returned to their old haunts. Lord Belmore supplies them with oats in severe weather.

Y. S. M.

APPARENT SIZE OF THE SUN (7th S. ix. 106).—SIR W. FRASER'S note about the apparent size of the sun has reminded me of something concerning which I have long meant to write to 'N. & Q.' What size do objects in the heavens seem to be to those who are utterly unacquainted with celestial measurements? Some few years ago, I do not remember how many, I was walking about three miles from my own house, when I met a very intelligent farm labourer. We naturally began to talk about the sun, then to be seen splendid in the heavens. My companion asked me how big it was, and on my telling him I did not know, he said, "Well, Squire, you see it must be a strange vast size, for, far as we are off from it, it seems over a yard long." A few days after a lady told me that to her it seemed miles and miles long. I do not think the uninstructed eye has any power of measurement of things up above. To me a rook, or, indeed, any other bird, seems of its proper size, however high it may be in the air. On the other hand, I always suffer from a momentary feeling of surprise at the seeming minuteness of persons whom I may chance to see aloft on church steeples or other very lofty buildings.

ANON.

I think what SIR W. FRASER observed was one of the remarkable parhelia of the sun visible recently at sunset in many parts of the United Kingdom.

A. H. B.

DEFOE'S DUTCHMAN (7th S. viii. 448).—Since writing my query at the above reference I have come across the following somewhat similar incident in the seventh chapter of Kingsley's 'Two Years Ago,' where it is attributed to a Greek painter:—

"Portrait painters now depend for their effect on the mere accidents of *entourage*; on dress, on landscape, even on broad hints of a man's occupation, putting a plan on the engineer's table, and a roll in the statesman's hands, like the old Greek who wrote 'This is an ox' under his picture."

Can any one name the painter who is referred to?

ALPHA.

PHENOMENAL FOOTPRINTS IN THE SNOW (7th S. viii. 508; ix. 18, 70).—My attention has been called to the discussion on the above subject. I

do not know whether the matter has been threshed out to the satisfaction of your correspondents, so cannot say whether the following remarks will be of interest. At the time of the occurrence, Feb. 7, 1855, I was living in South Devon, and was seven years old. The impression made upon me was deep and lasting. The excitement and, among some classes, the consternation was intense. Devonshire was, and is, a superstitious county, and the ignorant unhesitatingly believed the footprints to be those of his Satanic majesty. Many educated people, no really satisfactory explanation ever being forthcoming, retained the idea that there was something uncanny about the affair. My most vivid recollection of the matter is in connexion with the home of friends living at Exmouth. Here the footprints came up the front garden to within a few feet of the house, stopped abruptly, and began again in the garden at the back within a few feet of the building, just as if the animal, bird, or, adopting the popular idea, demon had made a gigantic leap. The only record I have of the affair consists of cuttings from the *Illustrated London News*, which give the accounts no doubt alluded to in your valuable paper. The issues of Feb. 24, March, 3, 10, and 17, 1855, contain many most descriptive and interesting letters, but the explanations and suggestions do not appear to me either satisfactory or conclusive.

W. COURTHOPE FORMAN.

35, Medora Road, Brixton Hill.

[Innumerable replies on this subject are acknowledged.]

COMMERICAL TERMS IN THE LAST CENTURY (7th S. ix. 29).—

Rumal.—An East Indian silk fabric, of which English cotton handkerchiefs were made in imitation.

Neptune.—A large brass pan used in the Bight of Biafra for obtaining salt.

Byram-pants.—Byram is the name of a carnival or festival among the Turks. *Byram-lick* was a present made at that time, as Christmas boxes are with us. Might not *Byram-pants* be the loose drawers or pantalets similar to those worn by the women and children at the carnival?

EVERARD HOME COLEMAN.

71, Brecknock Road.

Bairam, name of a cotton stuff. *Rumal*, a handkerchief. *Caft*, perhaps equivalent to Caftan.

KILLIGREW.

[FRANCIS J. PARKER (Boston, Mass.) and J. F. MANSEGH confirm some of these explanations.]

DANIEL DEFOE (7th S. ix. 90).—With regard to MR. J. C. WELCH'S reference to the doubt said to have been entertained by Lord Mahon as to real authorship of "The Memoirs of an Eng Officer, by Captain George Carleton," 1728, permit me to draw your correspondent's attention to

following quotations from the late John Forster's very interesting 'Biographical Essays.' Referring to the fact that the historian of the reign of Queen Anne omitted to take any notice of Defoe, Forster stated:—

"It is with De Foe dead, as with De Foe living. He stands apart from the circle of the reigning wits of his time, and his name is not called over with theirs. What in this respect was formerly the fashion, is the fashion still; and, whether sought for in the histories of Doctor Smollett or of Lord Mahon, his niche is vacant."

The italics are mine. *Vide* third edition, 1860, pp. 57, 148, John Murray, London.

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE VERB "TO BE" (7th S. viii. 480; ix. 109).—How the late Mr. R. Grant White would have chuckled over the replies to this query, and the curious reasons given for several of them! Let us hope that some echo of the discussion may reach him in Elysium.

Without going the whole length of his assertion that there is no such thing as English grammar, may we not agree with him that logic is the best test of our speech? The sentence, "I proved the man to be him"—"I proved that the man was he." The two are identical in meaning; and since, in the latter, the pronoun must evidently be in the nominative case, therefore—but see MR. TROLLOPE'S admirable note at the last reference. I refer to the subject again merely for the sake of asking whether the latter form should not always be used except in those rare cases in which by the present infinitive we give greater force to our meaning. Such a case occurs in John xx. 15—"She, supposing him to be the gardener." That this is more forcible than "that he was the gardener," is evident. Cf. Mark vi. 49—"They supposed it had been a spirit," where directness is needlessly sacrificed. I write this out of regard for the memory of him who did so much towards delivering me from the bugbear of my youth by teaching me that the only good rule is to speak with a single eye to one's meaning. Let us speak clearly, and grammar be hanged!

C. C. B.

COL. WHITELOCKE (7th S. vi. 487; vii. 171, 253).—Several paragraphs have appeared concerning General and Lieut.-Col. Whitelocke, and being interested in part of the questions, I send you some information which I have been able to gather. These officers appear to be confounded as one, whereas they were two—brothers, in fact. Lieut.-Col. Whitelocke resigned his commission, or sold out, rather than read out to his regiment the sentence passed by the court-martial on his brother, the general, cashiering him. It would appear also that Lieut.-Col. Whitelocke was present at, and chiefly instrumental in the capture of, Colombo, for which he received prize-money as a captain, whereas he was actually a

field officer. The despatches containing his promotion were unaccountably delayed eighteen months in their transmission from India to England, causing this injustice to him and two other officers. He brought at least two actions for the recovery of the share (9,000*l.*) to which he was justly entitled, and gained them, but had to pay the cost of both sides, there being in those days no recovery from the Crown. I am assured by a living descendant that Lord Liverpool acknowledged to the son of Lieut.-Col. Whitelocke the justice of his claim, but stated that there were no funds to meet it. Official documents and papers in the British Museum still exist substantially admitting this claim. E. D. HARRIS.

PARLIAMENTARY ELECTIONS (7th S. ix. 68).—I know of no general record of the elections of William III.'s last Parliament beyond what may be compiled from contemporary newspapers. Two or three have been preserved, more or less accurately, in Smith's 'Parliaments of England.' The following list of polls, which may be of interest, has not, I think been published collectively elsewhere. They are all that I have been able to get together in the course of more than a quarter of a century's researches in connexion with electoral records:—

London.—G. Heathcote 2769, *Sir W. Ashurst 2756, Sir T. Abney 2647, *Sir R. Clayton 2602, Whigs; Sir C. Duncombe 1490, *Sir J. Fleet 1428, Sir John Houlbas 995, Sir R. Levett 945, Sir J. Parsons 137, Tories.

Westminster.—Sir H. D. Colt 3013, *Right Hon. J. Vernon 2997, Whigs; *T. Crosse 1649, Sir J. Leveson Gower 1623, Tories.

Cambridge University.—*Right Hon. H. Boyle 181, Isaac Newton 161, Whigs; *A. Hammond 64, Tory.

Gloucestershire.—M. Colchester 2529, *Sir R. Cocks, Bart., 2418, Whigs; *J. Howe 1475, Tory.

Northamptonshire.—T. Cartwright 1852, *Sir J. Isham, Bart. 1816, Tories; *J. Parkhurst 1216, Sir St. Andrew St. John, Bart. 1143, Whigs.

Bucks.—*Hon. G. Wharton 2133, R. Dormer 1886, Whigs; *Viscount Cheyne 1728, Tory.

Kent.—*Sir T. Hales, Bart. 2188; W. Campion 2205, Tories; W. Culpeper 1625, Whig.

Middlesex.—*W. Lake 902, Tory; J. Austen 869, Sir J. Wolstenholme, Bart. 862, Whigs; *H. Smithson 848, Tory; S. Barker 214, Sir J. Bucknall 212, Whigs.

Salop.—*R. Corbet 1303, Whig; R. Lloyd 1236, R. Owen 1174, Tories; *Sir H. Briggs, Bart. 1153, Hon. G. Pierrepont 255, Whigs.

Sussex.—Sir H. Peachey 859, Sir W. Thomas, Bart. 802, Whigs; *Hon. H. Lumley 600, R. Orme 451, Tories.

Westmoreland.—Sir R. Sandford, Bart. 652, Whig; *Hon. H. Graham 584, Tory; Dalston 544, Whig; *Sir C. Musgrave, Bart. 525, Tory.

Exeter.—*Right Hon. Sir E. Seymour, Bart. 1206, *Sir B. Shower 723, Tories; J. Cholwich 570, Whig.

Maldon.—*W. Fytche 147, J. Conyers 141, Tories; *Irby Montagu 129, Whig.

Hertford.—*C. Cesar 452, *R. Goulston 303, Tories; W. Monson 220, Whig.

St. Albans.—*G. Churchill 293, *J. Gape 244, Tories; Joshua Lomax 188, Thomas Lomax 70, J. Wittewrong 37, Whigs.

Maidstone.—*Sir R. Marsham, Bart. 506, Whig; *T. Bliss 339, Tory; T. Culpeper 337, Whig.
Sandwich.—*Sir H. Furness 264, Sir J. Oxenden, Bart. 175, Whigs; *J. Mitchell 158, Tory.
Grimsby.—W. Cotesworth 65, Whig; A. Moore 35, *T. Vyner 22, Tories.
Norfolk.—Sir J. Holland, Bart. 2863, *Hon. R. Townshend 2770, Whigs; *Sir J. Astley, Bart. 1788, Tory.
Norwich.—*R. Davy 1318, T. Blofeld, 1260, Tories; *E. Clarke, 955, Lord Paston, 933, Whigs.
East Retford.—J. Thornhagh 31, T. White 28, Whigs; *Sir W. Hickman, Bart. 25, W. Levin 22, Tories.
Surrey.—*Sir R. Onslow, Bart. 2047, Whig; *J. Weston 894, Tory; W. Fenwick 504; N. Carew 459, Whig; Sir J. Clarke 399.
Coventry.—*Sir C. Hales, Bart. 777, Tory; *E. Hopkins 771, H. Neale 754, Whigs; T. Gery 615, Tory.
Bishop's Castle.—H. Brett 70, Tory; C. Mason 42, Whig; *G. Walcot 39, Tory.

The candidates who sat at the time of the dissolution are marked with an asterisk. Can any reader of 'N. & Q.' supply any more polls?

ALFRED B. BEAVEN, M.A.

Preston.

GARDEN BENCHES (7th S. ix. 68, 157).—In connexion with this question, I would remark that eighteenth-century summer-houses seem to have been of two types—those that closed a vista in the garden at the end of a long walk, and those that were placed in the corner of the bowling-green or court. These latter were generally raised a few steps above the terrace on which they stood, which, in its turn, sloped down to the bowling-green below, making a return impetus for the bowls, like a cushion in billiards, and so adding science to the game. There is a good example of this type at Clifton Malbank, in Somerset. In this position they were generally fitted up with moulded panelling and window-seats, with a corner fireplace and mantel-piece. The window-seat often formed a locker, in which the bowls were kept, and in one or two cases I have found them still there, covered with cobwebs, and bearing the initials of the owner, neatly incised with his penknife. Of this kind of summer-house many could be mentioned, but noticeably one that did, and may now, exist at Oxenhoath, in Kent, with elaborate pilasters and gabled roof. Another, in a small but interesting garden at Nun Monkton, an out-of-the-way village in Yorkshire, is handsome, and very Dutch, filling as it does the end of a vista lined with lead figures and clipped yews, with its double-domed roof richly covered with lichen. The windows look out on the one side over the neatly-kept turf of the bowling-green, and on the other into the slow and turbid waters of the river Ouse. The deep fall in the ground which was usual on two sides often affords room for an apple-house in the lower story. Those in the corners of the court at Montacute ought not to escape notice, as they are perhaps the finest of their kind existing, though of an earlier date and more crudely executed.

garden houses, used more for keeping implements than for shelter from the rain. There is an instance of the second type also at Montacute, a slight raised platform covered with a stone arcade. But perhaps the finest example of this kind was brought from Coleshill Park, in Warwickshire, and re-erected at Lower Ettington Manor-house, in the same county, where it now stands. I have seen only one instance of a summer-house standing in the centre of the garden, and that at Westerham, Kent. Many more might be mentioned, but we need not go further afield than Kensington Gardens for a good example, or North End, Hampstead, where there is a picturesque one with an ogee dome. At a distance, perhaps, Veitshoeheim, near Wursburg, or the gardens of Michaelsburg, in Bamberg, most readily suggest themselves.

F. INIGO THOMAS.

52, Wimpole Street, W.

BALK (7th S. v. 128, 194, 291, 373; vi. 35).—In a satire on the Church, written in the time of Richard II., this word is used peculiarly:—

Shortly to shend hem and shew now
 How wrongfully they werch and walke;
 O high God! nothing they tell, ne how,
 But in Gods word tilte many a balke;
 In hernes hold hem and in balke
 And preachen of tithes and offend
 And untruly of the gospel talke.
 For his mercy God it amend.

'Political Poems and Songs' (Rolls Series), i. 318.

If I understand this aright, "tilling a balk" was a proverbial phrase, derived by metaphor from unprofitable ploughing, and here applied to unprofitable, misdirected preaching. It was an expressive way of condemning selfish sermons to liken them to a plough which preferred the "balk," the barren stony ground of tithe and offering, and neglected and wasted the fruitful gospel-acre.

GEO. NEILSON.

Glasgow.

SUPERSTITION REGARDING THE JAY (7th S. ix. 108).—According to village tales the jay has always been considered as the jester amongst the birds, and his appearance deemed a good omen. An old tradition declares that the bird falls into a trance during a thunderstorm. His flesh was considered beneficial in consumption, whilst his wings were believed to be the ornaments worn by witches at their diabolical gatherings.

EVERARD HOME COLEMAN.

71, Brecknock Road.

UVES (7th S. viii. 448).—Raisins are still called *uvæ* or *uvæ passæ* in the British pharmacopœia.

A. H. B.

ANTONI WATERLO, ENGRAVER (7th S. ix. 127).—Anthonie Waterloo (or Waterloo) was a very well-known artist of the eighteenth century, whose

life and works are set forth in every book of reference that treats of such subjects. He was a painter and an etcher; and he has left many fine drawings in black chalk, Indian ink, &c. But he was never an engraver on wood. JULIAN MARSHALL.

Your correspondent will find a very full account of this eminent engraver in Bryan's 'Dictionary of Painters and Engravers.' WM. LYALL.

BYRON'S VOYAGE TO CORSICA AND SARDINIA (7th S. ix. 127).—John Nichol, in his 'Life of Byron' ('English Men of Letters'), entitles his chapter viii. thus, "1820-1821, Ravenna," and does not say a word in the whole chapter about a trip to Corsica and Sardinia. He quotes many letters written by Byron during these two years, dated from Ravenna or other towns in Italy.

DNARGEL.

Paris.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72).—Your correspondent MR. E. H. MARSHALL inquires, "But who was ever monarch of Ireland before Henry VIII.?" Perhaps the following page of Irish history will answer the question. Some leading princes of Ireland, being wearied with the wrangling of the Irish and the Anglo-Irish, and encouraged by the success of the Scots at Bannockburn, applied to Robert Bruce to accept the crown, and thus secure the independence of Ireland. Bruce declined, but he induced, for more than one reason, his brother Edward to accept the invitation. Edward Bruce, therefore, on May 26, 1315, accompanied by the Earl of Moray and many Scotch lords, landed at Larne with six thousand men. Donald O'Neill and other northern Irish chiefs, with their retainers, flocked to his standard. Having defeated Richard de Burgh, Earl of Ulster, near Dundalk, on September 10; Edmund Butler, the Justiciary, near Atley, in the spring of 1316; and, at Kells, Sir Roger Mortimer with an army of 15,000, Edward Bruce at Dundalk in 1316 was solemnly crowned King of Ireland. Subsequently, having been joined by King Robert Bruce with reinforcements, the remainder of 1316 was spent in desultory warfare, which wasted whole districts in Ireland. Finally, however, King Robert having returned to Scotland, Sir John Bermingham, at the head of 12,000 men, determined to attack Edward Bruce before he received promised Scottish supplies. Bruce, relying on his prestige, resolved to risk a battle. The two armies met at Faughart, near Dundalk. The fight was short, but desperate. Bruce at the outset was killed by an Anglo-Irish knight named John de Maupas, and at his death was only forty-three years old. His trunk was buried at Faughart, his limbs distributed, and his head forwarded to London. The Irish annalists ex-

press satisfaction on account of the defeat

and utter rout of Bruce's army, and deplore this Scottish invasion of Ireland. Many generations passed away before the devastation of Bruce and his followers was effaced and forgotten.

HENRY GERALD HOPE.

6, Freegrove Road, N.

DICTIONARY QUERIES: ENTHEAL AND ENTHRALL (7th S. ix. 87).—Might I suggest that the "enthrall" of Nero—the reference should be to II. ii., while the accuracy of the quotation is sufficiently correct for its purpose—should be severely let alone, as not requiring to be altered? It is "enthrall" in both editions of 1624 and 1633. Taking it as compounded thus, "Enthrall-Powers"—and the hyphen in such cases was in those days more frequently absent than present—it would mean, and the phrase is most appropriate, "The Enthralling Powers that doomed and doom the seven-hilled Rome should enthrall all peoples and kingdoms with whom they come in contact." Should the reader object that the phrase is at its best but an odd one, let him remember that the whole eight lines of his recited verse are intended to be odd and ridiculous. The lines scan rightly, all but one foot, but they have neither rhythm nor sweetness, and possess but that modicum of sense which gives them triviality and prevents them from being nonsense. This very first sentence is badly and also turgidly expressed, and for a second instance take "Inspire me.....that I may bellow out." There is imagination in suggesting that the true word is "entheal," but only imagination.

BR. NICHOLSON.

'IVANHOE' (7th S. viii. 429, 476; ix. 92).—At the above reference I notice, in a description of Ashby-de-la-Zouch, taken from Paterson's 'Roads,' a passage relating to the siege of the castle during the great Civil War. Where are the best and most complete accounts of this siege to be found? I should be grateful to MR. J. F. MANSERGH or any other contributor to 'N. & Q.' who would kindly tell me.

LAC.

MOTTO ON BOOK-PLATE (7th S. ix. 129).—I interpret the motto which M. R. LE ROY sends you thus: "Tant est d'à dire," "There is so much to be said [about it]," in one of the numerous dialects of Old French. I am not acquainted with Provençal, but it sounds like a Southern *patois*.

A. R.

CHILD'S COT ON A FUNERAL MONUMENT (7th S. viii. 327, 477).—'Archæologia Cantiana,' vol. v. p. 250, gives an illustration of the monument to Silvester, wife of Lambard, author of the 'Perambulation of Kent,' stated to be in Halling Church. The lady is represented in bed (a heavy four-poster), and on the ground near is a cradle containing her twin sons Gore and Fane. She had been previously wedded to W. Dalyson, by

whom she had two children. They are shown standing on one side of the bed, and two other children by W. Lambarde are depicted on the other side. Mrs. Lambarde died not many weeks after giving birth to twins. The date is about 1587.

HARDRIC MORPHYN.

CARLOVINGIAN LEGENDS (7th S. viii. 487; ix. 38).—See Barrois, 'Eléments Carlovingiens,' 4to., Paris, 1846. Pp. 192-226 of this work give selections in Old French illustrating the Carolingian traditions. The following are some of the headings: "Grandeur d'Ame—Huit traditions," "Mort de Roland—Neuf traditions," "Retraite—Dix-huit traditions." There is a bibliography at the end.

J. G. ANDERSON, B.A.

BOYCOTTING (7th S. ix. 126).—A far earlier mention of the system of boycotting than that quoted in 1793 occurs in Sir John Mandeville's 'Travels,' 1322-1356. The learned editor of the magnificent new Roxburghe Club edition of this work (Mr. George F. Warner), in his exhaustive and highly interesting introduction, points out that Mandeville has, with "a curious appropriateness," fixed "the island in which a system of boycotting was in force" next to another island the account of which he stole from Cæsar's reports of Britain:—

"And, if it be so that the kyng do a trespasse, as ala a man or swilke another notable thing he shall be deed therfore. Bot he schall not be slaen with mannez hand, bot thai schall forbode that na man be so hardy to make him company, ne speke with him, ne com to him, ne giffe him mete ne drink; and so for enen pure nede and hunger and trist and sorow that he schall hafe in his hert he schall dye."—'The Buke of John Maundeuill,' printed for the Roxburghe Club, 1889, chap. xxxi. p. 141.

JOHN E. T. LOVEDAY.

PETRARCH'S INKSTAND (7th S. viii. 467; ix. 135).—A woodcut of this forms the frontispiece of Hone's 'Table Book,' and Miss Edgeworth's verses are appended. In an article prefatory to the book we are told:—

"Miss Edgeworth's lines express her estimation of the gem which she has the happiness to own. That lady allowed a few casts from it in bronze, and a gentleman who possesses one, and who favours the 'Table Book' with his approbation, permits its use for a frontispiece to this volume. The engraving will not be questioned as a decoration, and it has some claim to be regarded as an elegant illustration of a miscellany which draws largely on art and literature and on nature itself, towards its supply."

I have a bronze Italian inkstand which I have always regarded as being the copy of some celebrated model associated with the memory of an illustrious owner; but it was certainly not moulded on the lines of Petrarch's, nor is it like Tasso's, if that be Tasso's which Miss BUSK describes.

ST. SWITHIN.

CHÂTEAU LONDON (7th S. ix. 129).—Château London is a small town of 1,800 inhabitants,

which was formerly the chief town of Gâtinais. It was taken by the English in 1436, and rescued by the French the next year. DNARGEL.

Paris.

ROBERT DRURY (7th S. ix. 121).—Robert Drury's adventures must have been several times reprinted. I have a copy, dated 1807, reprinted for Stodart & Craggs, Hull, which appears to be a reprint of an edition of 1743, "printed and sold by W. Meadows, in Cornhill, T. Astley, in St. Paul's Churchyard, and B. Milles, in Houndsditch, near Bishopsgate, 1743." It professes to be carefully revised and corrected from the original copy; but the title-page does not agree at all with that given by CAPT. OLIVER.

As to its authenticity, if De Foe had anything to do with it, his hand must very much have lost its cunning. Would De Foe, or, for the matter of that, any editor of experience, have allowed a work of 453 octavo pages (in my copy) to have been printed without a single break in it—all, in fact, in one immense long, rambling, and only in parts interesting chapter. Drury had, no doubt, great help in the preparation of his work, but no great amount of talent. It would be interesting to know if his vocabulary was ever tested practically and found of any use. I always doubted it. It is odd that the word for dead is *morte*, which is distinctly French. There is a sentence at p. 233 of my copy, in five lines, followed by a translation. In this two words at least, translated "strong" and "child," do not agree with the same words in the vocabulary, as such very simple words should. I have not Ellis's 'Madagascar' to refer to, but my recollection of that work is that it hardly, if at all, quotes or mentions Robert Drury. Some of your correspondents will no doubt put me right on this point if I am wrong. That Robert Drury passed many years of his life on the island I have no doubt; but in the circumstances in which he was placed he could have had no opportunity of taking any notes, and he does not state anywhere that he did. When he got to England, after an absence of eighteen years, he could scarcely speak English (he tells us so himself), and then it was, in all probability, that some literary genius (?) (certainly not De Foe) got hold of him; and hence this work. As a boy how well I remember believing in it!

W. O. WOODALL.

Scarborough.

ORIGIN OF TERMINATIONS (7th S. ix. 49).—Though the querist at this reference probably has nothing to learn from me, and though a place-name has not necessarily the same derivation as a personal name, I may yet clear a portion of the ground with regard to one of the names by reference to 1st S. vi. 257. Here is given the popular etymology of Llewelyn from *Llew*, a lion, *Gelyn*, an enemy, an etymology which has not been disputed

during the thirty-seven years which have elapsed since SIGMA communicated it from Carmarthen in reply to a querist who signed his name LLEWELLYN. For his information SIGMA added that the name should be written Llewelyn, and not as the querist wrote it. His further statement, that it is never pronounced Llewellyn by the Welsh, conveys no meaning to an English ear. I think that I am right in saying that when the Welsh language was transliterated from its ancient symbols the strong *l*, which has no equivalent in English, was represented by a double *l*; the weak *l*, corresponding to an English *l*, by a single *l*. But when this particular name found its way into England, which was before the comparatively late period at which Welsh names became hereditary, various efforts were made to secure its correct pronunciation by English tongues, and it was written phonetically in any way that the writer thought most likely to suit his reader. Hence there are many instances of the representation of the initial consonant by *Fl*. Hence also, I should imagine, the representation of the middle consonant by double *l*, the short pronunciation of the preceding vowel being thereby more certainly secured. Shakespeare accordingly writes the name Fluellen.

While all attempts to obtain the proper pronunciation of the initial vowel in England have long since been abandoned, it is still generally represented by the double *l*, which at all events marks the history of the word. On the other hand, the middle consonant is still generally represented, apparently for phonetic reasons, by double *l*, though the history of the word is thereby obscured. The ways in which the name is spelt by those who hear it are numerous. The ways in which it is spelt by other people are infinite. But whatever pains are taken for the preservation of any particular form, the educated English directory writer, index maker, or telegraph clerk is apt to transform it without mercy into Llewellyn.

Though Sir John Llewelyn's idea of what his name should be was presumably presented to the world on January 1, on his being made a baronet, the newspaper reporter has found as early an opportunity as the funeral of Mr. Talbot to supply the extra *l* which he doubtless thought was due.

I am, of course, aware that this extra *l* is intentionally used by many bearers of the name in its various forms, and I should be glad to know of a better reason for its use than the one which I have ventured to submit.

KILLIGREW.

SICILIA, THE FOOL (7th S. ix. 69).—In reply to A. J. M.'s query, the entry in Szamosközi is in Hungarian, and though it gives no clue to the sex of Sicilia, I have no doubt whatever that it refers to a man, and not a woman. The final *a* in the name proves nothing, as it is very common in Italian patronymics, as, e.g., Travalla, De Bolla,

Gianella, Carafa, Sforza, Cariglia, and hosts of others, not to mention Ferneza. L. L. K.

POET VERSUS POET (7th S. iv. 85, 364; v. 43).—Love versus Glory:—

Mais moy, plus froid, je ne requiers sinon,
Après cent ans, sans gloire et sans renom
Mourir oisif en ton giron, Cassandre :
Car je me trompe, ou c'est plus de bonheur
D'ainsi mourir que d'avoir tout l'honneur,
Pour vivre peu, d'un monarque Alexandre.
Ronsard, Sonnet (à Cassandre).

Sound, sound the clarion, fill the life !

To all the sensual world proclaim,

One crowded hour of glorious life

Is worth an age without a name.

Sir Walter Scott, 'Old Mortality.'

JONATHAN BOUCHIER.

Ropley, Alresford.

SPENSERIAN COMMENTARY (7th S. viii. 186, 359, ix. 55).—Though with the readiness of a loved truth, *audire alteram partem*, Mr. C. J. FLETCHER does not in his second note adhere without hesitation to the view advocated in his first, that *dece* in book i. chap. ii. 18, is not a preposition, but an adverb, he was not without Spenserian support. Cf. book vi. chap. vi. 19:—

The wicked stroke upon her helmet chanc'd,
And with the force, which in itself it bore,
Her ventail shar'd away, and thence forth glanc'd
Adown in vain, ne harm'd her any more.

R. M. SPENCE, MA

Manse of Arbuthnott, N.B.

LAMP CHIMNEYS (7th S. viii. 429, 499).—The Argand chimney had a shoulder, and was, therefore, more of the shape of (though differently proportioned from) the ordinary wine-bottle; and an ordinary wine-bottle might be broken as described. The paraffin chimney partakes of the shape of a flask, and a flask was mentioned in the first quotation of the story; but wine-flasks are always enclosed in rushes, and could hardly, therefore, be broken in this way. R. H. Bask.

NEGRO WORSHIP (7th S. ix. 68).—What appears to be the original of the passage quoted in the query is to be found in Churchill's 'Voyages and Travels,' 1704, vol. i. p. 688. It occurs in a translation from the Italian of 'A Voyage to Congo,' by Father Jerom Merolla da Sorrento, "in the Year 1682." It is there said that under certain circumstances,—

"the Women.....clothe themselves from the Loins to the Knees, after the Country Fashion, with a sort of Rind taken off a Tree, which is like a coarse Cloth, and so neatly interwove, that it rather seems the Work of the Loom, than the Product of the Earth. This Tree is call'd *Mirrona*, the Wood whereof is very hard, the Leaves like those of the Orange-Tree, and every Bough sends down abundance of Roots to the Ground. It is generally planted near the Houses, as if it were the Tutelar God of the Dwelling, the *Gentiles* adoring it as one of their Idols: And in some places they leave

Calabashes full of Wine of the Palm-Tree at the foot of them, for them to drink when they are thirsty; nor do they dare tread upon its Leaves any more than we would on the Holy Cross. But if they perceive any Branch broke, they no longer worship it, but presently take off the Bark, or Rind, whereof the Women..... make those Garments," &c.

According to the 'Travels' of John Albert de Mandelslo, in the years 1638 to 1640, the natives of Mina, on the coast of Guinea, "offered their daily Sacrifices of Water and Meat by their Priests, to a certain Tree of an extraordinary bigness, enclosed for that purpose with a high Wall." See Harris's 'Voyages and Travels,' 1705, vol. ii. p. 159.

J. F. MANSERGH.

Liverpool.

MR. HERON will find much information as to tree worship among African tribes under article "Congo" in Middleton's 'New and Complete System of Geography,' 2 vols. folio, 1779. If he cannot obtain access to a copy, and will write to me as under, I shall be pleased to send him extracts.

FRANCIS F. SAVAGE.

Flushing Vicarage, Falmouth.

Miscellaneous.

NOTES ON BOOKS, &c.

Trial by Combat. By George Neilson. (Glasgow, Hodge & Co.)

As historian, lawyer, and antiquary, Mr. Neilson commands in an equal degree our respect. Travelling in a land that offers strong temptations to pleasant divergence from the beaten path, he resists all seduction, and proceeds relentlessly to the end. Almost in his own despite, since he aims only at being thorough and exact, he becomes interesting. It will, perhaps, be almost a surprise to him to learn that his book is to be commended to the romancist and the novelist. It overflows with suggestions of stories, tragic and melodramatic, which are drawn in as illustrations, and sometimes even, not always through the fault of the historian, "left half told." His aim, modestly avowed, is to furnish a sketch of the development in England and Scotland of the ordeal by combat, which, during many centuries prevailed throughout Europe, and in so doing he is more careful to present facts than to deal with the ethics and philosophy of his subject. Authorities for every assertion are advanced, and the volume is a model of scholarly accuracy. The portion relating to Scotland and the Borders is the more dramatic and picturesque. Scotland, as he justly observes, "was never far behind the age where fighting in any shape was concerned," and the famous combat on the Inch of Perth, immortalized by Scott, furnishes the most striking instance in history of trial by combat. Very striking, moreover, are many subsequent trials, such as that last trial by combat, in 1597, recorded in Birrell's 'Diarey,' between Adam Bruntfield and James Carmichael, when the said Adam, who taxed his antagonist with the murder of his umquhile brother, Steven Bruntfield, captain of Tantallon, having obtained a licence from the king, "faucht the said James at Barnbagill Links before fyve thousand gentlemen; and the said Adam, being bot aye young man and of mean stature, slew the said James Carmichael, he being as abill a like man as was leving."

An interesting and a valuable portion of Mr. Neilson's

book consists of the first publication of 'The Maner of Battale within listes solicet Vigesiis de bello campestri,' &c. The origin is unknown of this curious treatise, which is found in not a few of the best law manuscripts with annotations, proving that it "was viewed in a practical, legal, and not in any way *dilettante* light," and Mr. Neilson hopes that the discovery of its source will follow its publication. It is impossible to follow Mr. Neilson in his orderly and convincing progress. Every phase of his subject is shown, the influence of chivalry upon the trial is traced, and the conditions which led to its extinction are shown. Not until June 22, 1819, was the right of appeal to combat in case of murder removed from the statute book. With the duel judicial Mr. Neilson alone concerns himself. The private duel is outside his scope. We have nothing but praise for his volume, which cannot fail to be in great request, and is not likely soon to be superseded.

The Constitutional Documents of the Puritan Revolution, 1628-1660. Selected and Edited by Samuel Rawson Gardiner, M.A. (Oxford, Clarendon Press.)

WHILE still busily engaged upon his all-important, and, indeed, national task of writing the history of the Great Revolution, Mr. Gardiner finds time to publish a collection of the documents on which, in his *magnum opus*, he has principally to rely. What he now supplies is intended to serve either as a basis for the study of constitutional history of an important epoch, or as a companion to the political history of the times. Most of the matter now reprinted is to be found in large libraries by those accustomed to research. It is, however, an enormous advantage to have in one convenient and comprehensive volume the materials on which we have to form our judgment on the greatest of constitutional struggles. Beginning with the Petition of Rights, the list of contents supplies us with close upon one hundred documents, among which may be cited the King's Declaration prefixed to the Articles of Religion, the Declaration of Sports, a specimen of the First Writ of Ship Money, the Scottish National Covenant, the Act for the Attainder of the Earl of Strafford, Act for the Abolition of the Court of Star Chamber, the Militia Ordinance, the Engagement between the King and the Scots, the Death Warrant of Charles I., and so on to the Declaration of Breda. Four among the number are less rarely met with by the student, and one, the Constitutional Bill of the first Parliament of the Protectorate, only came to the knowledge of the editor while his book was in the press. This last is a singularly interesting document, printed from a MS. in the possession of Lord Brayne, and settling with precision the government of the Commonwealth. It is dated Nov. 11, 1654. The entire book is of supreme interest and value. Mingled feelings are inspired in those whose training, such as it is, was obtained with what now seems the utmost conceivable difficulty when they see what facilities are placed within the reach of the rising generation. Yeoman service has been done by the Clarendon Press. It may be doubted, however, whether any work of utility more widespread than the present has as yet been issued by it.

The Church Plate of the County of Dorset. By J. R. Nightingale, F.S.A. (Salisbury, Bennet Brothers.)

MR. NIGHTINGALE has done good service to all among us who care to know what pre-Reformation church plate has come down to us in the county of Dorset. This is a most carefully compiled volume, and we can only regret that the whole of the English counties are not to be included in the series. It does seem more than a little hard that so much time and money should be wasted every year on the production of worthless rubbish—rub-

bish which even the circulating libraries have no call for—and that so much yet remains to be done ere we can obtain any even approximate idea of what ecclesiastical plate yet remains to us older than 1700. It is impossible to give extracts from this volume. On almost every page is to be found something of interest, and illustrations are given in many cases. The return of church goods given by Edward's commissioners only shows in yet deeper colours what the Church lost in those stormy years ere the legislature had, as it fancied, put down all "Popish" forms and ceremonies. The amount of plate confiscated in the county of Dorset alone seems to us large, but it was probably not one-tenth part of what the Church possessed there in jewels, plate, and precious objects when Henry VIII. began his career of spoil and pillage. We must congratulate Dorset on having such a careful historian, and we only wish that other counties which have not yet seen their way to publishing similar volumes may find, when their time comes, any one who so thoroughly enters into the spirit of the past.

It is only fair to draw attention to the fact that this is a locally printed book, and it is given to the public in a style that would do credit to the best London printers.

The Antiquary. Vol. XX. (Stock.)

THE new volume of the *Antiquary* is in all respects worthy of its predecessors. It supplies many contributions from writers of eminence, including, naturally, not a few whose signatures are familiar in 'N. & Q.' Mr. W. Rendle leads off with 'Records of St. Thomas's Hospital.' He is followed by Mr. Sparvel-Bayly, who gives a full account of the old Essex town of Billericay. Prof. Henry Attwell describes Barnes Church, and Mr. Carew Hazlitt supplies 'Bibliographical and Literary Notes on the Old English Drama,' a long series of notes, well worthy of being copied into an interleaved copy of Halliwell's 'Dictionary of Old English Plays.' Mr. Hilton continues his disquisition on 'Chronograms.' 'Scottish Kirk Session Records' comes from the pen of the Rev. A. W. Cornelius Hallen. It supplies pictures of the branks, recently discussed in our columns. 'Athens and Recent Discoveries,' 'Ancient Trackways in England,' 'The Ruins of the Castle of Newark-upon-Trent,' and 'Shrines of the Kabiri' attract attention, and there is a characteristic and an interesting article on Isaac Barrow by Mr. C. A. Ward.

Ready Reference: the Universal Cyclopædia. By William Ralston Balch. (Griffith, Farran & Co.)

MANIFOLD are the uses of a volume such as this. The representation on the title-page that it contains everything that everybody wants to know, is perhaps a little ambitious. It does, however, contain a great many things, including a dictionary of nearly seven hundred columns. Other dictionaries follow, together with a mass of information upon most subjects that can be mentioned. Rigid antiquaries may dispute the absolute certitude of some portion of the information given under one or two heads; but a great deal of instruction is imparted, and much trouble, including the writing of superfluous questions to 'N. & Q.' may be saved by reference to its pages.

De Quincey's Works. Edited by David Masson. Vol. IV. (Black.)

THE fourth volume of the collected edition of De Quincey's writings consists of biographies and biographic sketches. It has a very interesting preface by the editor, supplementary to De Quincey's autobiographic papers, and dealing at some length with the life at Lasswade, and has good portraits of Mrs. F. Baird Smith (Florence de Quincey), and of "my brother

Much Ado about Nothing. Edited by A. Wilson Verity. (Rivingtons.)

The Merchant of Venice. Edited by H. C. Beeching. (Same publishers.)

Two well-edited plays of Shakespeare have been added to the pretty and convenient "Falcon" edition of Messrs. Rivingtons. Mr. Verity's preface is a model of condensed and useful information.

The King's Book of Sports. By L. A. Govett, M.A. (Stock.)

MR. GOVETT does good service in issuing the Royal Proclamation of James I., reissued by Charles I., known as 'The King's Book of Sports.' He adds much matter of antiquarian interest, showing the conditions under which it was issued, and gives a short and valuable synopsis of historic information bearing on the question. His book is both pleasant and valuable.

MR. HENRY LITTLEHALES has issued an interesting *List of Parish Churches retaining Special Medieval Features, Glass, Vestments, Plate, &c.* The publishers are Rivingtons.

A VOLUME entitled 'Manx Names, a Handbook of Place and Surnames in the Isle of Man,' by A. W. Moore, with an introduction by Prof. Rhys, is announced by Mr. Elliot Stock for early publication by subscription.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MAGISTER ("Pedagogue").—From *Pædagogus*, "A slave who led his master's children to school, &c., until they became old enough to take care of themselves. In many cases the pedagogues acted also as teachers" (Cassell's 'Encyclopædic Dictionary'). This furnishes all the explanation to be desired.

M. B. ("O sweet and beautiful is night").—We cannot undertake the responsibility of advising on such matters.

W. L. ("Openings of Gloves").—Surely a misprint for "offerings of gloves."

J. D. BUTLER ("Auctions").—See 5th S. vi. 258, 425, 523; ix. 306; xi. 446.

MALCOLM DELEYINGNE ("Evil be thou my good").—Milton, 'Paradise Lost,' bk. iv. l. 108.

CORRIGENDA.—P. 107, col. 2, l. 24, for "Belsardine, near Cressing," read *Belsardine, near Cressing*; p. 148, col. 1, l. 22, for "vint" read *viret*; p. 155, col. 2, ll. 13 and 18, for "Forey" read *Florey*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 8, 1890.

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Notices to Correspondents.

Notes.

THE CAPTURE OF BRISTOL, 1645, AND THE VINDICATION OF NATHANIEL FIENNES BY CROMWELL AND THE OFFICERS OF THE NEW MODEL.

The following documents have escaped the notice of the historians of Bristol and the biographers of the persons concerned. Sprigge, in his 'Anglia Rediviva,' ed. 1854, p. 129, observes:—

"Besides the public mercy to the kingdom in the recovery of Bristol, the vindication of Col. Nathaniel Fiennes (once governor thereof) seems to have been particularly designed by Providence. The general, with the lieutenant-general (sitting upon Prior's Hill Fort after the storm) and most of the chief officers of the army, upon a view of the place, comparing the present strength of it with what it was when he delivered it, and other circumstances, freely expressed themselves as men abundantly satisfied concerning the hard misfortune that befel that noble gentleman."

At the same time Royalist officers frankly expressed to their conquerors their opinion that the sentence on Fiennes was unjust. Fleetwood wrote to Lord Say telling him of these expressions in favour of his son, and at the same time stating that Lieut.-General Cromwell intended to make a relation, wherein he will endeavour to clear the whole business. In Cromwell's letter on the capture of Bristol (Sept. 14, 1645) he says nothing of the case of Fiennes; but it is not improbable that he may have drawn up the declaration of the officers which follows. It was evidently sent to Lord Say

and was first printed in 1654, in a pamphlet attributed to him, entitled 'The Scots Designe Discovered' (pp. 61–63).

A Copy of Colonel Fleetwood's letter, written to the Lord Say from Bristol, upon the taking of that Town by storm from Prince Rupert, by the army under the Command of Sir Thomas Fairfax.

MY LORD,—This unspeakable mercie of the Lord, in delivering up this Citie into our hands, I doubt not will enlarge the hearts of all the Saints to praise his holy name; that which to me much adds to the mercie, is that it hath pleased God, in this so much to vindicate the honour and innocencie of that Noble Gentleman, Colonel Fiennes, whose nearness of relation to your Lordship silences my Pen from writing what my thoughts of him are, but this I must say, he is now, even by all our Officers, that I speak with, mentioned with much honour and respect, and acknowledged they could not imagine, how much more should be done by any man, than he did in this, considering the place and the men he had to keep it: what my Lord Hawley and others of the Prince's army say, I shall acquaint you with, that "they ever judged the sentence upon Colonel Fiennes as most unjust, the town being then so weakly fortified, and the number of men he had to keep it withall, so few, his men being not half the number of what they had"; we do look upon this business in the whole procedure of it, as that wherein the Lord did intend to clear Colonel Fiennes innocencie: it is good, my Lord, to trust all our affairs in God's hands, and to wait his time, being assured of this, that in every seeming frown there is a smile. Love is intended in all, if we do not anticipate Providence we shall see all is best; in every dispensation there is only this designed, to endear our hearts to Jesus Christ, I doubt not but he hath in this learned to know the minde of God, and hath made such improvement, as he rather rejoices, than repines at the hand of Providence; Lieutenant-General Cromwell intends to make a Relation of this business, wherein he will endeavour to clear the whole business, I shall therefore not further trouble your Lordship, than with this, that I am

Your most humble

And obliged Servant
CHARLES FLEETWOOD.

Bristol 10 September 1646.

Major Harrison salutes your Lordship with his humble service, he was the person to whom my Lord Hawley expressed, as is above mentioned, upon his questioning this particular.

A copie of the Declaration made by the chief officers of the Armie, under the Command of Sir Thomas Fairfax (after the storming of Bristol, and taking of it) in vindication of the honor of Col. Nathaniel Fiennes, who surrendered it before to Prince Rupert, by whom it was surrendered to this Armie.

Whereas in a Paper lately printed, containing a Catalogue of the Successes of this Armie, the Citie of Bristol is Recorded to have been cowardly and basely lost when Surrendered to the Enemy by Col. Nathaniel Fiennes, and we find the name of the General and this Armie prefixed thereunto; lest by our silence, that should be thought the sence and judgment of the Officers of this Armie (which is far otherwise) we therefore, to do right, as to that worthy gentleman, so to truth itself, held ourselves bound in conscience, and in the bond of Love to declare, That the circuit of the Line and Works about that Citie, being above four miles, and the Works of little strength then, compared with what they were at the last taking thereof; and considering how few men Col. Fiennes had then to defend such a circuit, the flames of

his garrison having so lately before been broken and lost by that unhappy blow given to the Parliament's Armie near the Devises; and considering, notwithstanding all this, how powerful and continued Assaults were sustained by him upon a general Storm, and how much blood, both of Souldiers and considerable Officers, that place cost the Enemy, and that after the Line was entered, the Suburbs were still disputed, till the Common Souldiers, in great numbers, deserted their Colours, and quitted their Guards (of all which, by divers Officers and others that were eyewitnesses of the Action, we have been fully assured). Upon all these Considerations we are fully satisfied in our judgements and consciences, That the defence of that place, by that Gentleman, was both faithful and honorable; to which a far greater witness, than ours, seems to call for our suffrage, even the Divine hand, eminently pointing at his vindication, in the late happy reduction of that place; when, although it was made much more defensible by the addition of several fortifications, and furnished with a double proportion of all necessaries for a defence, especially of men, most of them tried Souldiers, commanded by Prince Rupert himself, who the former time took it, and many other great Officers under him, men of long experience, great abilities, and known courage and fidelitie to the service they were in, and a body of 700 or 800 horse, to scour within the Line, and beat our Foot when entered; Nevertheless, against all these advantages, the Divine Providence, clearing the former Governor's Honor, and innocencie, delivered the same Town by Storm to this Armie, and that with the sixth part of the loss of men, on our part, the Enemy then suffered, when Col. Fiennes defended it. Next for his Surrendering of it after the Enemy was entered the Line and Suburbs, and the Souldiers deserted their Guards and Colours, we cannot but consider, that he had in this case no intrenchment defensible with the small number he had then left, except the Castle, which bow untenable it was, and is for any time considerable, against an Armie prepared for Battery and Assault, all that have seen it, and can judge, (will we think) witness with us; that, had he drawn in thither with his Souldiers, he must have left that great Citie (one of the chief in the Kingdom) with the estates and lives of thousands of Inhabitants (most of them well affected, and indeed most of the chief friends the Parliament had in the Country round about who were fled in thither for shelter) exposed to spoil and destruction, or at least to the fury of the Enemy; so that having in this case no rational hopes of timely relief (the Parliament's Western Forces being then all wholly broken and beaten out of the Field, in that blow at the Devises, and other defeats further West, and the Earl of Essex his Armie then so low through sickness and weakness, as 'twas forced to retire out of the Field) we conceive that Col. Fiennes had good reason to treat for Conditions, and make the best he could for the Citie, and those that were with him in it, and the conditions he made in that case were good and honourable; and wherein also we cannot but take notice of the same hand of God pointing at his Vindication in the late Reduction of that place, wherein, although Prince Rupert had (besides all the advantages afore mentioned for a defence) the addition of a Royal Fort, not subject to Batterie, not assailable without much and long work of Approches, and both that, and the Castle furnished plentifully with Victuals, and ammunition for a long defence; and though by advantage of the Fort and Castle, he had betwixt both such full command both of the Town, and of the Grounds within the Line, as we could hardly find within the Line where to draw up our men out of their annoyance, but were faine, for the present, to draw back much of the out of the Line after our entrance; and though

both his Souldierie and the Townsmen for the most part stuck to him, after we were entered; yet finding neither the Castle, nor fort, nor both sufficient to relieve and secure his whole number of souldierie, and the rest depending on him (which was Col. Fiennes his case much more clearly) he found reason enough to make conditions for himself and them, and upon Treatie to Surrender on terms not better, nor more advantageous for his party, or the Citie, than those Col. Fiennes obtained, were, if as well kept. And therefore from all these considerations, as the Council of War that censured him, did it without imputation of Cowardise or unfaithfulness to him, and as the Lord General Essex in remitting that sentence, and the House of Commons in his readmission thither, have led us the way, so we do in discharge of our consciences before God, and unto men, hereby testify unto the world, that our sence upon the whole action of Col. Fiennes, is far other than the said printed paper does import, and that we neither have in ourselves, nor do believe, that there is any cause for others to entertain any such thoughts of dishonour towards him concerning that business. In testimonie whereof we have hereunto subscribed this of 1646.

Thomas Fairfax, Oliver Cromwell, Henry Ireton,
Ph. Skippon, R. Hammond, Char. Fleetwood, Th.
Harrison, Nath. Rich, Rich. Fortescue, Rich.
Dean, John Hewson, W. Stane, Leon. Watson.

C. H. FIRTH.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 341, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 427; v. 3, 43, 130, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382.)

Vol. XXI.

Pp. 9, 10. Why should Thomas Garnier the younger be placed before T. G. the elder?

P. 27. Garrick. See Roberts's 'Life H. More.'

Pp. 28, 29. Sir W. Garrow. See Pryme's 'Autob.,' 104-9; Williams v. Faulder in Gifford's 'Baviad and Mæviad.'

P. 30 a, l. 3 from foot. Braystocke. Qy. Brigstocke?

Pp. 31-2. Pope's praise of Garth in Carl's 'Miscellany.' His epilogue to Cato praised in the *Guardian*. Gay's line, "Squirts read Garth till apozems grow cold" ('Trivia,' ii. 564). Pomfret's 'Reason.'

P. 44 a, b. Placid. Qy. Pracid?

P. 46 b. For "Harwood" read *Harewood*.

P. 48 a. "St. Eloy" should be in italics.

P. 48 b. Bamber Gascoyne was celebrated for his fine cookery ('Abbey of Kilkhampton,' 1788, p. 4). Huddesford says he dressed his own sprats ('Salmagundi,' 144).

P. 56 b. Wm. Gaspey was a frequent contributor to 'N. & Q.'

P. 58 b. An edition of an abridgment of Gas-trell's 'Christ. Inst.' appeared so late as 1821. They are praised by Blackwall, 'Sacr. Class.'

P. 61. Gataker's notes are used in Schrevelius's 'Juvenal,' Amst., 1684; Richard Baxter classed Usher, Gataker, and Vines together (Vines on

'Sacrament'); Blackwall criticizes him adversely, and says his Latin verses would make a very grave man smile ('Sacr. Class.'). Shenstone remembers his book on 'Lots' in 'Charms of Precedence.'

P. 62 a. Saltmarsh again replied to Gataker in a postscript to his 'Sparkles of Glory,' 1647.

P. 62 a. Charles Gataker. See Nelson's 'Bull,' 139-164.

P. 62 a, l. 23 from foot. For "Goulson" read Goulston.

P. 71. See *Church Quarterly Review*, No. xiv. Why "Eicon"?

Pp. 83-90. In Curll's 'Miscellany,' i. 134-7, is a poem on Gay's 'Black-Ey'd Susan,' by Mr. Wesley. Gay was a contributor to the *Guardian*, was associated in writing with Parnell, and Garth addressed a poem to him. "Queensb'ry yet laments his Gay" (Thomson, 'Summer,' 1422).

P. 90 b, l. 19 from foot. Studentship. Qy. *Pupilage*?

P. 95. Gayton has verses before Randolph's 'Poems.'

Pp. 99-100. Long criticism on Geddes's Bible in Mathias, 'P. of L.,' eleventh edition, pp. 250 sqq.

P. 123 a. T. Gent. See 'N. & Q.,' 7th S. vi. 402; Boyne's 'Yks. Lib.,' 44; Paxton Hood, 'Literature of Labour.'

P. 175 b, l. 1. For "Holderness" read *Holder-nesse* (192 a).

P. 207 b. Dr. George also printed a sermon before the S.P.G., 1748/9.

P. 224 b, l. 26 from foot. For "Hansly" read *Hansby*.

P. 246. Adam Gib.

Reasons of Protest against an Act of the Synod at Edinburgh, April 9, 1767, exalting the Rev. Adam Gib to a Supremacy. By T-s K-r, A-w B-n, and R-t M-n.

A short conference between the Rev. Adam Gib and John Rob, late tailor in Biggar.

The indictment, trial, and sentence of Mess. T-s K-r, A-w B-n, and R-t M-n, before the Associate Synod, at the instance of the Rev. Adam Gib, 8vo., pp. viii, 106, Edinburgh, 1768.

Art of Squeezing; or the publications of Dalgliesh and Scot, defended against Gib, Baxter, Brown, and Arthur, a critical review of the pamphleteering campaign in Tweeddale and Mid Lothian, 12mo., pp. 24, 1778.

A New Vocabulary of Modern Billingsgate Phrases..... used by the Rev. A. G-b, in the severe drubbing he gave the Rev. A-d H-ll, 8vo., pp. 32, Perth, 1782.

Sacred Contemplations, by Rev. Adam Gib, Edinburgh, 1786.

See more in 'N. & Q.,' 2nd S. vi. 128; 'D. N. B.,' vii. 14, xiii. 390.

P. 246 b, l. 14 from foot. For "scooped" read *sweeped*.

P. 265 b. An elegy by Rev. Tho. Gibbons on Col. James Gardiner occupies 23 pp. of the appendix to Doddridge's 'Life of Gardiner.'

P. 265 b. Dr. W. Gibbons attended Dryden.

Hobbs, "the two ornaments of their profession" ('Virgil,' postscript). He also puts him with Dr. Conquest ('Persius,' iii.). Thomas Warton addressed a poem to him, and mentions Oxford's regard for him and Garth's attempt to blast his fame ('Poems,' 1748, pp. 4-6). Pomfret names him and Radcliffe together in his poem 'Reason.'

P. 270. V. Gibbs. See Pryme's 'Autob.,' 79.

P. 274. Edm. Gibson. The sermon at his consecration in Somerset House Chapel, Sunday, Feb. 12, 1715/16, was preached by Dr. Hugh Boulter (q.v.) and printed. Sermon at the Assizes at Croydon, March 7, 1705-6, on Acts xiii. 5, 4to., London, 1706. Sermon at the Assizes at Kingston, Sept. 5, 1706, on Hos. vii. 9, 8vo., London, 1706. Pastoral letter to his diocese against lukewarmness and enthusiasm (with long extracts from G. Whitefield's 'Journal'), dated Fulham, Aug. 1, 1739. To this Whitefield replied, Blendon, Aug. 13, 1739; an edition of the two together, 8vo., Edinburgh, 1741.

P. 276 a. Francis Gibson. See G. Smales, 'Whitby Authors,' 1867.

P. 284 b. Isaac Watts addressed a poem to Dr. Thomas Gibson, 1704, in which he speaks of his "awful power." He is also mentioned in Pomfret's 'Reason.' He signed the document prefixed to Garth's 'Dispensary.'

P. 289. W. S. Gibson also printed a 'Lecture on the History of the Book of Common Prayer,' 1868.

P. 291 a. B. Giffard. See Bishop Patrick's 'Autob.,' 1839, pp. 108, 116, 198.

P. 292 b. Sir G. M. Giffard. Foss, 'Biog. Jurid.'

P. 306 b. Lord Gifford. Pryme's 'Autob.,' 81.

P. 308 b, l. 13 from foot. Halsworthy. Qy. *Halsbury*?

P. 310 a. Mathias highly approved of Gifford and the Baviad, 'P. of L.'; see also Byron, 'Engl. B. and Sc. Rev.'

P. 316 a, ll. 13 and 14 from foot. Place full stop after "order" and comma after "pupil." Bullington, near Wragby, is meant.

P. 316 b. Kaadeneia. Qy. Cadney, near Brigg?

P. 317 a, l. 6. For "Wotton" read *Waton*.

P. 338 b. Bishop Wilkins quotes Wright's 'Epist. ad Gilbert.' Owen has an epigram on him (i. 14) supposing that he must have been "at sea" when he denied that the earth stood still.

P. 346 b. Gilderdale. For "Essex" read *Yorkshire*.

P. 347. Sheffield, Duke of Buckingham, classes Gildon with "beadles and hangmen." Matthew Green describes his 'Art of Poetry' as "poetic buckets for dry wells." He was the editor of 'Chorus Poetarum,' 1694.

P. 380. Dr. Richard Brandsby met Geo. Gilpin at Louvain, Ascham's 'Letters,' 1602, p. 575.

'P. L.,' 344 sq.; Mason's praise of his MSS., Gray's 'Works,' 1827, p. 308, n.; Wrangham's 'Zouch,' ii. 20.

P. 401 b. Dr. Thomas Gisborne attended Gray, 'Works,' 1827, p. 327.

P. 402 a. Thomas Gisborne. Praised by Mathias. See 'Memoir of Amos Green,' pp. 179, 185, 222, sq.

P. 412. John Glanville has verses before Browne's 'Britannia's Pastorals.'

P. 420 b. G. H. Glasse. Mathias, 'P. of L.,' 194.

P. 433 a, line 15. Qy. "not" misplaced?

P. 437. Garth speaks of the undeserved obscurity in which Glisson was allowed to lie. W. C. B.

THE 'QUARTERLY REVIEW' ON SIR JOHN HAWKWOOD.—In the article on 'Sir John Hawkwood and Italian Condottieri,' in the current number of the *Quarterly Review* (January, 1890), there occurs (p. 4) the following circumstantial statement concerning the manner in which Hawkwood won his spurs:—

"Having joined, as a common soldier, the army of Edward III. and the Black Prince in the invasion of France, he so distinguished himself by his bravery that he was knighted by the king on the field of battle, and promoted to a command."

I find nothing of this in Higden, Walsingham, Froissart, Petrus Azarius, or any other chronicler, and I should therefore be grateful if the reviewer, or any one else, would furnish me with the authority on which it rests.

How inaccurate the reviewer can be may be judged from the version which he gives of an amusing incident in Hawkwood's career narrated by Sacchetti. The story, as given by that writer in 'Novella' clxxxi., is as follows:—

"Quella che fece messer Giovanni Augut a due frati minori fu assai piacevole risposta; i quali frati, andando a lui per alcun loro bisogno a uno suo castello, laddove egli era, chiamato Montecchio, quasi uno miglio di qua da Cortona, e giungendo dinanzi alla sua presenza, come di loro usanza, dissero: Monsignore, Dio vi dia pace. E quelli subito risponde: Dio vi tolga la vostra elemosina. Li frati, quasi spaventati, dissero: Signore, perchè ci dite voi così? Disse messer Giovanni: Anzi voi perchè dite voi così a me? Dissero i frati: Noi credevamo dire bene. E messer Giovanni rispose: Come credete dir bene che venite a me, e dite che Dio mi facci morir di fame? non sapete voi che io vivo di guerra, e la pace mi disfarebbe? e così come io vivo di guerra, così voi vivete di elemosine; sì che la risposta che io v'ho fatta è stata simile alla vostra salutatione. I frati si strinsono nelle spalle, e dissero: Signore, voi avete ragione; perdonateci, chè noi siamo gente grossa. E fatta alcun'altra faccenda che avevano a fare con lui, si partirono, e tornarono al convento di Castiglione Aretino."

Which, being Englished, is as follows:—

"That was a very amusing repartee which John Hawkwood made to certain friars minors, who, coming to him at one of his castles, where he was, called Montecchio, about a mile from Cortona, and, presenting themselves before

him, said, 'Sir, God give you peace.' And he quickly replied, 'God take from you your alms.' The friars, as men struck with terror, said, 'Sir, why say you so to us?' And Master John answered, 'Rather should I ask you Why say you so to me?' Said the friars, 'We thought to say well.' And Master John replied, 'How think you to say well when you come to me and say to me, "God make you die of hunger"? Know you not that I live by war, and that peace would unmake me? And as I live by war, so do you live by alms; so that the reply that I made you was like your greeting.' The friars shrugged their shoulders, and said, 'Sir, you are right; pardon us, for we are dull folk.' And after doing some other business which they had with him they took their leave, and returned to the convent of Castiglione, in the Aretino."

Now for the reviewer's version of this story, from which it is clear that he has never taken the trouble even to glance at the original. He writes as if he were translating from Sacchetti:—

"Sacchetti, a Florentine writer of 'Novelle,' tells the following anecdote, characteristic of the man and the times:—Whilst Hawkwood was one day taking a walk, he was accosted by two friars, who gave him the accustomed salutation of 'May God give you peace!' He angrily replied, 'May God deprive you of your alms!' When the poor friars, terrified, said 'Monsignore, why do you speak to us thus?' 'It is for me to ask, answered Messer [sic] Giovanni, 'why you speak thus to me.' Quoth the friars, 'We thought to speak well'; and Messer [sic] Giovanni, 'How can you believe that you spoke well when you came to me and asked God to let me die of hunger? Do you not know that I live by war, as you by alms, and that with peace I should starve?'"

The italics are my own, and sufficiently indicate the various inaccuracies of the reviewer's, I cannot call it translation, but hazy version of Sacchetti's story. The placing of a circumflex accent over the second syllable of "Messer" speaks volumes as to his knowledge of Italian. I must defer further criticism of this article to a future occasion.

J. M. RICE.

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INFLUENZA.—*Apropos* of the late epidemic it may not be out of place to record in 'N. & Q.' a few facts concerning previous visits of this unpleasant disease. I have just been reading that vastly entertaining little book which details the 'Travels, chiefly on Foot, through several Parts of England in 1782,' of Charles P. Moritz. He landed in England in June, and soon after he writes:—

"That same influenza, which I left at Berlin, I had the hard fortune again to find here; and many people die of it."

Then follows the significant fact:—

"It is as yet very cold for the time of the year, and I am obliged every day to have a fire."

Further on he speaks of Katterfelto as a man whom "every sensible person considers as a puppy, an ignoramus, a braggadocio, and an imposter," and then goes on to say:—

"He has demonstrated to the people that the influenza is occasioned by a small kind of insect, which poisons the

shire, and a nostrum, which he pretends to have found out to prevent or destroy it, is eagerly bought of him."

In 1803 influenza was evidently very prevalent in this country. From the *European Magazine* for March of that year I have copied the following:—

"*Recipe for the present Influenza.*—Take a handful of angelica root, boil it down gently for three hours, strain it off, and add liquid Narbonne honey to make it into a balsam of syrup; take two tea-spoonfuls night and morning, and often in the day. If any hoarseness, or sore throat, add a few nitre drops."

Perhaps the subject may be of too painful a nature to be taken up by readers of 'N. & Q.' just at present. In case, however, some may be found who are not yet heartily sick of hearing the word mentioned, and who have studied the various ins and outs of the disease, I venture to ask for particulars concerning previous visitations of influenza and references to contemporary accounts, especially regarding the deaths attributed thereto.

JOHN T. PAGE.

Holmby House, Forest Gate.

I find this entry in Hearne's 'Collections,' Sept. 3, 1712:—

"One Mr. Rob. Hawkesworth, A.M. (a young man) and Fellow of New Coll., dyed yesterday in the Afternoon of a Rash, and a Feverett. I call it a Feverett, it being a small Fever, that at this time goes all over England. It seizes suddenly, and holds, generally, but three days."

An epidemic, with sudden attack, fever, rash, and a duration of three days—so far as it goes, this seems to describe exactly what we have all been seeing of late.

C. B. MOUNT.

Apropos to the prevalent ailment called Russian influenza I would direct attention to a reference made in 'The Diary of the Rev. John Mill,' recently published by the Scottish History Society. The diarist was writing in June, 1782, and he says:—

"There's a strange distemper called Influenza rages through Britain in the same manner as it did in the east countries of Russia, Denmark, &c., though as yet has not proved so mortal."

The reader is told how people are affected with it in various ways—among others, "sore throats, dizzy heads, coughs, violent pains, feverishness, &c." A remedy is also given as follows:—

"A decoction of 2 oz. lint seed, 2 do. of Liquorish-Stick bruised and boiled over a slow fire in a pint Water to half do., then strained and mixed with 4 oz. powdered sugar candy, also some lemon juice, brandy, or rum: take frequently a spoonfull thereof," &c.

ALFRED CHAS. JONAS.

Swansea.

ST. BONIFACE.—Among our English saints we too often forget St. Boniface, who, I think, can be justly claimed as English, though his principal *cultus* has been continental. It is generally said

shire, and therefore that the "West Country" may claim him. *Vide* 'Tourist's Guide to Devonshire,' by Mr. R. N. Worth, F.G.S. (London, Edward Stanford, 55, Charing Cross, S.W., 1886), part i., "S. Devon," p. 86: "Crediton was previously the birthplace of the famous Winfred [*sic*] or Boniface, the apostle of Germany." Mr. Edward A. Freeman, it is true, while mentioning the tradition that St. Boniface was a Devonshire man, qualifies the theory with his usual scientific caution. These are his words ("Historic Towns," 'Exeter,' by Edward A. Freeman, London, Longmans, Green & Co., 1887, p. 16):—

"Our great missionary to our Teutonic brethren beyond sea, Winfrith [*sic*], afterwards Boniface, was a native of the West, though there is no evidence older than the fourteenth century for fixing his birthplace at Crediton."

The sequel is too long to quote. Doubtless owing to his having been an English-born saint, his name is retained as that of a "black-letter" saint in our Reformed Anglican Calendar, under title "Boniface, Bp." The fact that he became Archbishop of Mainz, in Germany, and was martyred A.D. 755, is not stated in our Calendar. The Calendar (June 5) in the Roman Missal ("Missale Romanum ex Decreto SS. Concilii Tridentini..... Mechliniæ, H. Dessain," MDCCCLXXX., p. xxvi, *ad fin.*) simply says, "Bonifacii Episc. Mart., duplex." It is also interesting to remember that St. Boniface's reputed birthplace, Crediton, was the seat of a bishop before Exeter had that honour, and as the old Devonshire proverb runs—

Kirton was a borough town
When Exon was a vuzzy down.

Worth, part i. p. 85.

The present parish church of Crediton, Holy Cross Church, was collegiate until the college of priests was dissolved *temp.* Edw. VI., and the church became, and now unhappily remains, simply parochial, like Ottery St. Mary. The magnificent modern basilica of St. Boniface at Munich is not only a grand memorial of this illustrious Englishman, but a proof that even forty years ago religious art was by no means dead, or even dormant, in Germany.

H. DE B. H.

ANNE BULLEN AND JANE SEYMOUR.—The following extract is from 'The Unhappy Princesses,' containing the secret history of Anne Bullen and Jane Gray, by R. B. (Crouch), 1733, p. 86:—

"Sir John Russel, after Earl of Bedford, who had beheld both the queens in their greatest glories, used to say, that the richer Queen Jane was in Cloaths, the handsomer she appeared, but that the other the finer she was the worse she looked. Which shows that Queen Anne only trusted to the Beauties of Nature, and Queen Jane did sometimes help herself by external ornaments. In a word she had to be equally composed of the two last queens, as having all the Actions of Queen Anne, but regulated with the reservedness of Queen Katherine."

the greater part of a century. I would ask if anything is known of the papers left by the younger painter. If they exist, it is possible a fund of matter might be found that would throw light upon a very interesting period. Should the papers be recovered, it seems pretty safe to say that the anecdotes would be very welcome, but that any further "occasional reflections on the moral nature of man" might be allowed to rest undisturbed.

CHARLES WYLIE.

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Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BEN JONSON QUARTOS.—Desirous of borrowing them for the purpose of collating them with the folios of 1616 or of 1631-4, as the case may be, I would ask any collectors or others possessing them for the loans of those of Jonson's 'Epiceene,' 1609, and 1612; that of 'Bartholomew Fair,' mentioned in the 'Biographia Dramatica' of 1614; or of any other prior to 1640; and if there be one of 'The Devil is an Ass' that of any prior to 1640. My reason for desiring to collate these is that I am about to edit these plays, and being desirous of making such collations, I would be most grateful for such loans. I should require but one at a time. Registered book post will be paid for each, and the utmost time that I should keep each volume would be a fortnight (and more likely ten days) to allow of a revision of the collation; nor would the book ever leave my house or be entrusted to others. These, if they were sent by post, with the exception of the limited time, having been the conditions under which, through the great kindness of their respective owners, I have had various old books from Devonshire House, from the Huth Library, and from those of the Universities of Glasgow and Edinburgh.

BR. NICHOLSON, MD.

'HISTORY OF MEZZOTINTO,' 12mo., Winchester, 1786.—The name of writer not given. Who was he?
VICAR.

'CHANGE FOR THE AMERICAN NOTES,' &c.—Can any of your readers supply the name of the author of "Change for the American Notes, in Letters from London to New York, by an American Lady," published in 1843 as a rejoinder to the 'American Notes,' by Charles Dickens, published in the previous year?
J. S.

THE SEVEN BISHOPS.—On p. 126 of the *Spectator*, in a review of 'A History of England,' by E. T. Webb, M.A., amongst other faults of the work it is noted that, "à propos of James II. and

the Seven Bishops, he quotes 'And shall Trelawney die?' as if it had really been written at the time." When was it written? I plead ignorance.

C. E. G.-D.

[It was written by the Rev. R. S. Hawker, Vicar of Morwenstow, Cornwall, and first appeared in a Cornish paper in 1825. See his 'Ecclesia,' pp. 91-93.]

SPHERY.—Keats' uses the epithet somewhere in the 1817 volume of his poems. Can any one give me the exact reference? Many Miltonic words and turns of language occur in Keats. Has any detailed study of the question ever been published?
A.

OOF-BIRD: JUGGINS.—Where was the oof-bird hatched; and is it of Aryan, Semitic, or Turanian origin? "Juggins" is said to be a variety of pigeon. "A Jubilee Juggins" was, I think, the term used by the Marquis of Aylesbury at Nice, the other day, in bearing testimony to the character of Mr. Ernest Benzon.
ST. SWITHIN.

"LES GANTS GLACÉS."—What French regiment last century was known by the *sobriquet* of "Les Gants Glacés," in allusion to their dandified habits? I believe, like our own "swell" Hussars and Lancers at Balaclava, they behaved with great gallantry in a certain battle (?Fontenoy). I think they are mentioned in 'Guy Livingstone'; but the book is not at hand for reference.

JONATHAN BOUCHIER.

HERALDIC.—Supposing a man who comes of a respectable family of professional men, who are not armigers, has arms newly granted to him. Supposing, also, one of his ancestors (say his great-grandfather) marries an heraldic heiress, and the College of Arms accordingly permits him to quarter his great-grandmother's arms with his own new coat, can he be said to be a "gentleman of ancestry" in right of such female descent; or is he only a "gentleman of first coat armour"? This appears to me to be a somewhat nice point for genealogists to argue out, and I should like to know the verdict.
W. G. TAUNTON.

HEDGES.—This is the name of a farm near Stat-ham. Can any of your readers inform me what the name is probably derived from?
A. OLIVER.

BONAVENTURA PISCATOR.—In De Morgan's 'Budget of Paradoxes,' p. 265, it appears that he gave a quotation from the above writer's 'Rituale,' lib. i. c. xii., or "p. 87 of the Venice folio of 1537"; but that his widow, in editing the 'Budget,' suppressed this quotation. Can any reader who has access to Piscator's work supply it?
E. L. G.

BENEZET FAMILY.—Anthony Benezet, of Philadelphia, U.S., who in and about the year 1762 was a correspondent of Mr. Granville Sharp, is stated

in the memoirs of that philanthropist by Prince Hoare, to have been descended of a French family which forsook (and lost very considerable property in) France for the sake of their (Protestant) religion. Can any reader of 'N. & Q.' inform me in what part of France that family had property, and what was its coat of arms? Mr.

GILBERT MILLINGTON, M.P.—Can any one kindly give me some information regarding the parentage, profession, marriage, and date of death of this gentleman, who was member for Nottingham and one of the judges who signed the death-warrant of Charles I? R. H.

HUGHES OF BRECON.—According to Theophilus Jones, the historian of Brecknockshire, Samuel Hughes, of Brecknock, was high sheriff of the county in 1790. Can any one tell me who his father was, and anything of any brothers, sisters, or cousins he may have had? His wife was the niece of Howell Harris, of Trevecca, the famous Methodist preacher. H. A. EVANS.
Westward Ho, N. Devon.

HORSELYDOWN FAIR.—In the *Daily News* of February 5 I read that among Lord Salisbury's exhibits from Hatfield, which have now been added to the Tudor Exhibition at the New Gallery, is a curious picture of Horselydown Fair, one of the figures in which is said to represent the poet Shakespeare. Can any reader of 'N. & Q.' give me any descriptive particulars respecting this picture, and say whether the fair is the same as Southwark? J. R. D.

TITLES OF BISHOPS.—Although writing these lines, I might almost say, within the very echoes of Selden's birthplace, at Salvington, I have no copy of the 'Titles of Honour' within reach; but the point in question would not have fallen into Selden's computation. Can any of your readers give me the authoritative designation by which bishops who have not as yet acquired a seat in the House of Peers, as well as their colonial and suffragan brethren, ought to be described and addressed? So long as a bishop awaits his turn of succession to the Upper House he is certainly not to be reckoned among the Lords Spiritual and Temporal, as the phrase is ordinarily understood; whilst, if the address, "My Lord," were inherent in the episcopal office, it would equally attach to all bishops, including those of the American Episcopal Church, who, I believe, make no pretension to it. The appropriate style would naturally seem to be, "Right Reverend Sir." In this democratic age, however, when, by an inconsequence, there appears to be a greater craving than ever after distinctive epithets, many of the clergy are ready to address every bishop as "His Lordship," and probably the appellation does not always reach reluctant ears. I remember once being with a

relative, a colonel in the army, in a West-End shop, when the tradesman persistently and repeatedly addressed him as "General." Upon my friend leaving, I asked the shopkeeper what he meant, as he well knew him to be only a colonel. "Oh, sir, they likes it," was the reply. What, however, "they likes" is not altogether the exact equivalent for what men are entitled to, and I hope some more substantial motive influences the episcopacy. Be this as it may, I should be glad to possess a certainty of the correct designation. I am occasionally in communication with such dignitaries, and neither desire to be guilty of obsequiousness on the one hand, nor to withhold a legitimate title on the other. *Palmarum qui non ferat.* FREDK. CHAS. CASS, MA

Monken Hadley Rectory.

[See 'Lords Spiritual,' 7th S. viii. 467; ix. 732.]

SIEVE IN DIVINATION.—How was the sieve and what was its *raison d'être*? The superstition seems to have had a pretty long lease of life, as it is alluded to by two authors nearly two thousand years apart. Theocritus, in his third idyll, v. 21, mentions a woman who was a *κόσκινομαντρίς*; and in 'Le Pédant Joué,' by Cyrano de Bergerac (1655), the roguish valet Corbineli says (*Acte II. sc. i.*), "Je suis le grand Diable Vauvert. Ça moi.....qui fais tourner le sas." He also mentions about fifty other spells and charms which he says he knows—a portentous catalogue! (See 'N. & Q.' 7th S. vi. 487, s. v. 'Kissing under the Mistletoe.') Has this sieve superstition been heard of in any country in recent times? There is also an allusion to "coskinomancy" in Kingdome's 'Alton Locke,' chap. xxi. (1)

JONATHAN BOUCHIER.

MARTIN DUNCAN.—I bought at Brighton a fine engraved portrait of an old divine, sixteenth or seventeenth century date. Underneath the portrait are the following Latin lines:—

MARTINUS DUNCANUS QUERPHENAS
THEOLOGUS LOVANIENSIS.

Signasti calamo, quæ dira aconita propinet
Calvini fœdis ex Acherontis aquis:
Quæque atra mentem tinctus fuligine Menno
Somnia deliro parturit cerebro.
Unus et smotos poteras componere fluctus,
Haga piis monitis si foret æqua tuis.

Who was Martin Duncan? Does "Haga" signify the Hague, and mean the Dutch influence?

J. W. HARDMAN, LL.D.

Cadbury House, Yatton, Bristol.

SIR THOMAS MORE'S TOMB AT CHELSEA, AND HANDCOMBE FAMILY.—Upon this monument are five coats of arms, three evidently being those of More and his first wife Jane Colt. The others are More impaling Ermine, a fesse checky or and az., and the latter arms occur again by themselves. From the central position of More's arms with this

see also 'Venilworth,' chap. 12.

latter impalement he evidently intended to give them the chief place, and as the monument commemorates his father also, can these arms be intended for his mother's? What arms did his mother's family bear? She was a Handcombe of Holliwell, co. Bedford. As his own and his first wife's appear, these other arms must be either those of his mother or his second wife, Mrs. Alice Myddleton, widow, but whose maiden name is not known. Possibly the arms may be hers. Can any one tell me what family bore Ermine, a fesse chequy or and ar; or who this lady was?

C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.

JAMES: JACOB.—Can any of your readers tell me anything about the history and origin of the name James, and its connexion with Jacob? I can find no information on the subject in any dictionary. So far as I know, Spanish is the only other language which has both names (Iago and Jaime). Is James taken from Jaime; or do both come from a common original? If they come from Jacobus, how did they get their present forms? If not, why is James used to translate Jacobus? Was the name known in England before the accession of the Stuarts? In Scotland it is, of course, at least as early as the thirteenth century (James of Douglas). I should be glad to know of any earlier instances in either country. If the name came from Scotland we should expect to find Jacob much commoner in England in earlier times. Was this so, and were the *Ἰάκωβοι* of the New Testament ever so called? E. W. B.

PRESTON CANDOVER, HANTS.—Herbert Pincherne, or Butler, in the twelfth century owned land called, after him, Butler Candover. Jordan and William Escotland about the same time owned land in the same neighbourhood, called, after them, Candover Scudland. Both Butler and Candover Scudland are now included in Preston Candover parish. I desire to know the genealogy of these two families, and to whom their land passed. VICAR.

Preston Candover, Basingstoke.

[See p. 147.]

THE LETTERS OF AND TO HORACE WALPOLE.—Have all his letters been published; if not, is there any prospect of those unpublished appearing in print at some future date? Did he keep a copy of them, or note them in any diary or journal; if so, where are these now? Did he keep the letters addressed to him? If so, have they or any of them ever been published; if not, where are the originals now to be seen?—as I much wish to consult some of them. Did he note their receipt by him in any diary or journal; if so, where is it now? C. MASON.

29, Emperor's Gate, S.W.

AUTHORS OF QUOTATIONS WANTED.—

"A goose is an awkward dish—too much for one and not enough for two." F. D.

In Carlyle's essays on 'The Nibelungen Lied,' vol. iii. p. 123, "People's Edition," is the following passage:—"In poetry, 'the rude man,' it has been said, 'requires only to see something going on; the man of more refinement wishes to feel; the truly refined man must be made to reflect.'" When and by whom is the above so said? LUCIS.

Replies.

EPISCOPAL SIGNATURES.

(7th S. ix. 127.)

The proper signature of a diocesan bishop is his Christian name, with his description as "Bishop of A."; it is also traditionally proper that this should be in Latin, in which tongue the correct form is the adjective of the name of the diocese, agreeing with *episcopus*; in practice this is shortened by omitting the word *episcopus*, and using a briefer form of the adjective, generally produced by simply striking off its last syllable or two.

But of late years this has been quite lost sight of, and all sorts of anomalies allowed to creep in, of which the principal is putting the English substantive name of the diocese alone for the Latin adjective, whereas the proper English abbreviation would be to retain the preposition *of*, if the word *bishop* is left out. Another anomaly, not so much noticed, is the use of the English Christian name at the same time with the Latin adjective, which is incongruous.

However, the archbishops and the three chief bishops (with one or two exceptions in the case of London) have always continued the Latin adjective, though they may not always have avoided my second anomaly; the only bishop I know of who is consistently Latin throughout is Truro. One or two more, as Oxford and Exeter, have also retained the adjective, and Rochester, I believe, has revived it of late. The others have fallen back upon English.

The Scotch and Irish bishops, I think, have universally dropped the Latin form long ago; and for the colonial bishops, I do not think there is any Latin to use if they wished it. This puzzled Mr. Meyrick in 1853, when he edited Bishop Cosin's 'Ecclesie Anglicane Religio,' and he had to say, "nomina, quoniam vix et ne vix quidem Latine inveniuntur, in lingua vulgari adjiciam." Some of these colonial names are pretty words, like Athabasca; others, like Saskatchewan, are horribly ugly. C. F. S. WARREN, M.A.

Longford, Coventry.

I doubt whether J. M. D. can ever get a "complete list of the signatures proper to each bishopric in the Church of England," for one simple reason, namely, "Quot Episcopi, tot fere modi signandi."

For instance, even during the present century one Bishop of St. Asaph wrote "W. Asaphens," his successor "W. St. Asaph"; one Bishop of Chester wrote "W. Chester," and another "W. Cestr."; one Bishop of Oxford wrote "R. Oxford," and the next signed his name "S. Oxon."; Bishop Phillpotts wrote "H. Exeter," but his successor, Dr. Temple, "F. Exon.," and he now writes "F. London.," his predecessors always having written "C. J. London.," "W. London.," &c. A hundred years ago Dr. Thurlow, Bishop of Durham, signed "T. Duresme.," but his successors have always written "W. Dunelm.," "E. Dunelm.," &c. This list might be largely augmented.

E. WALFORD.

Hyde Park Mansions, N.W.

A good deal of the information wanted may be got from the authorized copies of the "Encyclicals" issued by the bishops after the meetings at Lambeth in 1867, 1878, and 1888. There are variations in the manner in which different bishops write the names of the same sees (such as "London.," and "London.") which are not uninteresting.

EDWARD H. MARSHALL, M.A.

Hastings.

The following signatures of bishops in the Anglican Church are taken from facsimiles of the present holders:—Canterbury, Edw. Cantuar.; Winchester, E. H. Winton.; Lincoln, E. Lincoln.; Lichfield, W. D. Lichfield.; Worcester, H. Worcester.; Gloucester and Bristol, C. J. Gloucester and Bristol.; Bath and Wells, Arthur C. Bath and Wells.; Ely, Alwyne Ely.; Truro, Georg. H. Truro.; Armagh, Rob. Armagh.; Dublin, Plunket Dublin.; Limerick, Charles Limerick.; Edinburgh, J. Edinburg.; Nottingham, E. Nottingham.; Guiana, W. P. Guiana.; Nova Scotia, F. Nova Scotia. It will be noticed that of the foregoing only one bishop (Dublin) has prefixed his surname to that of his see, each of the others using his Christian name or names.

WM. NORMAN.

ST. MILDRED'S CHURCH, POULTRY (7th S. viii. 443, 496; ix. 31, 113, 154).—May I add one more fact relating to this church, which, in common with so many of the most characteristic works of the greatest architect England has ever produced, has been of late years improved off the face of the earth?—viz., that the whole of its materials still exist in this county, and are only waiting for the exercise of a power more influential in these prosaic days than the song of the builder of the walls of Thebes—

Movit Amphion lapides canendo,

to recover their old shape and perpetuate Wren's memory. In 1872, when the demolition of St. Mildred's had just begun, my friend Mr. Lewis Ffytche, of Thorpe Hall, near Louth, happened to be passing along the Poultry and looked in. Shocked at the preparations

for destruction, he asked what would be done with the fine blocks of Portland stone of which the church was built. The answer was that they would go to the cement makers and be ground done into Portland cement. Still more shocked at what he heard than at what he saw, he resolved to save the materials of the sacred fabric from this shameful end, and to become their purchaser. The plan thus suddenly conceived was not long in consummation. The bargain was struck. Mr. Ffytche became the purchaser of St. Mildred's, and in due course shiploads of stone arrived at Grimsby and were thence conveyed to Thorpe Hall. There, sad to say, they still lie. The noble-hearted purchase was too speedily followed by agricultural depression, which, with other misfortunes, have entirely prevented the fulfilment of Mr. Ffytche's plan to re-erect the church in the use of his family and tenantry, the hope which becomes more and more distant every year. But let us not despair. Rejected by London, the Temple Bar has found some one public-spirited enough to purchase and re-erect it. It is not impossible that the Commissioner of Works will some day wake up to a sense of his responsibilities and find a place for the Burlington House colonnade. And now that the wheel of public taste has turned, and Wren and the Renaissance are beginning to have their day again, some one may arise with sufficient good taste and good sense to repurchase the stones of St. Mildred's and build them up again into a comely town church; it would certainly have been out of place in a Lincolnshire village.

EDMUND VENABLE.

Lincoln.

DERODES (7th S. viii. 488).—With reference to the name of Rodez, Foulcoald, Count of Rodez, 837, was father of Fridolind, who became Count of Toulouse in 849 ('L'Art de Vérifier les Dates'), and was ancestor of the sovereign house of Toulouse, whose services in the Crusades and whose ruin in the Albigensian wars occupy so important a place in history. A branch of this illustrious house, bearing the name and arms, settled in England at the Conquest. The arms were a cross fleury voided, and commonly called "the Cross of Toulouse." The family became widely extended under the names of Toulouse, Tulus, and Toler, but retaining, however, the arms of Toulouse.

Gerard de Rodes held Clifton and Laugar, North of the honour of Peverel. This name and family were derived from Rodez, Aquitaine, and its ancient counts, who were dispossessed by the Counts of Toulouse, 1147. Vide 'The Norman People,' London, 1874.

HENRY GERALD HOPE.

I suppose the Gerard de Rodes mentioned Mrs. B. FLORENCE SCARLETT as living in was the same person as the Baron of Hornc

in Lincolnshire, ancestor of Rodes of Barlborough. According to the pedigree of this family, the baron was, perhaps, of the Armanacs, but yet more probably descended from the De Rhodes, hereditary knights of Flanders (*vide* Burke's 'History of the Commoners,' vol. iii. p. 563). C.

P.S.—If MRS. SCARLETT will address me by letter direct, care of the Historical Society of Pennsylvania, Locust Street, Philadelphia, U.S., I will, under my full name, refer her to a large collection of genealogical matter relative to the Barlborough family and others of the surname Rodes in England. The collection was made some years ago, by a noted genealogist, at my suggestion. I shall charge nothing for my information.

BERKS AND OXFORDSHIRE: DUNCH FAMILY (7th S. viii. 7, 97, 391, 513).—In the 'Remains of Thomas Hearne,' edited by Dr. Bliss, is the following note on a member of the Dunch family, under date June 6, 1719:—

"Last Sunday died Edmund Dunch, of Little Wittenham, in Berks, Esq., parliament man for Wallingford, being about forty years of age. He was a very great gamester, and had a little before lost about 30 lbs. in one night in gaming. He had otherwise many good qualities. By gaming most of the estate is gone. He was drawn into gaming purely to please his lady. King James I. said to one of the Dunches (for 'tis an old family), when his majesty asked his name, and he answered Dunch, 'Ay (saith the king), Dunch by name, and duncie by nature.'"—Vol. ii. p. 100, edition of 1869.

The learned editor appends the following note, besides giving several epitaphs of the Dunch family in the church of Newington, Oxfordshire, which he does not believe have hitherto been published:—

"The Dunches were a family of great antiquity in the counties of Berks and Oxford, where they possessed a very valuable property. William Dunch, in the time of Henry VIII., was auditor of the Mint, and married Mary, the daughter of John Barnes, gentleman-porter of the castle of Guyenes, in France. He died in 1597, and was buried at Little Wittenham, in Berkshire. There are several inscriptions to them in Ashmole's 'History of Berkshire,' vol. i. p. 59, &c. See also Le Neve's 'Mon. Anglicana,' from 1650 to 1679, No. 496."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am sorry to have inadvertently, by the omission of a reference, led astray your correspondents M.B. Cantab. and G. D., whom I beg to thank for their notes on the Dunch family. I myself have never confused this latter name with that of Dance, and the only place in which I have ever seen any sign of thus confounding two separate families was in the 'Battles of Newbury,' by W. Money, F.S.A., where, in speaking of the king (Charles I.) being the guest of "Mr. Dance, or Daunce," before the second battle, in the town of Newbury, he says, "But the name was variously spelt by Symonds and others as Duns or Duncie, and was supposed to have been Dunch." But as we see from the

Subsidy Rolls that the Daunce family lived there, and there is also a monument in Blewbury Church to the wife of Sir John Daunce, we may accept it as a fact that the spelling of 'Duns, Duncie, or Dunch was a mistake. Mr. Money later on adds, "The name has gradually been reduced to Dance."

In the 'Visitation of Shropshire,' 1623, occurs the name of Thomas Dance, of Chipping Norton, co. Ox., who married Alianora, daughter of John Fisher, of Worcester, and sister of Richard Fisher, of Ludlow, Alderman of Shrewsbury in the seventeenth century.

The arms and crest of Dunch—a chevron between three towers; crest, a demi-antelope; with differences for various branches of the family—are completely different from those of Dance, and I have never heard of the Daunce, or Dance, horse's head being borne by Dunch, as quoted by M.B. Cantab. It looks as if Noble had fallen into the usual error of confounding the two distinct names and families. B. F. SCARLETT.

'TEACHING OF THE TWELVE APOSTLES' (7th S. viii. 428, ix. 10).—I must apologize for having inadvertently stated at the last reference that Bishop Bryennios discovered the MS. of this work at Jerusalem. It was found, with other writings, at Constantinople, but was nearly three years ago removed to Jerusalem, where the photographs were taken which are given in the edition to which I have already referred, published by Prof. Rendel Harris in 1887. It may be mentioned that Prof. Salmon, besides the remarks made by him at the end of his "Historical Introduction," contributed an able article on this work to the last volume (pp. 806-815) of Smith and Wace's 'Dictionary of Christian Biography.' And perhaps I may be allowed to quote the following passage from the former, a fourth edition of which has recently appeared:—

"The theory about the Didaché which most commends itself to me is that it had for its original a form used by Jews for the instruction of proselytes; that this form continued to be used in the Palestinian Churches, with some slight additions and alterations, giving it a more Christian aspect; that the document (being intended not for literary circulation, but for practical use) received additions from time to time; and that when it came to be known outside the churches of Jewish descent it circulated first in its shorter, afterwards in a longer, form."

W. T. LYNN.

Blackheath.

The contributor who states that *ἐκ τοῦ ἱεροσολυμιτικοῦ χειρογράφου*, "from the Jerusalem MS.," is in the title of the original publication of Bryennius, has missed the *ἐν τῇ καθ' ἡμᾶς ἱεροσολυμιτικῇ* of the preface. The MS. was met with in the Jerusalem Library at Constantinople. To certify this there is in the first French edition of Sabatier (Paris, 1835) the following ex-

planation. It states that Bryennius published the 'Didache' "d'après un manuscrit qu'il venait de découvrir dans la bibliothèque du Saint-Sépulchre à Constantinople," with this note:—

"La bibliothèque dite du Saint-Sépulchre appartient au convent du même nom, ainsi appelé parce que, tout en étant à Constantinople, il est la propriété du patriarchat de Jérusalem. Elle est placée dans le Palais du Phanar."—Introduction, pp. 1, 2.

The work which is now so well known was, so far as I know, first brought before English theologians by the present Bishop of Salisbury in an article in the *Guardian* soon after the appearance of the Greek text. An appreciative—probably it goes without saying the most appreciative—notice is that of the late Bishop Lightfoot at the Church Congress in Carlisle. A much earlier notice is "J. E. Grabe, An Essay upon Two Arabick MSS. of the Bodleian Library, and that Ancient Book call'd 'The Doctrine of the Apostles,' which is said to be extant in them: wherein Mr. Whiston's mistakes about both are plainly proved, 8vo., 1711." Lowndes calls it "a learned tract" (s.v. "Grabe"). But I have no proof that this refers to substantially the same work; there is only the similarity of name. The most recent bibliographical notice which I have seen is that "within five years of the publication of the original as many as two hundred treatises, books, and articles upon it appeared." (Chambers's 'Encyclop.,' new issue, s.v. "Apostles," Teaching of the Twelve.") ED. MARSHALL.

THE SUFFIX "DAUGHTER" (7th S. ix. 25).—For instances of the termination "daughter" in surnames see 'N. & Q.,' 5th S. xi. 87, 195, 238; also 6th S. iv. 480. In the 'Registers of the Parish of Leigh, Lancashire,' edited by Mr. Stanning, the vicar, from whose preface I have taken the above references, there are in all forty instances, the latest dating 1621. A transitional example occurs in the baptismal entry, March 11, 1620/21, of Marie Rapheson. This appears, says Mr. Stanning, in the bishops' transcripts at Chester as Marie Raffedaughter. Another noteworthy instance is Isabel Margretdaughter, christened May, 1568. CORMELL PRICE.

SOURCE OF POETRY WANTED (7th S. ix. 127).—The title is 'The Haunch of Vension.' It is in 'The Beauties of the Poets, Satirical and Humorous,' by James Ely Taylor, London, 1824, pp. 265-267. It is "anon." ED. MARSHALL.

ST. SATIVOLA (7th S. viii. 324; ix. 44).—St. Sidwell, or Sithewell (Latinized afterwards into St. Sativola), was a Saxon saint, who, tradition affirms, was murdered A.D. 755 or thereabouts, near to the present church. The only other church, I believe, dedicated to the honour of the same saint is at Lancaust, seven miles from Launceston, in eastern Cornwall.

Bishop Lacy, of Exeter, dedicated it in A.D. 1437. St. Sidwell's Parish Church, Exeter, was—with the exception of the western tower—practically rebuilt in 1812-13. The north and south arcades, both of six bays, are, however, original fifteenth-century work, and of local Beer stone. In each of the ten capitals and in the four responds are carved representations of the patron saint. These capitals are 1 ft. 11 in. square by 1 ft. 3 in. deep. They have angels bearing shields carved at their angles, and have no abaci. The statuettes of St. Sidwell occur in niches, one on each of the four sides of the respective capital; so there are forty-eight figures altogether. They measure from 6½ in. to 9½ in. high, but, like all fifteenth-century sculpture in the West Country, are only crudely carved. The saint is represented as a young woman, standing (with a few exceptions) with a book in the left hand and in each instance with a scythe with a short blade held in the right hand or by the right side. These scythes are of precisely the same make as are those used by the three mowers carved upon one of the miserere seats in the stalls at Worcester Cathedral.

The exceptions are: (1) the capital carrying the second bay from the east on the south side. All four of the figures upon this capital represent the saint with a scythe in the right hand and holding her decapitated head in her left. (2) On the corresponding capital on the north side two of the figures are without books; they have scythes under their right arms and stand reverently with Stony hands that pray for ever.

(3) One of the figures on the first capital towards the east (on the north side) has also one of its quartet of figures in the attitude of prayer, whilst two others are minus anything in their left hands and the fourth grasps a very short-handled scythe. By this it will be seen the interesting series of capitals in these arcades are devoted entirely to the story of the Saxon saint who was murdered by a feniseca (mower) in the eighth century by the side of a well in Headwell Mead in this parish. *Fenisea*, in no single instance in any one of the forty-eight representations is the weapon of martyrdom—the scythe—omitted.

The old well, where the murder, tradition says, took place, existed until 1857, when the London and South Western Railway was made and the land cut into at this very spot. I have it on the authority of Mr. Charles Worthy, a well-known local antiquary and scholar, that when the upper brickwork was removed it was found that the walls rested upon a foundation platform of black oak, about 2 ft. 6 in. wide and 9 in. thick, roughly morticed into the cross pieces forming the square. At a depth of sixteen feet a leaden disc was found, resting upon a circular stone platform, and underneath the latter a copper coin of the Emperor Nero. A few feet away a second, but smaller, disc

and platform were discovered, with a siphon pipe to connect them with the main spring, and near were the remains of an ancient well, built of stone, 7 ft. 6 in. deep, with rough steps (formed by projecting stones) for descending by.

A very ugly spire of wood crowns the tower of St. Sidwell's Church. It was erected in 1823, and is covered by sheet copper that formerly did duty on the bottom of an old man-of-war broken up at Plymouth Dock (Devonport) early in this century. The fine bird that forms the weather-cock was originally the vane that surmounted the low spire which for many years crowned the north (Norman) tower of Exeter Cathedral.

HARRY HEMS.

Fair Park, St. Sidwell's, Exeter.

Here is a little more notice of St. Satiola from Dr. HUSENBETH in 4th S. iv. 366:—

"St. Satiola, or Sidwell, was a lady of noble parentage in the eighth century. According to Leland, her father was called Benna. Her stepmother, envious of her possessions, employed a mower to behead her at a well near Exeter. Her feast is on May 17 [? Dec. 18], but no regular biography of her is to be found."

The reference is to Lel., 'Itinerary,' iii. p. 45; supplement to 'British Martyrology,' 1761, p. 34.

ED. MARSHALL.

PROVINCIAL PUBLISHING (7th S. viii. 205, 269, 329; ix. 16).—It seems strange to me that anybody who notes the quality of much that aspires to be literature, and has at the same time some knowledge of human nature, should think scorn of the intelligence of country cousins who refrain from writing books, or who, having written them, shrink from submitting their work to the appraisal of a tradesman neighbour, and, led by the commercial instinct of the times, decide to seek a London publisher. To tell of all the towns throughout the land which are still reasonably prolific in books would be a longer task than I should like to undertake, or than one of your correspondents at least appears to have any idea that it could be. Newcastle-on-Tyne and Leeds, with their busy presses, have been never so much as named. York, which has all the effect of a "red rag" on A. J. M. and R. R., has been mentioned only to be treated with contumely; and 'N. & Q.' makes public the absurd statement (which I am sorry A YORK PUBLISHER honoured with contradiction) that there is not one intelligent "native" residing in that place of between sixty and seventy thousand inhabitants. It is not reasonable to decry the citizens *en bloc* because, in accordance with the natural order of things, the majority of them are not men of taste. Can anybody tell me of an English town wherein "the many-headed beast" has a true appreciation of the sublime and beautiful? But to return to books. I could enumerate many good ones that have been published in York not only during this generation, but during the last ten years. However, as R. R.

asks for one only, which must be of "established reputation"—a condition hardly to be looked for in new-born books—perhaps I cannot do better than mention William Wilberforce Morrell's 'History and Antiquities of Selby,' published by Sampson in 1867. Messrs. Burton and Raine's 'History and Antiquities of the Parish of Hemingbrough,' issued by the same house in 1888, is an admirable piece of work, and if not yet of "established reputation," lacks only age to make it so. This latter volume was, by Canon Raine's desire, printed by Spottiswoode & Co., though much excellent printing is done in York, as I myself have had "proofs" galore. It was not, I suppose, because there were no good printers in London that Lord Tennyson's 'Demeter' was put into type at Edinburgh, or because there were no clever typographers in York that 'Hemingbrough' was sent to London.

Can R. R., who says that the Jacksons gave 10*l.* to the Tennysons for 'Poems by Two Brothers,' confirm or disprove the statement I have underlined in the following paragraph from 'In Tennyson Land,' p. 44, by John Cuming Walters?—

"In a letter of acceptance the brothers remarked that they did not think 10*l.* 'too high a price,' nevertheless they closed with the terms. Whether the sale of the book justified it, or whether Jackson in simple generosity was moved to it, I cannot say, but on the best possible authority, exclusive of documentary evidence, I am able to declare that 20*l.* was the actual sum paid to Alfred and Charles Tennyson for their volume."

ST. SWITHIN.

GASKELL: GASCOIGNE (7th S. viii. 509; ix. 115).—The name Gascoigne is locally pronounced Gaskin in the parish of Aberford, Yorkshire, where the family have long possessed a seat called Parlington Hall. They are descended from a brother of the celebrated Chief Justice, Sir William Gascoigne. Some Cambridge men may yet remember the once well-known private tutor, the Rev. Thomas Gaskin, M.A., formerly fellow and tutor of Jesus College, who graduated from St. John's College as second wrangler in 1831; and perhaps this name was altered from Gascoigne. The name Gaskell is sometimes changed into Gaitskill.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There are Gaskells and Gascoignes here, and in no way related; but the common pronunciation of Gascoigne is Gaskell or Gaskill. One of these families—a numerous one of workers—are most particular in respect of the spelling and pronunciation of their name—Gascoin or nothing. There are also persons who spell their name Gascoin.

THOS RATCLIFFE.

SCOTT FAMILY (7th S. ix. 29).—I have an authorized list of the rebels proscribed in 1745. There are only three Scotts,—Alexander Scott, tailor; John Scott, labourer; William Scott, labourer.

JAMES STILLIE.

BURYING-PLACE OF THOMAS TAYLOR, THE PLATONIST (7th S. viii. 367, 473).—Immediately previous to the conversion of the churchyard of St. Mary, Newington Butts, into a recreation ground there existed a headstone with the following inscription upon it:—

Sacred
to the Memory of
Mary Taylor, Wife of
Tho^r Taylor of Walworth
who departed this Life
April 1st 1809 Aged 52
Also of Susanna Taylor.

Here the inscription ends in my copy, with this note: "Remainder of the inscription buried."

The register of St. Mary, Newington, records the baptisms of the following children, presumably children of the same Thomas and Mary mentioned in the inscription:—

1779, July 28. George Barrow, son.
1781, May 30. John Buller, son.
1783, June 20. William Grainger, son.
1785, May 16. Thomas, son.
1787, Nov. 2. Mary Meredith, daughter.

The same register also records the burial of Susanna:—

1810, August 9. Susanna Taylor.

It is more than probable that this stone indicated the burial-place of the Platonist, and that his death was recorded on the buried portion. T. N.

The annexed extract from the Newington register satisfactorily settles the point at issue:—

"P. 96. Burials in the Parish of Saint Mary Newington, in the County of Surrey — in the Year 1835. Name: Thomas Taylor. Abode: Manor Place. When Buried: Nov^r 6th. Age: 78 Years. By whom the Ceremony was Performed: J. G. Webster Off^r Min. No. 764."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CALAIS CONVENTS (7th S. ix. 127).—In the late Hon. Edward Petre's 'Notices of the English Colleges and Convents established on the Continent after the Dissolution of the Religious Houses in England' (Norwich, 1849) I cannot find any notices of English convents at Calais. It does not, however, follow that there never were any there. Knowledge of the history of English Catholics during the last three centuries has grown much during the last forty years. Cannot some self-denying student be found who will give us a monasticon of the English houses on the Continent? It should be on a similar scale and printed so as to range with the last edition of Dugdale and Dods-worth's great work. Mr. Petre's work, whose title I have given, is but a pamphlet of 105 pages.

EDWARD PEACOCK.

Your old and revered correspondent, my friend Mrs. Jervis, who used the signature of THUS, had she been alive, could (if any one could) have given MR. MASON the information that he seeks. It is

possible that an application made to her daughter, Mrs. Major Lysons, Lenzie, near Glasgow, might elicit information as to what has become of her large MS. collection on the subject of the convents in France and Belgium during the eighteenth century. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"PEACE WITH HONOUR" (7th S. ix. 87).—I should like to claim this phrase for our dear old Shakespeare (see 'Coriolanus,' III. ii.):—

If it be honour, in your wars to seem
The same you are not (which, for your best end
You adopt your policy), how is it less, or worse,
That it shall hold companionship in peace
With honour, as in war; since that to both
It stands in like request?

But very likely this may have been noticed ~~before~~

WALTER HUGH

Faringdon, Berks.

This phrase, which since its use by Mr. Disraeli after the treaty of Berlin has passed into a household word, did not originate, as your correspondent supposes, with that gossiping chronicler and dandy Mr. Samuel Pepys. The phrase is of much earlier date, and of far more distinguished paternity. Shakespeare has put the words into the mouth of Volunina when she urges her son Coriolanus to let policy

hold companionship in peace
With honour.—'Cor.,' III. ii.

WALTER B. KINGSFORD.

Lincoln's Inn.

I observe from a paragraph published in the *Glasgow News* of this date that MR. ELIOT HARRIS in 'N. & Q.' claims "dear old Pepys" as the author of the famous phrase "Peace with honour." If he turns to the 'Grand Remonstrance,' presented to Charles I. on his return from Scotland, he will there find the phrase in the following passage:—

"And when both Armies were come together, ~~and~~ for a bloody Encounter, his Majesty's own grace in position, and the Counsel of the English Nobles, of dutiful submission of the Scots, did so far prevail against the evil Counsel of others, that a Pacification was made, and his Majesty returned 'with Peace, and with Honour' to London."

GEORGE D. JACK.

VOLUNTEER COLOURS (7th S. viii. 427, 477).—Volunteers are not permitted now to carry colours, but in the Peninsular war the nation was less scrupulous, and the head lady in the neighbourhood was asked to present them. I can tell you how she did it in loyal Lancashire in 1798, and for twenty or thirty years after that old colours from volunteer (now extinct) regiments might be seen hanging up in country churches. I have a printed copy of Mrs. Wilbraham Bootle's speech on presenting the colours to the Ormskirk Volunteers, Sept. 5, 1798:—

"It is with the greatest satisfaction I have the honor of presenting you gentlemen Volunteers of this district with these colours, fully confident that your loyalty will ever preserve them from falling into the hands of an enemy, and that your valour will be exerted on every occasion in defence of your Country and your King."

Major Hill's reply:—

"Permit me, madam, in the name of this Corps to offer our sincere and respectful thanks for the honor this day conferred upon us in a manner peculiarly your own, and flattering beyond the deserts of our honest but humble endeavours to defend our King and country as far as our local and various relative duties will permit. With peculiar pride and satisfaction we receive your invaluable gift on this highly favoured spot; heretofore nobly defended, and now as singularly adorned by superior female excellence, wisdom and greatness of mind, animated by the former, and firmly hoping that we may long admire the virtues, and profit by the example of the latter; this Corps must ever be united in love and loyalty to the worthiest of men and best of Kings, reverence for and determined resolution to protect our excellent constitution; and gratitude to yourself, Madam, by defending these elegant tokens of your approbation, to the last moment of our lives."

F.

LADY MARY WORTLEY MONTAGU (7th S. ix. 127).—It has been recorded in several publications that this lady was born at Thoresby, Nottinghamshire, in 1690; but Mr. Moy Thomas, in his edition of Lady Mary's 'Letters and Works' (London, 1861), states "the baptism of Lady Mary is entered in the registry (of St. Paul's, Covent Garden) under the date of May 26, 1689!" It may be further remarked that at the time of the birth of his eldest child, Mary, Mr. Evelyn Pierrepont resided in lodgings in Covent Garden, then the only fashionable part of London. HENRY GERALD HOPE.

6, Freegrove Road, N.

Mr. Moy Thomas—our great authority on the subject—does not give the day of birth, but states that Lady Mary's baptism is entered in St. Paul's, Covent Garden, register, as "26th May, 1689," not 1690, as sometimes stated.

EDWARD H. MARSHALL, M.A.

Hastings.

FRANCO SACCHETTI: 'SERMONI' (7th S. viii. 381, 501).—It may be considered worthy of mention that translations of ten selected *novelle* of Franco Sacchetti are printed in the "Italian Novelists," by Thomas Roscoe. This work also contains a sketch of Sacchetti's life, in which it is stated that

"the precise period of his decease has never been ascertained, though it is believed to have occurred about the year 1400, in the sixty-fifth year of his age."

J. F. MANSEERGH.

Liverpool.

The idea quoted by Miss Busk from Sacchetti's *sermoni* (7th S. viii. 504) that the Incarnation was not rendered necessary by the Fall, but that it would have taken place if Adam had never

sinned, may justly be termed "subtle," but it is not "original," if that word implies that it was the product of Sacchetti's own mind. It formed one of the standing points of controversy between the Scotists and the Thomists, i.e., the disciples of Duns Scotus (d. 1308) and of Thomas Aquinas (d. 1274). The latter denied the necessity of the Incarnation apart from the existence of sin. If Adam had not fallen the Son of God would not have become man. Duns Scotus, on the other hand, maintained that there was no necessary connexion between man's sin and the Incarnation, but that the Son of God would have taken our manhood upon Him and united it to the Divine nature if man had remained upright; that Christ would have come if Adam had not sinned. His view, therefore, was that the Incarnation was not willed by God as a means to the redemption of fallen man, but for the glorification of man, His last and most noble work, by union with His own Being. This belief is tersely set forth in the words quoted by Miss Busk, "He would have come in order to conjoin His Godhead with our manhood." It is very interesting to have this proof that our old friend the novelist was in theology a Scotist, a follower of the Franciscans, and not of the Dominicans, and thanks are due to Miss Busk for unearthing the fact.

The pages of 'N. & Q.' are not suited for theological disquisitions. Let me only say that one of the most deeply read and philosophical of our living divines, Dr. Westcott, holds the same view with Sacchetti, i.e., is a Scotist, not a Thomist. He writes:—

"We believe that the Incarnation would have been necessary for the fulfilment of man's destiny, even if he had perfectly followed the Divine Law. The Passion was necessary for the redemption of man fallen."—'Historic Faith,' p. 66.

EDMUND VENABLES.

EIFFEL (7th S. viii. 426).—This extract, from *Bye-gones*, published at Oswestry, Salop, may as well be printed in 'N. & Q.':—

"*Tour Eiffel*.—This tower, as everybody knows, is called after the name of its founder. But some day, it is quite likely, a very different derivation may be discovered, for we find the following in a daily paper:—'The "Tour Eiffel" recalls the Eiffelgebirge mountains of the Tyrol. Have we any plausible etymology of Eiffel? a correspondent of *Notes and Queries* asks. There is the Welsh hill named Yr Eifi in Carnarvonshire, and the verb *yffio*, to break.' "W. O."

The Eifi mountains are in Lleyn, and, having two peaks, the English have converted Eifi into the "Rivals."

WILLIAM PAYNE.

Southsea.

"THE LAW IS NO RESPECTER OF PERSONS" (7th S. viii. 488).—This is merely the English of an old rule of law: "In iudiciis non est acceptio personarum habenda" ('De Regulis Juris': Bonifacius VIII. 'Sexti Decret,' lib. v. tit. xii., "De Reg. Jur." xii., Richter, t. ii. col. 1047). There

is an examination of the question in St. Thomas Aquinas, 22æ, Quæst. lxiij.

An early instance of the English use of the phrase is,—

"Justice is painted blind, with a veil before her face; not because she is blind, but thereby to signifie, that Justice, though she do behold that which is right and honest, yet will she respect no person."—*Wit's Commonwealth*, p. 91, Lond., 1698.

ED. MARSHALL.

Whoever may have used the above phrase was simply adopting, with a slight alteration, the words of St. Peter to Cornelius, "Of a truth I perceive that God is no respecter of persons" (Acts x. 34).

W. E. BUCKLEY.

EVIDENCE IN COURT (7th S. ix. 128).—A witness is sworn to tell "the truth, the whole truth," &c., that is, to answer truly all questions that are put to him which may legitimately be put. But there are endless questions which are irrelevant, or for many reasons improper, and these the judge in his discretion disallows. There is no conflict between the oath and the reservation in favour of the journalist who receives his information under an implied promise of secrecy.

J. CARRICK MOORE.

The journalists, as well as the physicians, lawyers, solicitors, and the members of some other professions, have always been allowed the privilege not to answer before a court of justice any question which might compromise the persons with whom they have professional connexions. It must be so, indeed, for in many cases a breach of secrecy would be very detrimental to the applicant, and impair the business of the professional gentleman; and so such a privilege is founded on the nature of things.

DNARGEL.

Paris.

HOPSCOTCH (7th S. ix. 64).—Allow me to add a mite towards the elucidation of the "hopscotch" mystery, which, although it may appear to make confusion worse confounded, may still prove of some ultimate service.

At school nearly fifty years ago I know we certainly used to consider that the X lines in the centre of the figure, or ground diagram, had something to do with the "scotch" part of the word, as representing either the St. Andrew's cross or the crossed claymores used in the sword dance, the more so as in one part of the game a diluted kind of wardance had to be performed on that particular part of the figure; and I well remember, too, that we used to torture a lad we naturally nicknamed Sandy—because he was, or was supposed to be, of Scottish origin—to give us a fuller representation of that dance, of which, possibly, he knew nothing or little, whenever his turn came to go through that part of the figure. Add to this that there was another game, very similar in figure, but with-

out the X, which, though scored on the ground, was called "nick (or nicker) base," not from the "nicked" lines of the figure, but, I always understood, from the leaden dump or tile used in playing it. So far on the one side. On the other, the game has always, I believe, been called in Yorkshire and the northern counties "hop-score," which would, of course, bear out exactly the derivation propounded by MR. WEDGWOOD.

R. W. HACKWOOD.

I am told by an Edinburgh friend that I was in error in supposing that the word *scotch* in "Scotch collops" had a meaning similar to that which I had attributed to it in hop-scotch. I had confounded Scotch collops with mince collops, a totally different dish. In Scotch collops the slices of beef are not minced, and doubtless the term *Scotch* is to be understood in its ordinary sense.

H. WEDGWOOD.

94, Gower Street, W.C.

I think MR. WEDGWOOD is quite mistaken in saying that Scotch collops consist of "meat scotched or minced in a raw state." They are slices or lumps of meat such as veal cutlets are made of. Mrs. Beeton, in her 'Dictionary of Every-day Cookery,' 1866, describes two ways of dressing them; in one case they are done brown, in the other white. In the former case the pieces of meat are to be "rather larger than a crown piece"; in the latter "thin slices about three inches in width."

J. DIXON.

ELIZABETHAN ORDINARIES, EARLY COOKSHOPS, &c. (7th S. ix. 127).—Perhaps the following, from Massinger, may be of use to RIP:—

Perigot. May not a man have leave To hang himself?

Chamont. No; that were too much mercy. Live to be wretched; live to be the talk Of the conduit and the bakehouse, &c.

'The Parliament of Love,' IV. v., produced November 3, 1634.

Again, "The knave thinks still he's at the Cook's Shop in Ram Alley" ('A New Way to Pay Old Debts,' Act II. sc. ii.), to which, in Canningham's edition (1870), there is in the glossarial index the note:—

"Ram Alley is one of the avenues into the Temple from Fleet Street. The stink from its cookshops is spoken of by Barrey in his comedy (1611)."

H. G. GRIFFINHOOF.

There is a good deal of information concerning inns and ordinaries to be gleaned from Taylor, the Water Poet. Taylor was a famous trencher-man, and as fond of good ale as George Borrow, and there is usually an inn in the foreground of his pictures, whether of scenery or manners. For more systematic information see Mr. Hubert Hall's invaluable and never enough to be commended 'Society in the Elizabethan Age.' C. C. B.

REV. WILLIAM JACKSON (7th S. ix. 88).—According to the 'Dictionary of Universal Biography and Mythology,' by J. Thomas, William Jackson was born in Ireland about 1737.

"In 1794 he was detected in a treasonable correspondence with France, in which he recommended the invasion of Ireland. He was tried and found guilty of high treason, but died from the effects of poison before sentence was passed upon him, in 1795."

No authorities are given.

ALPHA.

JONSON'S WIFE (7th S. ix. 147).—In Ben Jonson's life, by Peter Whalley, prefixed to his edition of the poet's 'Works,' it is stated that Jonson was married, and had several children, but that nothing is known of his wife or her descent.

WALTER B. KINGSFORD.

Lincoln's Inn.

BENGALISE SUPERSTITIONS (7th S. ix. 145).—One belief mentioned is that "iron is a charm against ghosts." I may add that similar credulity has existed in other parts of the world besides Bengal. Iron is supposed to be greatly dreaded by the Jinn, and it was also thought an effective check to the power of the Northern fairies. A horse-shoe is considered a hindrance to witches; and perhaps it is believed to be so because it is made of iron.

E. YARDLEY.

SIR GEORGE ROSE (7th S. ix. 68, 134).—It is most improbable that Sir George Rose's father was a lighterman at Limehouse, if, as is stated in the register of Westminster School, he was baptized at St. Bartholomew's by the Exchange in 1782. In the 'London Directory' for 1783 I find a James Rose, merchant, 5, Shorter's Court, Throgmorton Street. In those days merchants and their families resided in the City, and Shorter's Court was in the parish of St. Bartholomew's. Sir George Rose was celebrated for his dinners and his puns. I have enjoyed both at his hospitable board.

JAYDEE.

ANDREW SNAPE (7th S. ix. 48, 115).—Probably further information respecting this gentleman might be obtained if your correspondent would address Sir G. Hamond-Græme, Bart., of Norton, Freshwater, Isle of Wight, whose late father, Sir Andrew Snape Hamond, was probably named after some member of the family.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

THE NORWICH ESTATES (7th S. ix. 89).—The following extract from the *Wolverhampton Chronicle* of July 4, 1855, which I find pasted in my scrap-book, will, I think, throw some light on Mr. Wise's query:—

"At Kettering there lives the widow of a baronet, who earns a precarious livelihood by washing and charring. She is sometimes facetiously called 'My Lady.' Her late husband's grandfather, Sir John Norwich, lost

a large estate through gambling, and was afterwards pensioned by the Duke of Montague and his son. The late Sir John was so poor that he died in the parish workhouse, leaving nothing but the barren title to the late Sir William Norwich, who followed the humble occupation of a lawyer. His son, the present Sir William, emigrated some years since to America, where, it is said, he is doing well."

GEO. C. PRATT.

Norwich.

CATHEDRAL (7th S. ix. 7, 55).—In the second edition, which was published in 1657, of Heylyn's 'Cosmographie,' the word *cathedral* occurs in many places as a noun; see particularly pp. 306, 307. I am not able to refer to the first edition of the above work.

J. F. MANSERGH.

Liverpool.

PRIMITIVE METHODISTS (7th S. ix. 149).—Hugh Bourne, a member of the Wesleyan Methodist Connexion, with other persons, held a camp meeting on the mountain at Mow Cop, near Harrisehead or Harriseahead, in Staffordshire, on Sunday, May 31, 1807. This meeting, held to obtain a revival of religious feeling, continued from six in the morning until eight at night, during which time prayer, praise, and preaching occupied the time. The idea was taken from similar meetings in America, which men considered to have had a very beneficial effect in promoting a religious feeling. The Wesleyan Methodist Conference, however, refused their sanction to such proceedings, and in course of time Bourne, in what seems to have been an illegal manner, was expelled by the Burslem Circuit quarterly meeting. On March 14, 1810, Bourne with others founded the Primitive Methodist Connexion, but the opponents of the movement called the people by the name of Ranters. A summary of this subject can be seen in Mr. Leslie Stephen's 'Dictionary of National Biography,' under "Hugh Bourne," vi. 29, 30, and under "William Clowes," xi. 135. There are lives of Bourne and Clowes, and Petty wrote a work called the 'Primitive Methodist Connexion.'

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

Mow Hill, or, as it is locally termed, Mow Cop, is four miles from the town of Congleton, in Cheshire, and forms the southerly termination of a range of hills dividing the counties of Cheshire and Staffordshire. Half a century ago I was a good deal associated with those parts, and well remember the meetings (which, by the way, were called camp meetings) of the Primitive Methodists on the hill side. At that time the neighbourhood was very thinly peopled, and for that reason, probably, chosen for these meetings. Since then it has become populous, through the opening of coal-pits and the establishment of ironworks. The camp meetings were largely attended, and continued for several days, refreshment booths being erected for the accommodation of those coming

from a distance. We juveniles used to go there in search of amusement; and I am afraid there was an element of evil influence not at all anticipated by the good people who promoted those meetings.

Ealing.

JOSEPH BEARD.

"The Primitive Methodists sprang up in Staffordshire in 1810. The doctrines they teach are precisely similar to those of the original Connexion. What is misnamed 'Primitive Methodism' was begun in Staffordshire, by a few, poor, uneducated, working men—William Clowes, James Crauford, Hugh Bourne, and his brother James."—Tyerman's 'Life of Wesley,' i. 6, and ii. 609.

EDWARD H. MARSHALL, M.A.

Hastings.

MARGERY, LADY DE LA BECHE (7th S. ix. 45, 153).—Permit me to say that I am greatly obliged to LADY RUSSELL for the information contained in her reply. I see that she prefers to call our heroine Margaret. Will she allow me to add that on the Close Rolls and in Nicolas's 'Calendar of Heirs' she is invariably Margery? My reason for asking who Gerard de Lisle was, arose from the difficulty of identifying him with the baron, since Margery's marriage with Sir John Dalton must have taken place during the life of the latter. This Gerard, Lord Lisle, was aged 22 or 23 in 1327 (Nicolas's 'Calendar of Heirs'), and his first wife, Alianora—apparently the mother of his son Warine—was living in 1333. Before Nov. 27, 1354, he had married his last wife Elizabeth (Close Roll, 28 Edw. III.), whom the Close Roll and Dugdale call the widow of Edmund de St. John, but the calendar (quoting his 'Inq. Post. Mort.') styles her widow of Hugh de St. John, "by whom she had issue his son and heir Edmund." Hugh died in 1337, Edmund a mere boy in 1347. The marriage of Edmund's widow was granted, Feb. 18, 1348, to Hugh de Camoys (Patent Roll, 22 Edw. III., part i.), whom she seems to have married; and her last husband was Richard de Pembridge, if the widow of Edmund and of Gerard be identical (Nicolas's 'Calendar,' art. "Penbrugge," 36 Edw. III.). She died before Nov. 28, 1362 (Close Roll, 36 Edw. III.), and Lord Lisle himself was dead Aug. 20, 1360 (*Ibid.*, 34 *ib.*). Are we to assume that Margery was divorced from Lord Lisle before she married Dalton; or must we look out for another Gerard de Lisle? HERMENTRUDE.

RANK AND FILE (7th S. ix. 5).—MR. WARD has not noted that soldiers of any grade below that of lance-sergeant are collectively styled in military phraseology "the rank and file," the origin of the expression being sufficiently obvious; also that any two soldiers (rank and file) are spoken of as "a file," though strictly speaking the term applies only to a front-rank man and his rear-rank man. Thus 100 rank and file=50 file=25 sections of fours. No soldier would talk about a *file* of fours.

For some obscure reason the noun *file* rejects as often as not the sign of the plural. I will do nothing more than mention such technical niceties as a broken, odd, or incomplete file, a "right file," a "left file," "moving in file," "as in file," "in single file," &c. GUALTERULUS.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 90, 155).—I had thought the discussion of this trifling subject was ended; but as MR. NEVILL raises a false issue, I desire to say a final word. The question, he sententiously observes, is "not what cottages are now, but what they were some centuries ago." I have to repeat that a writer is a recent number of *Good Words*, describing cottages in Scotland as they exist at the present time, and a mistake in the use of the terms "but" and "ben." I pointed out this mistake, adding from my own knowledge what the description, if correct, would have been, and stating besides that Gavin Douglas—who, by the way, lived "some centuries ago"—had used the terms in the same sense as they are used still. No one has disproved these statements, or is likely to disprove them, and what good prolonged discussion can serve I fail to see.

THOMAS BATHE.

Helensburgh, N.B.

RESTORATION OF A PARISH REGISTER (7th S. ix. 145).—It is indeed gratifying to record the restoration of a parish register to its proper place, in parish chest, and very interesting to trace its restoration. I have just published my parish registers, and wish I could trace the restoration of my oldest register, which ends in 1729. It was missing in the year 1813, when a return of parish registers was ordered by Government, as appears by an entry in the present baptismal register. However I cannot, and must be content and congratulate the parish that it is now in safe custody.

WM. GRAHAM F. PROCTOR.

Abington Pigotts, Royston.

GREAT BERNERS STREET HOAX (7th S. ix. 128).—This prodigious and completely successful hoax took place on November 26, 1810, as stated by DELTA in 'N. & Q.,' 2nd S. vi. 69. He says that "it was contrived by Theodore Hook and Henry —, formerly of Brasen-nose College, with Mr. Barham." To these Mr. Barham's son, the Rev. R. H. Dalton Barham, in his 'Life of Theodore Hook,' London, 1849, vol. i. p. 79, adds "Mr. —, a celebrated actress, still alive," and calls them "a formidable trio." As to the date, he only says that "it was perpetrated in 1809," and though he quotes an extract on pp. 76, 77, "from one of the morning papers of the day," he does not name the journal or the day of its publication. This raises two questions. Who was the actress, still living in 1849; and who was the Henry H—? The author of the 'Ingoldsby Legends,' R. H. Barham, entered

at Brasenose in 1807, June 13, and took his B.A. degree in 1811. The only members of the college contemporary with him having the Christian name of Henry and surname beginning with H were Henry Higginson and Henry Hoper, both of the year 1806. Two other undergraduates had Henry as a second name, Charles Henry Hardy and Thomas Henry Holgate.

A. DE MORGAN, in 'N. & Q.' 2nd S. vi. 179, says that "there is a graphic account of the hoax in No. 143 (May, 1842) of the *Quarterly Review*, which the editor assigns to 'the late J. G. Lockhart, Esq.'"

W. E. BUCKLEY.

[Replies are acknowledged from Mr. E. H. MARSHALL and Mr. EVERARD HOME COLEMAN.]

Miscellaneous.

NOTES ON BOOKS, &c.

The History of Hemingborough. By Thomas Burton and Rev. Canon Raine. (York, Sampson Brothers.) CANON RAINE is one of the most accomplished antiquaries in the north of England. Some of his many books are, we believe, known to our readers. In the volume before us it is not easy to tell what we owe to the late Mr. Burton and for what we have to thank the canon. We do not know that this is a matter of much consequence. They have produced between them one of the best village histories with which we are acquainted. The time has gone by when it was the fashion to treat local history as if it were a childish subject. Much ignorance yet prevails, but we do not think that there is now any one whose opinions would be listened to who contemns the pursuits of the local antiquary. Many town and village histories continue to be produced by persons who have not the necessary knowledge, and the consequence is that their productions are one long blunder from title-page to colophon. It is almost needless to say that we have detected no blunders here.

One distinguishing mark of the book is that the small yeomen families are treated of with the same care as those of baronial rank. This is as it should be. The annals of many of the families who tilled their own few acres and never aspired to rank with the gentry are, when properly understood, as instructive as those of Russell or Cavendish.

We have made many memoranda of matters which occur in these pages which we would fain notice, but space is wanting. On one point we feel called upon to differ from the learned canon. Speaking of a moat which surrounded a house in the parish of Hemingborough, he says, "The use of a moat for purposes of defence was quite unnecessary in this part of Yorkshire. The idea was no doubt taken from the county of Durham." Moats are common in many parts of England where Scottish rieviers never came. We have seen several in Lincolnshire. That which surrounds the remains of Somerton Castle is a very fine example. We believe they are not uncommon in Nottinghamshire and the southern part of Yorkshire.

What are psalter-candles? We have not the least idea. A testator who made his will in 1479 requests that the old custom of giving away spice and psalter-candles shall be observed at his funeral.

The Windsor Peerage for 1890. Edited by Edward Walford, M.A. (Chatto & Windus.)

THE latest 'Peerage,' of which, under the capable control of Mr. Walford, the first volume now sees the light, has

some special and easily recognizable claims. Arrangement and shape are alike convenient, the names are given alphabetically—a disposition which is easiest for purposes of reference—and the information supplied is adequate for all who are not engaged on genealogical pursuits. To one more commendation it is entitled. It claims to be the only peerage corrected *bonâ fide* to the end of the year 1889. As was to be expected in a first issue, there is an extensive and erudite introduction, containing much important information. The newcomer is a handsome-looking volume, and is entitled to a welcome.

Bibliographical Miscellanies (Blades, East & Blades) lead off with No. 1, *Signatures*, by William Blades. Signatures, it is known, are Mr. Blades's strong point, and his views as to their presence in early printed books and MSS. are both new and accurate. What he has to say about them has deep interest, and he furnishes a facsimile of a page in the 'Historia Scholastica' (Ulric Zell, Cologne, c. 1470), showing the form and plan of the signature in a work so early in date. Often, Mr. Blades holds, the lack of the signature is due to the shearing of the binder. If the series is continued as it begins, it will make very direct appeal to the book-lover.

THE *Clergy Directory and Parish Guide* (J. S. Phillips) has now reached its twentieth issue. Much pains have been spent upon rendering it generally useful and bringing up to date the information it contains. It now supplies a complete list, alphabetically arranged, of all the clergy licenced and doing duty in the several dioceses of England and Wales. The parish register is, of course, no less full, and the book, which also gives the bishops of the American Church, is worthy of its reputation.

It is curious, but scarcely surprising, to note that working-men contributors are finding their way to the front in magazine and review. Two articles from men of this class appear in the *Nineteenth Century*. One consists of a reply to Prof. Huxley, by a pastrycook; a second is 'A Battle seen from the Ranks,' by one at the time a corporal, though now a sergeant. Neither paper calls for comment in our columns. It is otherwise with Mr. Gladstone's 'On Books and the Housing of Them,' a subject of enduring interest. Mr. Gladstone "entertains more proximate apprehension of pressure upon available space from the book population than from the members of mankind." He has schemes, well worthy of attention, for turning space to the best account in the housing of books; and his plans are feasible, granting the possession of a space so considerable as he demands. This, unfortunately, is outside ordinary potentialities. Under the title of 'A Seventeenth Century Prelate,' the Rev. J. Jessop Teague writes on Bishop Ken.—In the *Fortnightly*, Mrs. Mona Caird has further speculations on 'The Morality of Marriage.' The most literary article in the number is that of Mr. James Runciman, entitled 'King Plagiarism and his Court.' A very formidable indictment is brought in this against Mr. Rider Haggard, and other writers of position and reputation are charged with appropriation of the ideas of others. The whole is stimulating reading. Mr. R. S. Gundry describes 'Judicial Torture in China,' which, though severe, is less terrible than we had been led to believe. Many other papers of value are outside the limits within which our province is confined.—The *Century* is once more excellent. 'Mr. Jefferson's Autobiography' is full of interest, and is very vividly illustrated. The series of notices of English cathedrals recommences, and some very attractive pen and pencil sketches are given of Gloucester. 'Artist's Letters from Japan' are continued.—The *New Review* has good 'Sketches in Tangier,' by Vernon Lee; some conjectures

as to 'The Origin of Animals,' by Mr. Grant Allen; 'The Evolution of Goodness,' by Mr. Frederick Greenwood; and a continuation of the discussion on 'Anonymity.'—*Macmillan* has readable articles on 'The Naming of Novels' and 'Australia from another Point of View,' and a brilliant paper, by Mr. Saintsbury, on 'Twenty Years of Political Satire.'—In *Murray's*, Sir M. E. Grant Duff writes appreciatively and judiciously concerning Matthew Arnold, whom as a critic he compares with Sainte-Beuve.—A capital paper in *Temple Bar* upon Edward Fitzgerald gives an animated account of his relations with Carlyle and Tennyson, and is especially interesting in dealing with Fitzgerald's capacity for theatrical criticism. 'Dryden' and 'Notes on Stockholm' are also given.—Mr. H. M. Trollope writes in the *Gentleman's* on 'The Characters of La Bruyère.' 'Pasture at Home' and 'A French Protestant during the Revolution' also appear.—In *Lippincott's* (Ward, Lock & Co.) Mr. Julian Hawthorne's analysis of his father's 'Elixir of Life' is continued; 'Shelley's Welsh Haunts' are traced by Prof. Herford; and Mr. Watrous puts in a 'Plea for Press Censorship.'—'The Balloon of the Future,' by Mr. Denzil Vane, and 'The Parasites of Literature and Art,' by Mr. Colmore, are in *Belgravia*.—'A Submerged Village,' by the indefatigable Mr. Grant Allen, repays attention in the *English Illustrated*. It is excellent in letterpress and in design. Articles on 'Lismore' and on 'The Forth Bridge' have also great interest.—'Curiosities of Schoolboy Wit,' by Henry Barker, gives, in *Longman's*, some wonderfully humorous and touching sentences written by school children. 'Cap d'Antibes,' by Mr. Grant Allen, and 'How we failed to get to St. Kilda' also appear.—'A Slave Dealer of 1690,' in the *Cornhill*, is good; and 'Mountain Stumps' and 'French-English' are readable.—The *Newbery House* has a continuation of 'The Parish and the Manor Six Hundred Years Ago,' by Prebendary Randolph, and 'Anthony Van Dyck.'—The *Sun* contains 'John Bull and his Proverbs.'—The *Argosy* has an article of special interest and value, by Mrs. Bridell-Fox, on Robert Browning.

THE *Bookbinder*, No. XXXII. (Clowes & Sons), gives a plate of a lovely French Grolieresque binding and a design of an ornate heraldic binding in cloth by Westleys & Co.

ON the occasion of the centenary of its existence the *Bristol Mercury* has reprinted its first number, dated March 1, 1790.

MR. WALTER SCOTT has issued an edition of the plays of Lord Lytton dealing with French subjects, edited, with a very judicious and capable criticism, by Mr. R. Farquharson Sharp. The volume belongs to the series of "Canterbury Poets."

CASELL's *Illustrated Shakespeare*, Part L, is wholly occupied with 'Hamlet,' of which Acts II. to IV. are given, with full-page illustrations of the interview between Hamlet and Ophelia, the play scene, and other subjects.—*Old and New London*, Part XXX., begins with a full-page view of the Thames at Westminster Bridge. It continues with Whitehall Palace from the river, the Thames Embankment, &c., and ends at Scotland Yard.—Part LXXIV. of the *Encyclopædic Dictionary* extends from "Thick-headed" to "Tooth-edged," "Thief," "Thorn," "Threat," and many good old English words are fully described, and under "Titan," "Titus," &c., the information it is the object of the dictionary to give is fully illustrated.—*Naumann's History of Music*, translated by Mr. Praeger, and edited by Sir F. A. Gore-Ouseley, has reached Part XXIV. A representation of the organ at King's College, Cambridge, is supplied. Music in England during an interesting epoch,

1600 to 1660, is dealt with. This is followed by music in England after the Restoration. A chapter on Johann-Sebastian Bach is opened out.—*Picturesque Australasia*, Part XVII., depicts Melbourne to Sydney, Liverpool Plains, &c., has a full-page view of the bridge at Goulburn. Many views of picturesque spots are given, and there is a design of sheep-shearing.—Part VI. of the *Holy Land of the Bible* has many views of and from Ascalon, and also interesting pictures of Gaza's frontier bounds.—*Celebrities of the Century* has reached Part XIV., and ends with the King of Saxony. Among the lives are those of Prout, Von Ranke, David Roberts, the Rossettis, Earl Russell, and Lord Salisbury.—*Woman's World* has a variety of contents, and is well illustrated.

THE monograph of the Gainsborough parish registers, by the Rev. J. Gurnhill, East Stockwith Vicarage, Gainsborough, is more bulky than was anticipated. It will be issued to subscribers at five shillings.

Notices to Correspondents.

We must call special attention to the following effect:

ON all communications must be written the actual address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MR. OCTAVIUS MARRIAGE, of 41, Denning Road, Hampstead, wishes for the titles of books on sculpture and art generally in the earlier Middle Ages in countries other than Italy.

T. C. BUTTON ("Bishop Button").—In its present state your query is unintelligible to us.

THOS. RATCLIFFE ("A toad with a side pocket").—See 4th S. xii. 385, 435.

GEO. JULIAN HARNEY ("Cazotte's Prophecy").—La Harpe acknowledged the forgery. See 'N. & Q.' 7th S. ii. 8, 45; 6th S. iv. 428; v. 13, 174.

HARRY HEMS ("Tweeny, or Tweenie, Girl").—A servant acting between housemaid and cook. See 7th S. i. 458.

THORNFIELD ("Cantilever").—Of uncertain derivation. See Dr. Murray's 'Dictionary,' 'New American Dictionary,' and Cassell's 'Encyclopædic Dictionary.'

F. E. B.—

Bid me to live, and I will live

Thy Protestant to be.

For the meaning of "Protestant" in these lines see 6th S. ii. 521.

E. S. WOLFE ("Chin-stay").—Answered 7th S. viii. 56. PROUL ("Byron's 'Julia Alpinula'").—We trace nothing concerning this in 'N. & Q.'

CORRIGENDA.—P. 172, col. 2, l. 9 from bottom, for "93" read 393; p. 178, col. 1, l. 35, for "hear" read bear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 15, 1890.

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Notes.

FRITZ BERTHOUD.

If there were a 'D. N. B.' for Switzerland the name of Fritz Berthoud would certainly have an honourable place in it. "Neuchâtelois du vieux pays," he was one of those men of letters to whom the Val de Travers, and the Jura at large, owe much; and who in their turn have owed much to their intimacy with French literature and French writers. He was born on Aug. 7, 1812, at Fleurier, in the family house of the Berthouds; "à laquelle sont consacrées quelques pages ravissantes d'un de ses premiers ouvrages." And though he went early to Paris, and lived there as a banker for twenty-five years, and was thereby "affiné au contact de l'étranger," he retained his character, "agreste et montagnarde" all the while, and was recognized by the literary society of Paris as "un artiste fourvoyé dans la banque." An artist, indeed, in both senses of the word; for he painted the fine portraits of his friends, Agassiz and Desor, which are now in the château of Neuchâtel; he helped to illustrate the 'Chansons Lointaines' of his friend, Charles Gleyre, and wrote verses among the 'Chansons du Soir' of his friend Juste Oliver; he contributed to the *Revue Suisse* and the *Bibliothèque Universelle*, and he began that series of prose studies by which he is now best known in the Jura. When he returned to Switzerland, at

the end of his banking life, he at first allowed Desor to draw him into politics; and he became a member of the Conseil National, and of the Grand Conseil of the Canton Neuchâtel. But, like Desor himself, Fritz Berthoud was soon *désabusé* of all that; and being full of "la crédulité ingénue de l'honnête homme," he retired, once for all, to literature and to benevolence at his native village. Size for size, I do not know in England a place so full of domestic comfort, of busy social activity, of high and intelligent interests, as that same beautiful village; and Fritz Berthoud has been for the last twenty years and more "le plus actif et le plus dévoué de ses enfants." He was the president of its Commission des Ecoles; he was the president of its Société du Musée—and an admirable museum it is—besides being also president and *doyen* of the Historical Society of Neuchâtel; he wrote there the best of his books, 'Sur la Montagne' and 'Un Hiver de Soleil'; and there he arranged and edited, quite lately, two volumes which I have not seen, "faits de documents inédits, sur le séjour de Rousseau à Motiers-Travers."

On the Lake of Geneva the influence of Rousseau's genius seems to be extinct. Nobody now cares twopence for Meillière's immortal steep; and Clarens, birthplace of deep love, is spoilt, like Vevay, and Montreux, and Chillon, by hotels and pensions, by tramroads and rope-railways. But the Val de Travers is still comparatively pure; and after something like a hundred and twenty years the personality of Jean Jacques is still a power there. Some families in the valley possess complete eighteenth-century editions of his works, and take a pride in remembering that their forbears were his friends. M. Berthoud had this feeling strongly: "Il avait une prédilection marquée pour le malheureux Jean Jacques"; and although the papers which he discovered and has edited have much to do, as I understand, with Rousseau's troubles among those who had no such predilection, they are said to be of considerable and lasting interest.

This book on Rousseau was, I think, almost the last work of Fritz Berthoud. He died in his paternal home, at the age of seventy-eight, on January 18, 1890. For a quarter of a century, "sa figure vénérable de patriarche à barbe blanche, le sourire de sa bouche spirituelle et fine, son oeil au regard pénétrant et vif," had been known and loved in the village, in the valley, in the canton; and his work was known not there only, but in French-speaking Switzerland generally, and in France. "C'était un homme de bien et c'était un sage," says M. Philippe Godet, in the article upon him from which the French quotations in this paper are taken.

That article appeared on the 20th ult., in the *Gazette de Lausanne et Journal Suisse*, one of the oldest and most respectable, if it be not the very

oldest, of Swiss newspapers, for it was founded in 1799.

A. J. M.

THE POISON MAID.

In the tenth chapter of Swan's translation of the 'Gesta Romanorum' we are told that the Queen of the North, having heard of the great proficiency which Alexander the Great made in learning under the tuition of Aristotle, "nourished her daughter from her cradle on a certain kind of deadly poison, and when she grew up she was considered so beautiful that the sight of her alone affected many with madness." The queen sent this perilous damsel to Alexander, who fell desperately in love with her at first sight. But Aristotle knew all about it at a glance, and warned his royal pupil of her deadly nature. He then caused a malefactor to be brought, who was condemned to death, and scarcely had the man touched her lips before "his whole frame was impregnated with poison, and he expired in the greatest agony." Alexander thanked his wise tutor, and returned the girl to her father.

This curious tale, as Warton has pointed out in his 'History of English Poetry,' is founded on the twenty-eighth chapter of the 'Secretum Secretorum,' ascribed to Aristotle (a spurious work, compiled in the Middle Ages), entitled 'De puella nutrita veneno,' where it is a king of India who thus endeavours to "do for" Alexander. Warton adds that he thinks Pliny gives some account of nations whose natural food was poison; that Mithridates, King of Pontus—the land of venomous herbs and the country of the sorceress Medea—was supposed to eat poison; and that Sir John Mandeville's 'Travels' would probably afford other instances.

It would seem that this tale of the girl nourished on poisons was derived from India. In the great Sanskrit collection, 'Kathā Sarit Sāgara,' or 'Ocean of the Rivers of Story,' by Somadeva (based upon a much older work, 'Vrihat Kathā,' or 'Great Story,' by Guṇādhyā), it is related that "the minister of Brāhmadatta laid snares in the path of the King of Vatsa as he advanced. He tainted, by means of poison and other deleterious substances, the trees, flowering creepers, water, and grass, all along the line of march. And he sent poison-damsels, as dancing-girls among the enemy's host, and he also despatched nocturnal assassins into their midst."—See Prof. C. H. Tawney's translation (published at Calcutta), vol. i. p. 149.—In the same work, it is told of a damsel, named Unmādinī, that every one who beheld her became mad (vol. i. p. 104).

It is well known that in some parts of Austro-Hungary horses have arsenic administered to them in order to render their coats sleek and glossy before they are taken to market, and that the peasant girls take arsenic in large quantities to improve their complexion, which it certainly does

—though it is said to rot the bones! Whether the kissing of any of those poison-eating girls would cause instant death to the "rash youth," I do not know—but probably not!

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

P.S.—I have a notion that the story of the Poison Maid is also to be found in Gower's 'Confessio Amantis.' Why, O why, did not Dr. Pauli, or one of his henchmen, supply us with an index to his otherwise excellent edition? At all events, the 'Secretum Secretorum' was a book from which "moral Gower" drew pretty freely.

CHARLES MASON, THE ASTRONOMER.—It is stated, both in Larousse's well-known 'Grand Dictionnaire' and in the 'Nouvelle Biographie Générale,' that this astronomer, who, in conjunction with Jeremiah Dixon, measured the line of latitude which forms the boundary between the states of Pennsylvania and Maryland, died before that operation was completed. Such, however, was not the case. Mason returned in 1768, observed the transit of Venus at Cavan, in Ireland, in 1769, (he had observed the preceding transit of 1761 at the Cape of Good Hope, and before that had been for some years assistant to Bradley at the Greenwich Observatory), and was sent in 1773 to select a suitable position for the execution of Maskelyne's suggestion to determine the mean density of the earth by mountain attraction, when, failing to find a locality in the north of England that would answer all the conditions considered requisite by the Astronomer Royal, Mason recommended Schibhallion, in Perthshire, where the observations were made in the following year, though he does not appear to have taken any part in them.

Poggendorff, in his 'Biographisch-Literarisches Handwörterbuch,' states, on the authority of Adelung (who in his turn follows J. D. Reuss), that Mason died in Pennsylvania (Adelung says at Philadelphia), in 1787. My query is as to whether this was really the case, and, if so, what took him to America again, at a time when the British Government could have had nothing to do with state boundaries. His observations in 1768 were interrupted, near their western termination, by the opposition of the Indians, and the small remaining portion of the line was measured by Col. Alexander McClean, of Pennsylvania, and Joseph Neville, of Virginia, in 1782. The whole was revised in 1849, and found to be correct in all important points. But I have failed to find any evidence of Mason returning to the scene of his American labours, and have been also disappointed that there is no mention of his collaborator Dixon (who is said by Poggendorff to have been born in a coal-pit) in the new 'Dictionary of National Biography.'

W. T. LYNN.

Blackheath.

THOMAS CAMPBELL.—Campbell seems to be depreciated now; yet some of his lines have become current in the language, and almost, if not quite, proverbial. And this is more than can be said of his eminent contemporaries. If we look to the past, we find that, excepting the oldest, the most eminent poets have all left their mark in this way. Shakspeare, Milton, Butler, Pope, Gray, have coined most of those phrases drawn from English poetry which are in the mouth of the people. But Dryden, Prior, Thomson, Goldsmith, Cowper, Burns, have helped to do the same. Campbell has the following phrases, amongst others:—

'Tis distance lends enchantment to the view.
Coming events cast their shadows before.
Whose flag has braved a thousand years
The battle and the breeze.
Her march is o'er the mountain waves,
Her home is on the deep.
Like angel-visits, few and far between.

The last, by the way, is not Campbell's own; but doubtless it was he who gave it currency. I cannot see that Walter Scott, Byron, and Shelley have uttered anything which has become really proverbial, although, of course, their poetry is much quoted. The nearest thing in Byron to a proverbial expression is

Maidens, like moths, are ever caught by glare.

And this is borrowed from one of the songs in the "Beggar's Opera." Keats has written some lines which are likely to remain in the language. There is one admirably descriptive line:—

The beaded bubbles winking at the brim.

I do not see this line in the quotation books which I have looked at. It ought to be recorded amongst other famous verses. E. YARDLEY.

"CAST LINEN."—Cast metal we have heard of, but linen, even when adapted to "the mould of form," is ordinarily wrought to suit its purpose. The astonishing announcement reproduced below has just greeted me in the *Standard* (Jan. 23):—

"The Queen has sent a chest of cast linen and twenty pheasants as a present to the Seamen's Hospital (late Dreadnought), Greenwich. A present of one hundred pounds' weight of cast linen and ten pheasants has been forwarded to the Middlesex Hospital."

Is this a Scotch or Irish idiom, for which the Queen's English equivalent would be "cast off"? ST. SWITHIN.

CURIOUS BLUNDER.—In a letter published in a Dublin newspaper on January 31 I met with a curious expression, which may perhaps be deemed worthy of preservation. Referring to some ball-room customs, and to the inconvenience that ladies must feel who have to carry in their hands a fan, a programme, a bouquet, and sundry other portable properties, the fair correspondent asks: "Why does not some leader of fashion bring into favour

a capacious, but ornamental silken satchel, such as used to be carried in the thirtieth decade of this century?" H. M.
Dublin.

DRYDEN AND BURKE.—The following letter from George, Earl Macartney, to Edmond Malone, which I have found amongst a number of autographs in my possession, possesses some literary interest. The letter is sealed with the armorial seal of the writer, and is addressed to "The Hon^{ble} Edmond Malone in Queen Anne Street East:—

DEAR SIR,—Be so good as to turn to Burke's speech, in which he delineates the Characters of My Lord Chatham, Mr. Grenville, Charles Townshend, &c., and observe the mode of his expression, the cast of his sentences, the fulness of his matter and the boldness of his manner. Does not he seem to have just come from reading Dryden's essay on Dramatic poetry, particularly the paragraphs beginning with "Shakspeare was the man who," &c., and proceeding to Beaumont and Fletcher, & Jonson? The Character of the latter is strikingly the model of his style. Very truly yours

MACARTNEY.

Curzon Street June 2^d 1799.

M^r Malone.

Beneath this letter Malone has written the following note:—

"Ld. M. called on me on Sunday Morning June 2, and I shewed him my printed Advertisement prefixed to Dryden's Critical Works, in which I have mentioned that Burke's style was formed on Dryden; and pointed out the passage in the Ded^a of Juvenal as strikingly resembling our late friend's compositions. He said the same observation had occurred [*sic*] to him, and after he went home he wrote the above. The instance which I have given appears to me better than that to which he refers."

Fox told Francis Horner that Dryden's prose was Burke's great favourite, and that Burke imitated him more than any one else (Morley's "Burke," "English Men of Letters," p. 213).

W. F. PRIDEAUX.

Jaipur, Rajputana.

GRAND COMMITTEE FOR RELIGION.—In Rushworth's "Historical Collections," part iii. vol. i. p. 55, occurs a speech of Sir Edward Deering, made in 1640 at the Grand Committee for Religion. In it he gives a list of the High Church writers of his time, to whom he was a mortal enemy. He says:—

"Witness the audacious and libelling pamphlets against true religion written by Pocklington, Heylin, Dow, Cosins, Shelford, Swan, Reeves, Yates, Hausted, Studly, Sparrow, Brown, Roberts—many more. I name no bishops."

This catalogue may be found useful to students of the history of religion in England. Three or four of the persons named by Sir Edward are still remembered, but the greater part are now forgotten. N. M. AND A.

CUTHBERT BEDE.—I have been somewhat surprised that none of your correspondents

remarked on the fact that your late valued contributor Cuthbert Bede, the author of a book showing the most intimate knowledge of Oxford life and character, was himself a Durham man. It would be interesting to know how he acquired a knowledge which I should have thought it impossible for any but an Oxford man to have, descending as it does to matters of minutest detail. I need hardly say that I allude to 'Verdant Green.'

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

THE DISPERSION OF THE WOOD OF THE CROSS.—

"The Cross of Christ was discovered in A.D. 326 by the Empress Helena and Macarius, Patriarch of Jerusalem—an event which convulsed Christendom, and which is still commemorated by the Christian Church on May 3, the feast of 'the Invention of the Cross' as it is called in the Kalendar of our Book of Common Prayer.

"The Holy Rood remained entire until A.D. 636, when, to provide against the possible calamity of its total destruction by the infidels, it was decided to divide it into nineteen portions. This was done, and the parts were distributed in the following proportions:—

Constantinople	3	Jerusalem	4
Cyprus	2	Georgia	2
Antioch	3	Alexandria	1
Crete	1	Ascalon	1
Edessa	1	Damascus	1

Robault de Fleury calculates that the total volume of the wood of the Cross was somewhere about 178,000,000 cubic millimetres. He has made a careful list of all the relics of the true Cross known to exist in Christendom at the present day, with their measurements, and finds the volume to be about 3,942,000 cubic millimetres, so that, as might have been expected, the greater part of the Holy Rood has disappeared. He also had the opportunity of making a microscopical examination of different relics, and comes to the conclusion that the wood was either pine or something closely allied to it.

"Of places where relics of the Holy Cross have accumulated, Mount Athos stands pre-eminent with a total volume of 878,360 cubic millimetres; then Rome, with 537,587; Brussels, 516,090; Venice, 445,582; Ghent, 436,450; Paris, with 237,731. Hardly anything is left in England, and nearly all of what exists amongst us is in the possession of members of the Roman Church." Appendix i. to 'Athos; or, the Mountain of the Monks,' by Athelstan Riley, M.A., F.G.S., London, 1887, 8vo., pp. 405, 406.

A small portion, about half an inch long and as thick as a fine thread, was in the possession of the late Right Rev. A. P. Forbes, Bishop of Brechin, which was given to him at Rome by one of the cardinals, and which he showed to me after his return from the Eternal City some forty odd years ago, and allowed me to hold in my hand.

W. E. BUCKLEY.

SEDBERGH OR SEDBURGH. (See 7th S. viii. 514.)—I observe that at this reference my spelling of Sedbergh has been altered to Sedburgh, which latter obtains chiefly in antiquated gazetteers, having got there, I presume, from some confusion with the many "burghs" across the border. Native usage, however, is distinctly and uniformly on the side of Sedbergh, and the u form is so unusual and mis-

leading that letters which are due here and exhibit it not unfrequently take circular tours to Ledbury or Jedburgh on the way. Here a shrewd postmaster inscribes on the envelope the magic formula "Try Sedbergh," and then postal perplexity is at an end. That the orthography current here is of respectable antiquity will be admitted when I state that it is supported by the usage of the parish registers for three hundred years, as well as by Domesday Book itself, if Dr. Whitaker's transliteration (Sedberghe) is correct. Under these circumstances, if, as we are taught to believe, there was once an appreciable difference of meaning between *berg* and *burg*, it is desirable not to countenance a modern innovation which would have the effect of disguising the true etymological feature. On all these grounds I feel sure that 'N. & Q.' at any rate, will admit our claim to be allowed to write the name of our little town in our own way.

W. THOMPSON.

Sedbergh.

"L'ODEUR ANGLAISE."—The sprightly writer of 'A Woman's Walks' in the *World*, who signs herself Vera Tsarityn and, if I mistake not, professes to be a Russian, has lately (February 5) delivered herself as follows:—

"One of the things that even a long residence in England has not reconciled me to is a coal fire. I am aware that to the true Britisher nothing is more dear, but I can freely admit that I think a coal fire, with its dirt, its smoke, its want of sparks, and, above all, the smell with which it contaminates everything—one's clothes, one's hair, one's furniture—surprises in itself," as Count Smolensk would say, about as many unpleasant characteristics as it is possible to imagine. However much one may get accustomed to its peculiarities while living in its atmosphere and neighbourhood, who does not know the humiliation as soon as one crosses the Channel of perceiving, by the aid of one's purified nostrils, that one is simply reeking of coal-smoke—the well-known *odeur Anglaise*, which would be almost sufficient to run a drag from Calais to Marseilles?"

I take leave to doubt whether this "humiliation" be the experience of many *English* channel-crossers, however keen foreign noses may be in detecting the smell of the fire that has warmed them during their sojourn in our much-abused country. I have also heard that the scent of the sea is detected in textile fabrics of British origin by dwellers in Central Europe, and a girl who was at school in London has told me that she was conscious that her garments acquired some special odour during her residence in town (her abode was on the south-west side of Regent's Park, and, if I mistake not, in the vicinity of mews). There is much in the London atmosphere that is essentially equine. In 'En Hollande' (p. 206) Maxime du Camp observes:—

"Chaque pays a une odeur spéciale qui le fait reconnaître: l'Egypte sent la fleur des fèves, l'Italie sent la cire et l'encens, l'Angleterre sent la fumée de houille, la Grèce sent l'arak, la France sent le pain de munition;

la Hollande a aussi son parfum à elle et tout à fait distinct: elle sent la tourbe humide."

About ten days in Holland served for the impregnation of my outer man with strongly reminiscent peat smoke.
ST. SWITHIN.

BELLS.—'N. & Q.' has become a storehouse for facts relating to bells and bell-lore. It may be well, therefore, to find a place for the following passage from the late Dr. Faber's 'Life of the Blessed Columba of Rieti':—

"Eighteen years after Columba's death the great bell of S. Dominic at Perugia was repaired, and it was consecrated in honour of our saint, her image, in the act of flying to heaven, being impressed upon it, with this motto, 'Patris liberationem.'"

By "repaired" I conjecture the author meant recast.
K. P. D. E.

FANATICAL CHANGES OF NAME IN FRANCE.—The names taken in this country at times of political or religious excitement have often been absurd enough; but the following instance of similar extravagance in France, from a letter of March 18, 1848, by Lady Georgiana Fullerton, regarding the excitement in Paris after the king's flight, deserves preservation in 'N. & Q.':—

"Young Guizot had a letter from a friend who heard a man get up at a Republican club and say: 'Citoyens, j'ai le malheur de m'appeler Le Roy, mais désormais je demande qu'on me nomme Le Peuple et ma femme La Nation!'"—'Life of Lady G. Fullerton,' by Mrs. Craven, 1888, p. 245.

WILLIAM GEORGE BLACK.

Glasgow.

"SOMEWHAT CLUMSY, BUT GRAMMATICALLY CORRECT."—This seems to be the verdict found by some contributors with regard to certain English phrases. What would they say about this—certainly quite "correct"—phrase, which was part of a resolution carried unanimously at one of the "learned societies" (I think it is a "learned" society) on a recent Friday?—

"A shilling selection of his most popular characteristic poems, a volume which this society and every one of its branches have long earnestly wished for."

WILLIAM THOMPSON.

17, Golden Square, W.

THACKERAY.—Messrs. Smith, Elder & Co.'s 1889 edition of Thackeray's works commences with 'Vanity Fair,' to which is prefixed an engraved portrait of Mr. Thackeray, signed "Samuel Lawrence, 1864." This portrait is idealized to such an extent that few who remember Mr. Thackeray would recognize it, and in particular I may mention that the nose is represented as a straight, well-formed feature. Now is this fair to posterity, or even to Mr. Thackeray? Let any one compare the above-named engraving with the photograph by Ernest Edwards in Theodore Taylor's 'Thackeray,' also published in 1884, and he

will see that Mr. Samuel Lawrence and the sun are much at variance. Is there any good cause to conceal the fact that Thackeray's nose was out of joint?
WALTER HAMILTON.

EARTH-HUNGER.—There is an amazing and amusing blunder over this word in Lockhart's 'Life of Scott.' Lord Montagu had been in a quiet way poking fun at Sir Walter on the score of his inordinate desire to add acre to acre. In reply (June, 1823, chap. lviii.) Scott acknowledges that he has "something of what is called the *yeard hunger*." This Lockhart solemnly explains by the following foot-note:—

"*Yeard-hunger*, that keen desire of food which is sometimes manifested by persons before death, viewed as a presage that the *yeard*, or grave, is calling for them as its prey."—Jamieson's Dictionary; Supplement."

Editorial misconception could scarcely get beyond this.
GEO. NEILSON.

THE SHORTEST LETTER TO THE 'TIMES.'—Surely the shortest letter to the editor of the *Times* is that which appeared in the issue of Friday, December 27, 1889, on the subject 'How to Make Burial Harmless.' It ran as follows:—

SIR,—Put in the coffin quicklime.

J. HOSKYNs-ABRAHAM.

Coombe, Oxon, Dec. 21.

Can a shorter or more explicit be found?

JOHN CLARE HUDSON.

Thornton, Horncastle.

BELL-RINGING CUSTOM.—Creasey, in his 'Sketches of Sleaford,' published 1825, p. 71, records a singular custom which prevailed there "so recently as within ten years of the present time, of ringing the morning bell at 5 o'clock during the winter, and at 6 in the summer." He adds, "This absurd distinction is now discontinued, and the morning bell rings at 6." Mr. North, the historian of the 'Lincolnshire Church Bells' (1882), p. 211, states that the morning bell is still rung at Sleaford at 6 o'clock, and that the day of the month is tolled after the ringing, but Creasey's note has escaped him. Though the early Sleaford custom sounds unreasonable at first hearing, and is at variance with the records of other places—as e.g., Moulton, King's Sutton, and Towcester, 5 o'clock in summer, somewhat later in winter (North's 'Northants,' p. 145); Canterbury Cathedral, 5.45 in summer, 6.45 in winter (Stahlschmidt's 'Kent,' p. 125)—there may have been a cause. Some working men would want to rise about 5 o'clock all the year round, to feed horses and attend to other early work. In the winter the bell would serve to rouse them, but in summer the daylight would do so more effectually, and it would suffice, for custom's sake, to ring at 6 o'clock.

Creasey quotes some unnamed authority for the

statement that in the Conqueror's time the morning bell was sounded at 4 o'clock as a signal that lights and fires might be kindled. I cannot find any corroboration of this statement in Mr. North's works; but he says that at Brixworth, Northants, the daily bell is rung at 4 A.M. from March 25 to September 29, and those who have slept in certain Alpine villages in the summer months will bear witness that a most terrible clanging goes on about that hour, if not earlier. At Harlaxton and Carlton-le-Moorland, Lincolnshire, the early summer bell is at 4 P.M., and a few instances are recorded elsewhere, as those curious in such matters may read in our county "bell-books." These local customs are rapidly becoming obsolete, chiefly because the sexton's fees cannot now be easily raised, and partly, no doubt, because nearly every cottage has its clock, and lucifer-matches are used everywhere. I should be grateful to any reader of 'N. & Q.' who would record such customs, present or past, for the county of Essex in particular, as I am collecting materials for completing Messrs. North and Stahl Schmidt's history of the church bells of that county, and little has been done so far to collect the "local uses." Information is desired as to the curfew, the early morning bell, the mid-day bell, the pancake bell, the gleaming bell, the poisoning bell, the death knell, funeral uses, change-ringing, &c.

C. DEEDES.

Brighton.

BOROUGH ENGLISH.—I have just now dropped upon the following, when not looking for it, and it may interest some readers. One part of the custom is, of course, "borough-English," but described loosely as extending to all "property." Connected with Cheshunt, Hertfordshire, are three manors, and, says Kelly's *Post Office Directory*, 1870,

"connected with the manors is a curious custom: an indefinite line, running through the parish from north to south, is called the 'Bank line,' and in all cases of intestacy all property on the western side, or 'above Bank,' as it is termed, descends to the eldest son; whilst all on the eastern side, or 'below Bank,' descends to the youngest son. By far the greater portion of the parish, not only in extent, but in value, is situate 'below Bank.'"

JOHN W. BONE, F.S.A.

THE FIRST AND ONLY FEMALE FREEMASON.—The old tradition that the only woman initiated into the mysteries of freemasonry was she who hid herself in the case of a clock is exploded by the following narration, copied from the *Kentish Express* and *Ashford News* of January 11. The story as related is said to be authenticated:—

"The Peace and Harmony (No. 199) Lodge of Freemasons of Dover was on Monday presented by Bro. Edward Lukey, P.P.G.S.D., and P.M. of the Lodge, with two valuable old prints, one being the likeness of the only lady ever made a Freemason, viz., the Hon. Mrs. Aldsworth, of Newmarket, County Cork, the daughter of Viscount Doneraile. Her initiation, it is said, took place

in the year 1730, when she was a young, rollicking, and inquisitive girl of nineteen. The writer of the story is one Richard Hill, who lived to a great age, and who witnessed the initiation of this first and last female of the Order.

"The event occurred in Lodge 44, of Ireland, the members being composed of the *élite* of the neighbourhood. It happened on one particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady being giddy and thoughtless, she determined to gratify her curiosity, made her arrangements accordingly, and with a pair of scissors (as she herself afterwards related) removed a portion of a brick from the wall and placed herself so as to command a full view of everything which occurred in the next room. So placed she witnessed the opening of the Lodge in the first and second degrees, which was the extent of the proceedings of the Lodge on that night. Becoming aware from what she heard that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture; the crash was loud, and the Tyler gave the alarm, burst open the door, and with a light in one hand and a sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily, for it is asserted that, but for the prompt appearance of her brother (Lord Doneraile) and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his lordship was to resuscitate the unfortunate lady without alarming the house, and endeavour to learn from her an explanation of what had occurred; having done so, many members being furious at the transaction, she was placed under guard of the Tyler and a member in the room in which she was found. The members reassembled and deliberated as to what, under the circumstances, was to be done, and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said, and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she witnessed (F.C.), and if she refused the Brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated.

"Mrs. Aldsworth, possessing a large fortune, was afterwards a great friend to the poor, and the masonic poor in particular. It has been remarked of her that her custom was to seek out bashful misery and retired poverty, and with a well-directed liberality to soothe many a bleeding heart. This gifted and illustrious lady was also strictly religious as well as punctual and scrupulous in her masonic duties."

There is one slight error in the above story, and it is this. In 1730 the St. Legers had not been ennobled. The year of the first Viscount Doneraile's creation is 1785; so in 1730 he was Mr. St. Leger, and not Lord Doneraile.

FREDK. RULE.

Ashford.

CARLILE.—How is it that able editors, clever contributors, and ready writers exhibit ignorance or carelessness in the spelling of proper names that would disgrace a small schoolboy? The blundering is of almost daily occurrence. The latest instance coming under my notice occurs in the *Daily News* of Feb. 24, in an editorial on a volume of 'State Trials' just issued by the Queen's printers. The article says, "Then we have 'The King against Richard Carlisle.'" This misspelling of a well-known name occurs four times in about sixteen lines. The name of the Fleet Street publisher of republican and heterodox works was no more Carlisle than it was Carlyle. His name was Richard Carlile. Will able editors and ready writers please note? GEO. JULIAN HARNEY.
Enfield.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NELL GWYN AND SLINGSBY BETHEL.—The election of members for the borough of Southwark in the year 1681 was accompanied by great political excitement, and much light is thrown by the broad-sides of the time on the sources of the strong feelings evoked on behalf of the successful candidates, Sir Richard How and Peter Ride, on the one side, and on that of the disappointed aspirants, Edward Smith and Slingsby Bethel, on the other. But of all this gossip one item alone will interest the general reader. We are informed that

"the rumour of his [Slingsby Bethel] being married to Nell Gwyn did never obtain to his prejudice, and had ended with the poll, had he not afterwards taken so much pains at the Amsterdam Coffee-House to purge himself in that matter."

I shall be obliged by any other references to this story.
J. ELIOT HODGKIN.

EDWARD FITZGERALD.—In 1860 and 1861 several interesting notes were contributed to 'N. & Q.' by a correspondent signing himself PARATHINA. Internal evidence is sufficient to prove that this correspondent was the late Edward Fitzgerald. I am desirous of knowing the meaning of the pseudonym which he assumed. It is a great pity that there is no index to Mr. Aldis Wright's edition of Fitzgerald. I have consumed half an hour in fruitlessly endeavouring to find an answer to this query, which may be lying latent in the letters all the time.
W. F. PRIDEAUX.

Jaipur, Rajputana.

MEHEMET ALI.—Can any one tell me whether when Mehemet Ali shook off the yoke of Turkey any change of coinage was introduced at Constantinople?
C. A. WARD.

"CHIP, CHOP, CHERRY."—What is the meaning of "Chip, chop, cherry"? Are the words used in a song, or in some child's book? PAUL PRY.

[Is it not the unmeaning chorus to a song?]

"FASTI SACRI BEDF."—Being now engaged in preparing for the press the institutions for the archdeaconry of Bedford, extracted from the episcopal registers of Lincoln and Ely, I should be glad to hear of any who have attempted collections for a similar purpose. There are several *lacunæ* in the registers which might be supplied from ancient charters and other public records. Wishing to make the work as perfect as possible, I invite correspondence from those able and willing to contribute material.
F. A. BLAYDES.

Bedford.

SCHAUB: HARENC.—Can any one give me any particulars of Sir Luke Schaub or M. Harenc? They are both mentioned in a preface to Lord Chesterfield's letters to his son as being intimate friends of Lord Chesterfield's when he was living in retirement at Blackheath in the house which is now called Ranger's House.

FRANCES WOLSELEY.

Ranger's House, Greenwich Park, S.E.

MONASTIC LIFE.—Can any reader of 'N. & Q.' give me the names and prices of any books setting forth in detail monastic life in the fifteenth and sixteenth centuries, showing the distinctions between the various orders of monks and the duties and daily life of the occupants of the monasteries?
LEX.

SHELLEY'S 'CLOUD.'—Will any reader of 'N. & Q.' oblige me with a plain explanation and paraphrase of the second verse of this poem, beginning at "Sublime on the towers," to the end of the verse?
J. A. J.

WILLIAM HOWLEY (1766-1848), Archbishop of Canterbury, is said to have held the livings of Bradford Peverel, Bishop's Sutton, and Andover. Can any correspondent of 'N. & Q.' kindly give the dates of Howley's institution to, and resignation of these livings?
G. F. R. B.

WILLIAM GURDOTT, M.P. for Andover, in the last century, married two, or, according to others, three wives. One, Jane, buried at Preston Candover, 1738; another, his relict, Patience, 1748, also at Preston. According to *Gentleman's Magazine* of 1739, she was said to be a rich heiress of Bath. Who was this Patience Soper? Is the name known of Jane Gurdott before marriage; and was there another wife?
VICAR.

"ONE SUP AND NO MORE."—I shall be obliged if any one will tell me where these words are to be found. They belong to some order which was given with regard to the communion of the people

with the chalice, to stop or prevent a growing practice of drinking the contents of the chalice, instead of just putting the cup to the lips. I know of the order in the first Book of Edward VI., "giving every one to drink once and no more."

H. A. W.

F. TACCONI, FOURTH CENTENARY.—Francesco Tacconi was employed in the Church of St. Mark, Venice, in the year 1490 to paint the doors of the organ then in use: on the outsides the adoration of the kings and of the shepherds; on the insides the resurrection of Christ. These doors are still preserved, but the paintings are injured. The following was the inscription, "O Francisci Tachoni Cremon. Pictoris, 1490, Maii 24." In the National Gallery is a Virgin enthroned by Tachoni, No. 286, with this inscription in a plinth:—

OP. FRANCISI.
TACHONI. 1489.
OCT V.

Does any one know the date and place of this artist's death?

W. LOVELL.

Temple Avenue Club, E.C.

QUAKER MARRIAGE.—Consent of the parties before witnesses was held by seventeenth century Quakers, as I think, to constitute a valid marriage. Did they not refuse any further ceremony? Were they not hence prosecuted for ante-nuptial commerce? Some writer for 'N. & Q.' I trust, will throw some historic light on a class of offences not moral, but legal.

JAMES D. BUTLER.

Madison, Wis., U.S.

CITY LIGHTED WITH OIL.—Winchester has its public streets lighted at night with oil. Is there another instance of an equally large town having them so? It arose from a quarrel with the company—at least, so I hear.

ED. MARSHALL.

RICHARD TREVOR (1707-1771), BISHOP OF DURHAM.—Is there any engraved portrait in existence of this prelate, a portrait of whom in oils is preserved at Glynde Place, near Lewes, the seat of the present Viscount Hampden? He was called the "Beauty of Holiness" on account of his comely appearance, was Bishop of St. David's from 1744 to 1752, and translated to Durham in that year, over which see he presided until his death in 1771. Bishop Trevor was buried in the church at Glynde which he had rebuilt, and where there is a monument of him, of which there is a scarce engraving representing him seated and habited in his episcopal dress. He was educated at Westminster School under Dr. Freind, afterwards at Queen's College, Oxford, then was elected a fellow of All Souls' College, and, as might have been expected from his family connexions, his rise was rapid in his profession. There is a memoir of him printed shortly after his death at the private press of the eminent antiquary George Allan, Esq., of Black-

wall Grange, near Darlington, now become a rarity. He was the fifth son of Thomas, first Baron Trevor of Bromham, in Bedfordshire, an eminent lawyer, and one of the twelve peers created by Queen Anne in one day.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TEMPLE OF JANUS.—The Rev. Marcus Dods, in a note to his translation of 'The City of God' of St. Augustine, vol. i. p. 98, says:—

"The gates of Janus were not the gates of a temple, but the gates of a passage called Janus, which was used only for military purposes; shut, therefore, in peace, open in war."

I have always hitherto understood that they were the gates of the temple. Is it not a fact that there is an early brass coin showing on the reverse these gates as belonging to a temple?

ASOX.

CAROVÉ.—Where can I find "that beautiful sketch of Carové in which he described a day on the tower of Andernach"?

E.

AGAS.—A tradesman in Norwich has above his shop door Agas H. Goose. What is the origin of the name? Ferguson, in his 'Teutonic Name System,' p. 193, derives the word from Goth. *agis*, Old High German *akiso*, *ekiso*, horror, and gives as cognate names Aggis and Akass. Is the name confined to East Anglia? It occurs in the 'Pastor Letters,' vol. ii. p. 55 (ed. Arber):—

"And so the corte whas holden in your name, and the tenants ryght weele plesed ther of, excepte Thurnbergs and Agas, and as for any socour, they have there ryght noone at all."

The date of the letter is October 13, 1461.

F. C. BIRKBECK TERRY.

THE JEWS IN ENGLAND.—Name wanted of an English authority on the occupations, wealth, mental reputation, and social standing of Jews in England; or, ditto, covering the Jews throughout the world.

D. M. O'CONNOR.

FRENCH TITLE.—In the pedigree of an eminent French family given in a work I am reading a descendant is called Gauvain I., and each successor to the title for several generations is numbered as the II., III., &c. I have searched several French works for a meaning of the title; but can find none.

VERAX.

[Are you sure it is a title, and not a name transmitted?]

THE JEWISH WEDDING-RING FINGER.—In an interesting volume, entitled 'A Picturesque Tour through Part of Europe, Asia, and Africa,' written by "An Italian Gentleman," 8vo., Lond., 1793, there is on p. 205 a curious account of a Jewish wedding celebrated at Gibraltar. After describing the ceremony in detail, the writer adds that the bridegroom "then laid hold of the bride's right

hand, and put the wedding-ring on her forefinger." Is this the general custom in Jewish marriages? The early painters—witness the 'Sposalizio' of Raphael—usually depict the ring in marriage as worn on the right hand, but not on the index finger.

J. MASKELL.

P.S.—Can any one relate the history of the volume quoted? The illustrations are "after designs" by Athenian Stuart; but he died early in 1788. Who was the "Italian Gentleman"?

"GO TO BALLYHACK."—I should like to know the origin and meaning of this expression. Bartlett, in his 'Dictionary of Americanisms,' states it is a common expression in New England.

HELLIER GOSSELIN.

Blakesware, Ware, Hants.

NAMES AND SITES OF ALTARS IN DUNBLANE CATHEDRAL.—In the Session Records of the parish of Dunblane the names and sites of two altars in Dunblane Cathedral are given. They are not mentioned in Walcott's 'Scoti Monasticon.' Under date October 30, 1680, it is recorded that

"Robert Muschett of Glassingall presented an supplication to the Session for ane buriall place to him and his in the Cathedrall church of Dunblaine, in the west end thereof betwixt the isle wherein St. Blain's altar was erected now pertaining to Levetenant Gen^l Drummond, and the isle wherein the Holy Trinitie altar was erected now pertaining to Sir Colin Campbell of Aberuchill."

And under June 3, 1661, there is a more precise description of the sites of these altars:—

"Compeared Alex^r Whythead, Chirurgion, who gave in ane supplication to that his yle and buriall place lying upon the south and west end of the Church of Dunblaine over against the Laird of Cromlix his yle, and is called the Ferquhair's yle or Trinitie altar. The Session doe find the sameyn to appertain to him and his successores with all ye privileges, casualties, emolumentes, presentes, and duties of old pertaining to the said altarage, and ordaines the sd Alex^r to be infeft in ye sd yle as use is in the lyke."

What were "ye privileges, casualties, emolumentes, presentes, and duties" referred to above?

J. G. CHRISTIE, B.D.

ST. MARY OVERY, NOW ST. SAVIOUR'S, SOUTH-WARK.—Stow says that the derivation of the name was from Over the Rie—that is, over the water. Can any one furnish me with the etymology of this definition? Mr. Loffie does not mention it in his 'History of London,' and I can discover no clue to it in Skeat's 'Dictionary.'

FREDK. CHAS. CASS.

Monken Hadley Rectory.

PRESENT NUMBER OF CHRISTIANS.—The Archbishop of York, in a magnificent address he gave on February 1 at Oxford (on the occasion of Canon Christopher's annual Church Missionary breakfast), stated the actual number of Christians of all denominations to amount to two hundred million

souls. Has he not underrated it in reducing the number to one-sixth of the total population? Can any of your readers consult the most recent statistic returns to ascertain this question? H. KREBS.

Oxford.

"A GANGING SUIT."—In which novel of Sir Walter Scott's is this phrase? ALEXANDER.

Replies.

PANTILES.

(7th S. ix. 29, 136.)

I am surprised that correspondents have apparently either not known what a pantile is—yet I can hardly think this—or, on the other hand, have unduly preferred the *ipse dixit* of a guide-book to the authority of a dictionary or to their own knowledge of the meaning of the word elsewhere than at Tunbridge Wells. The week in which I am writing reminds me of the similar compound pancake, which is, upon the unquestionable authority of Father Prout, of Watergrasshill, of Greek origin, the viand in question having, so he assures us, been called by the ancients *παν κακον*, from its indigestibility. The learned readers of 'N. & Q.' will not, I feel confident, seriously controvert so veracious and venerable an etymology. In the present inquiry, however, no such classical erudition appears to be called for. Even the unlearned may readily find in one ordinary English dictionary, "*Pantile*, a gutter-tile"; in another, "*Pantile*, a tile with a curved or hollow surface"; and in a third, "*Pantile*, a gutter-shaped tile, about 13½ inches long by 9½ wide." For the etymology of *pan* Prof. Skeat gives us "Anglo-Saxon *panne*, a pan, broad shallow vessel."

May we not then, despite the clear and positive assertions of Kentish or Sussexian Father Prouts, who seem in their guide-books to follow one another on this point incuriously, like panic-stricken sheep, presume to conclude that a pantile is neither more nor less than a very well-known kind of roofing tile, and not at all, as the guide-books would have us believe, "a square brick or tile" to walk upon?

If this be granted, it appears not extremely difficult to conceive how the expression "walking on the pantiles" arose. The statement is in all probability quite accurate that English literature affords evidence that at one time the current phrase at Tunbridge Wells was "walking under the pantiles," that is, in or under the colonnade roofed with pantiles. Probably people would afterwards very soon, and very naturally, drop into the use of such phrases as "He's gone to the Pantiles," "Let us go to the Pantiles," and the like, the place itself, including both the upper and lower walks, thus coming to be known by the name in question, and we, of course, usually speak of walking on a footpath, although we say in a street.

If I may be allowed to invent, rather than to find, a parallel by way of illustration, I would suggest as a conceivable possibility—especially in these days of telegrams, when three-worded or two-worded names of streets are objectionable—that the "Unter den Linden" may come to be shortened telegraphically and colloquially into "Linden"; and then some American visitor to Berlin may tell us that he met his friend "on the Linden," just as he now, when at home, meets him driving on Broadway, or, when in London, riding on the Bow.

JOHN W. BONE, F.S.A.

Does not the settlement of this much debated question hinge on a previous consideration as to what a pantile really is, and whether it can possibly be employed for paving? Every dictionary and encyclopædia I have consulted agrees in describing pantiles (otherwise spelt *pentiles*, from *pentis*, a slope) as of a shape fit for roofing only. The 'National Cyclopædia' states that tiles used for roofing are of two sorts,—*plane tiles*, flat and rectangular, and *pantiles*, also rectangular, but so curved in outline that while one side forms a narrow convex ridge, which overlaps the edge of the adjoining tile, the greater part of the surface forms a concave channel for the descent of water. This describes the roofing tile with which we are familiar. How utterly impossible it would be to use it for paving I need not say. Is not the solution, then, probably this; that the walks at Tunbridge Wells were sheltered from the weather by sloping roofs covered with pantiles, and that the promenade was at first called "under the Pantiles," and then "the Pantiles" simply, and that by degrees the bricks with which Queen Anne, it is said, had the walks paved usurped the title to which they had no claim?

EDMUND VENABLES.

This word must have undergone a great change of meaning if formerly applied to paving tiles, as it now means the roofing tiles with a section somewhat like *f*, used throughout England as a lighter covering than the plain ones, or slates, and approaching (though much inferior to) the alternating concave and convex ones of Mediterranean countries. I can remember the roof of Westminster School and those of several West-end mansions—the Duke of Portland's and, I think, but am not sure, Montague House, on the site of the British Museum—covered with tiles of this *f* form, and of a dark grey or black colour—the very worst for lying under, but evidently thought handsome outside—and I fancy that the non-manufacture of modern tiles of similar clay, so that broken ones could not be replaced, has led to their disappearance. Light-coloured ones are incomparably superior in every way to the shades or wretched small, thin tiles now on new church roofs. But fashion will tolerate nothing associated with poor houses.

K. L. G.

POCAHONTAS (7th S. ix. 88).—Kingsley—may I say the only great believer in the virtues of the east wind?—is quite erroneous in his remarks in 'Westward Ho' relative to the death of this princess, and I surmise must have written on the subject at random. Pocahontas, the "dear child," saviour of Capt. John Smith, and the "nonpareil of Virginia," married a Mr. John Rolfe, who took his bride to England. Having been introduced to the Queen and royal family, from whom she received much kindness, and after a sojourn in London, Rolfe and his wife determined upon returning to Virginia. Having made their preparations, they embarked in the ship *George*, Capt. Argall, but whilst that vessel lay at Gravesend Pocahontas was taken ill and died, in the twenty-second year of her age. The remains of the princess were buried in the chancel of the church of St. George at Gravesend, and the sad event is recorded in the registers, which were preserved from the fire that destroyed the church in the year 1727.

Rolfe was deeply grieved by the loss of his wife, but sailed for Virginia with Capt. Argall. As for Smith, he sorrowed much on account of the early death of the "poor little maid." From Thomas Rolfe, the only son of Pocahontas, are descended several Virginian families, who hold their lands by inheritance from the humane and amiable Indian Princess Pocahontas. HENRY GERALD HOPE.

In 5th S. xii. 356 there is this notice of Pocahontas:—

"Letter of Chamberlain's, March 29, 1617 (Birch's 'Court and Times of James I.' ii. 3): 'The Virginian woman, whose picture I sent you, died this last week at Gravesend, as she was returning homeward.'"

At vol. vi. p. 106 there is an extract from the Gravesend register of burials:—

1616, May 21, Rebecca Wolfe, Wyffe of Thomas Wolfe Gent., a Virginian Lady borne, was buried in the chancel.

There is apparently a mistake here. The copyist perhaps saw "Ma," which he wrote in *extenso* as "May," whereas it meant March. In 6th S. x. 296 the time of burial is "March 21, 1616/7."

ED. MARSHALL.

Pocahontas died at Gravesend in 1617. The contemporary account of her death, by Capt. Samuel Argall, edited by Capt. John Smith, is as follows:—

"The Treasurer, Councill and Company, having well furnished Captaine Samuel Argall, the Lady Pocahontas alias Rebecca, with her husband and others, in the good ship called the *George*; it pleased God at Gravesend to take this young Lady to his mercie, where she made not more sorrow for her unexpected death, than joy to the beholders to heare and see her make so religious and godly an end. Her little child Thomas Rolfe therefore was left at Plymouth with Sir Lewis Stukely, that desired the keeping of it."—Capt. John Smith, 'Works,' Arber's 'English Scholar's Library,' p. 335.

C. C. R.

THE STYLE OF A MARQUIS (7th S. viii. 166, 237, 431, 477).—I cut the following out of the order book of the House of Commons:—

"Marquis of Granby,—On Second Reading of Fishing in Rivers Bill, to move, That it be read a second time upon this day six months."

"Marquess of Carmarthen,—On Second Reading of Fishing in Rivers Bill, to move, That it be read a second time upon this day six months."

The two notices having been handed in to the clerk at the table in autograph, it is amusing to find that the illustrious order is itself divided as to the correct modern form of the title.

It is really refreshing in these latter days to find some elasticity left in the matter of spelling. Were our rules of orthography either phonetic (showing the sound) or organic (indicating the meaning through the etymology) more might be said in defence of the present system of sifting candidates for the public service according to the sharpness with which they evade traps and tricks in dictation. But how would the Civil Service Commissioners award the marks in this case—to the candidate who wrote "marquis," or to him who gave "marquess"? "Dignus vindice nodus."

HERBERT MAXWELL.

WELL IN POSTERN [NOT "POSTAN"] ROW, TOWER HILL (7th S. ix. 108).—This ancient spring was situate on the summit of the northern margin of the Tower Moat, and was worked by a pump enclosed in a recess of the railings protecting the embankment, the pavement of which space consisted of a surface of rough cobble stones. I think I know the modern history of the spring tolerably well. Fifty years ago, if I remember rightly, the machine was of wood, with a stone trough. Shortly after the great fire of 1841 an iron structure was substituted, and this remained—I write subject to correction as to exact dates—until about 1852, when a great outcry was raised about the purity, or rather the impurity, of the water supplied to London. The scare had its rise in the dreadful ravages wrought by the prevalence of cholera in the metropolis shortly before, viz. 1848-50. Medical men loudly asserted that the rapid spread of the disease was mainly attributable to the general consumption of water drawn from the old parochial wells, for at that period most of the London pumps were situated in the numerous churchyards, wherein intramural burial had not, as yet, been prohibited. Under an empowering Act of Parliament, consolidating the various statutes then in force relative to the metropolitan water supply, these graveyard fountains were, by an Order in Council, finally closed, and were rendered impracticable, their iron ladders being removed, and their handles chained tightly to the main structure and padlocked. This process was effected by the various local authorities. I have an impression that the

pump in Postern Row shared this fate at the hands of the Board of Ordnance. I know that it has been disused for more than thirty years. But the edifice is still to be seen. Its summit projects about nine inches above the level of the present roadway, which was raised in 1886, when a spacious approach to the new Tower Bridge, now in course of erection, was constructed. By looking down through the railings the whole of the machine may be discerned. And now for its position. It was situate sixty paces within—that is to say, westward of—the postern gate formerly piercing the City wall (which at this spot coincides with the limits of the Civic Liberties) when that enclosure extended to the very edge of the Tower ditch. A few yards of this wall are still *in situ* here, and may be inspected at this day by any curious antiquary who will take the first turning to the right from Trinity Square on the east side going from Tower Hill.* The portion remaining is immediately behind a rather rude wooden shanty, now disused, which for a year or two was occupied for the purposes of the Tower Hill station of the Metropolitan District Railway. Adjoining the southern end of this part of the wall (the remnant of the wall now forms the termination of the street I have above referred to, which it thus renders almost a *cul de sac*), north of the aperture forming the postern, formerly stood a tower—a work evidently designed to protect the gate. When this edifice was demolished the site was appropriated for a tavern. There are always taverns adjacent to posterns and barbicans (e.g., the ancient gate, still standing, formerly giving entrance to the precincts of the priory of St. John of Jerusalem at Clerkenwell—the portal long the frontispiece of the *Gentleman's Magazine*—the eastern tower of which was, down to a very few years ago, used as a tavern). The inn on Little Tower Hill bore the sign of the "King's Head," or "King's Arms," I forget which. If I have made myself understood, it will be perceived that the old pump stood not only within the Tower Liberties, but also well within the actual mural boundary of the City of London itself. The road was formerly very much congested at this point, and remained narrow and inconvenient down to 1886, a block of houses, impeding the thoroughfare, bisecting it, and thus forming two narrow passages, much after the manner of Middle Row, Holborn—not long ago removed—and many other historical metropolitan "Rows." Hence the passage, thus limited in available breadth, between the shop fronts and the iron railings skirting the edge of the Tower Ditch came to be known as Postern Row (not "Postan Row," as Mrs. WHITE has it). When the "King's Head" (or "Arms") public-house was demolished, in 1886, with the

* See Miss Lizzie Alldridge's exquisite novel, 'The Tower Gardens,' 1886.

rest of the block of houses to the north of the Row, for the purpose of widening the thoroughfare, a groined vault of early English architecture was uncovered under the surface of the ground, that apartment having evidently been the basement chamber of the former Postern Tower; and a rumour, the survival of an ancient tradition, the accuracy of which, however, was never put to the test, got abroad that this apartment was connected by a subterranean passage, running beneath the moat, with the Bowyer Tower—almost directly opposite the postern—one of the towers of the inner ward of the fortress itself. This tradition, it will be remembered, was utilized by the late Mr. W. Harrison Ainsworth, who, by bold poetical licence, depicts the "nine days queen" as incarcerated in the basement story of the Bowyer Tower, where, it is needless to inform the historical student, she was never immured, and relates a proposal to effect the escape of the unhappy princess by a staircase leading from under a trap-door in her cell to a subterranean passage beneath the moat, terminating in the ground-floor of the Postern Tower, to the north of that ditch. This tower was—its site is—on a slightly diagonal line with the Bowyer Tower. The latter edifice is immediately in the rear of that modern addition to the outer fortifications the north bastion, about which I should like to be allowed to take the opportunity of discussing this question to ask a query. When was this north bastion added? I was under the impression that it was constructed at about the same time as the new Wellington Barracks were erected, 1845-6, on the site of the Dutch-built storehouse and armoury destroyed by fire in 1841. But in one of the popular guides to the Tower, published in 1857, the appended ground-plan shows no trace of the work, and the text only mentions the east (the Brass Mount) and the west (the Legge Mount) bastions. An edition of this guide, dated 1862, repeats the text and plan of the former; but I know that these guides are so frequently mere reprints of earlier publications that I can deduce nothing from the absence of mention and indication so lately as 1862. Mr. Loftie, in his admirable 'Authorized Guide' (1886), adds the north bastion to the other two mounts in enumeration, but says nothing more about it. Will, or can, any reader kindly oblige me with the information I desire? I have not much hope of success. Many years ago I was permitted to ask a question in these columns as to the Legge Mount, which has remained unanswered to this day. The authorities surround the origin and history of these works with a great deal of—to my mind—unnecessary and absurd mystery.

But to return to the Postern Tower and its ancillary pump. The site of the protecting "work" may be to-day identified with the space in front of the counting-house of the "Li Quor" Tea Com-

pany, on the north side of the thoroughfare. Where that office now stands, the wall, terminating at the edge of the ditch, to the south, was formerly dominated by the Postern Tower. This is a little—diagonally—to the west of the north bastion, the pump sixty paces to the west of that. I could only measure by pacing; but I suppose my paces are of the average length, so the estimate will serve.

I inspected the scene so lately as Wednesday, February 19, in this year, making a pilgrimage, and the measurement I have referred to, solely for the purpose of gratifying Mrs. WHITE's laudable curiosity—as I venture to characterize the interest she manifests in the subject. These Cockney landmarks are rapidly disappearing. Let not their remembrances wholly decay. With your permission, I propose, at no very distant date, to deal with the entire subject of this interesting locality in some detail by a note, which I shall very respectfully offer for insertion in your columns. NEMO.

Temple.

Not many years ago there was a pump opposite Postern Row, on Tower Hill, which bore an appearance of frequent use. It has now vanished, no doubt sharing the fate of so many London pumps—condemned by the sanitary authorities. David Hughson, in his 'Walks through London,' 1817, says, "Opposite Postern Row an excellent Spring is called 'The Postern,' from being the place where the Tower Postern abutted on the City Wall."

JOSEPH BEARD.

Ealing.

K.B. (7th S. ix. 149).—I gather from a "Table of Rank and Precedence" appended to Mr. Thoms's 'Book of the Court,' and from what is said pp. 130-1 of that pleasant work, that a knight banneret does rank higher than a Knight of the Bath, even if the latter be a K.G.C.B. The order runs:—

Viscounts' Younger Sons,
Barons' Younger Sons,
Baronets, according to the dates of their Patents,
Military Knights Grand Crosses of the Bath.

And it is said:—

"All Bannerets made under the King's standard in an army royal in open war, the King personally present, should take place and precedence before all other Bannerets whatsoever, as, likewise, before the younger sons of Viscounts and Barons, and also before all Baronets; such younger sons of Viscounts and Barons and such Baronets taking precedence, however, before all Bannerets, other than such as shall be made by the King himself," &c.

Wherefore I opine that an ordinary knight banneret would be sandwiched between a baronet and a Knight of the Bath. ST. SWITHIN.

LOCAL RHYMES (7th S. ix. 168).—In reply to ANON. I may say that I have made a collection of

about three thousand folk-rhymes, which I hope to see in print within the year. One section consists entirely of place-rhymes, Monmouthshire being the only county inadequately represented. For examples of local rhymes already in print I refer the querist to the words of Fuller, Ray, Grose, and W. Carew Hazlitt. The last gentleman, in his 'English Proverbs,' has made use of the MSS. of Mr. John Higson, of Lees, Manchester, "Collections for Droylsden and other Localities."

G. N.

SELECTION OF HYMNS (7th S. ix. 167).—DR. NICHOLSON will find what he asks for ("a collection of the best hymns of the last three centuries without regard to sectarian bias") in Lord Selborne's 'Book of Praise,' published originally by Macmillan in 1863, but which has gone through many editions since that date. There are other similar collections—the 'Lyra Ecclesiastica,' 'Sacred Lyrics,' published by Hamilton & Adams, which has the merit of containing the late Archdeacon Freeman's too little-known 'Sunday,' worthy of the muse of Keble, and the whole of James Montgomery's beautiful hymn "For ever with the Lord," and other compilations; but the 'Book of Praise' is by far the best. EDMUND VENABLES.

OCCULT SOCIETY (7th S. ix. 169).—On the cover of 'N. & Q.,' at the same date that this query is asked, appears an advertisement of a new magazine, *Light* by name, which will probably be full of information on such points as C. W. is inquiring for.

B. FLORENCE SCARLETT.

The address is 7, Duke Street, Charing Cross.

H. SPENCER.

THE KING'S HARBINGERS (7th S. ix. 148).—Nares, in his 'Glossary,' gives the following explanation:—

"A forerunner; an officer in the royal household, whose duty was to allot and mark the lodgings of all the King's attendants in a progress. From the word *harborough*, or *harbergh*, a lodging. Harbinger is still a common word in poetry. The practices of the old *harbingers* are here the subject of allusion:—

I have no reason nor spare room for any.

Love's harbinger bath chalk'd upon my heart,

And with a coal writ on my brain, for *Flavia*,

This house is wholly taken up for *Flavia*.

'Albums,' Old Play, vii. 137."

It appears that this custom was still in force in Charles II.'s reign:—

"On the removal of the court to pass the summer at Winchester, Bishop Ken's house, which he held in the right of his prebend, was marked by the *harbinger* for the use of Mrs. Eleanor Gwyn; but he refused to grant her admittance, and she was forced to seek for lodgings in another place."—Hawkins's 'Life of Bishop Ken.'

EVERARD HOME COLEMAN.

THE CALLING OF THE SEA (7th S. ix. 149).—A murmuring or a roaring noise, proceeding from

the shore, is sometimes heard at the distance of several miles inland, whereas at other time, although the atmosphere may appear equally favourable for transmitting sounds, no sound whatever from the shore can be heard at the twentieth part of that distance; and yet to a person on the shore from whence the sound proceeds the noise of the sea may be quite as loud on the one occasion as on the other. When this "calling of the sea" is heard inland during a calm the next wind that springs up is, in nine cases out of ten, from about the direction of the calling. If during a gentle breeze the calling proceed from the same direction as the wind, the wind will remain longer in that quarter than if no such calling had been heard. During a strong wind there is no calling. An old proverb, current at Penzance, remarks:—

When Pons-an-dane calls to Lariggan river,

There will be fine weather;

But when Lariggan calls to Pons-an-dane,

There will be rain.

These two streams enter the sea in Mount's Bay. Their mouths are N.E. and S.W. from one another and one mile and a half apart, having the eminence on which Penzance stands between them, Pons-an-dane being N.E. For further details Mr. BOUCHIER should consult 'The Land's End District,' by Richard Edmonds (London, J. Russell Smith), 1862. GEORGE C. BOASE.

THE SHIP LYON, OR LION (7th S. ix. 147).—The ship *Lion* (master, William Pearce) sailed from Bristol Dec. 1, 1630, and arrived at Nan-tasket Feb. 5, 1631. She sailed again from Salem April 1, for London, where she arrived April 29. On Nov. 2 following she again arrived at Nan-tasket, and it was in this second voyage that she took out Master John Eliot and Governor Winthrop's family. Her second port of departure is not given by Prince, from whose 'New England Chronology' I extract these particulars; but this and other matters interesting to the querist may perhaps be found in Governor Winthrop's journal, to which Prince refers as his authority for the particulars given. C. C. B.

PRIORS OF PONTEFRAC MONASTERY (7th S. ix. 127).—There is no such list of priors as that inquired for by HISTORICUS, and I doubt if the materials now exist from which a complete one might be compiled. There is a so-called "List of Priors" in Boothroyd's 'History of Pontefract,' reprinted afterwards by George Fox, though, as it contains only eight names, but three of which are dated, it hardly deserves to be so called. A full list would probably contain the names of at least fifty priors. Dodsworth made memorandums towards such a list, which may be seen in his volumes (138, fo. 164, and 151, fo. 102); but he never systematized them, or even placed them in chronological order, while (to add to the obscurity

his references are, to his various volumes under the titles by which he knew them, now almost lost sight of. There is no Richard Haegh among the priors whom Dodsworth noted. Will HISTORICUS give more particulars, either through 'N. & Q.' or direct?

R. H. HOLMES.

Pontefract.

O'CONNELL AND ROME (7th S. vii. 405).—If it be not too late in the day, I should like to ask EELANA who the "distinguished Benedictine writer and orator Fr. Bridgett" is, to whom he alludes in his note under the above heading. The name is rather an unusual one, and I know of one only in these isles, a "distinguished writer," though neither an orator nor a Benedictine. I refer to the Rev. T. E. Bridgett, author of 'Our Lady's Dowry,' &c., and a member of the Congregation of the Most Holy Redeemer.

J. B. S.

Manchester.

DIVINING ROD (4th S. xii. 412; 5th S. i. 16; ii. 511; v. 507; vi. 19, 33, 106, 150, 210, 237; x. 295, 316, 355; xi. 157; 6th S. iii. 326; vi. 325; 7th S. viii. 186, 256).—The following appeared in the *Standard* of February 24, and as the subject has been discussed in the columns of 'N. & Q.' it may be advisable to place on record a further instance of the successful use of the divining rod:—

"The divining rod as a means of finding a good supply of water stood a very successful trial last week at Oundle, Northamptonshire. Mr. W. Todd, a landowner, requiring a well on a portion of his property, sent for a 'diviner,' a man named Pearson. There has been lately some considerable difficulty in obtaining a supply of water in the town, and the Oundle Commissioners have spent £31. in trial borings. Although the trials were conducted by a professional man, they proved futile. In the presence of a number of spectators, drawn together by the novelty of the experiments, Mr. Pearson, with the usual V-shaped hazel twig, walked over the estate. In several places the twig was visibly agitated, but the 'diviner' kept on until the twig almost bent itself double in his hands. At this spot he indicated with confidence that a good supply of water would be found. A well was accordingly sunk, with the result that at a depth of seventeen feet water was found in such abundance that it rapidly rose to within three feet of the surface, at which height it has since remained. During the making of the well the water percolated into it so rapidly that at frequent intervals operations had to be suspended to pump out the water."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"THOMAS DE HOLAND, COMES KANTLE" (7th S. viii. 127).—I find in the 'History of the Royal Family,' published by R. Gosling, 1713, that this Earl of Kent was the son of Joan Plantagenet (the Fair Maid of Kent) by her first husband, Sir Thomas Holland, Knt., who in right of this Joan was created Earl of Kent and Lord Wake of Lydel by King Edward III. His eldest son (the subject of an unanswered query in 'N. & Q.') was Marshal of England 1380. He

died in 1397, leaving in his will directions that he should be buried in the Abbey of Bruno. He left, by Alice Fitz-Alan, his wife, daughter of the Earl of Arundel, four sons and six daughters, whose history this book gives.

Y. T.

DR. J. W. NIBLOCK (7th S. iii. 450).—In the course of a perusal of 'N. & Q.' I have for the first time noticed the above, which appears to have remained unanswered. Dr. Niblock died at Sheffield on Sept. 3, 1842, aged fifty-six, and was buried at the general cemetery there. His daughter, who married the Hon. W. H. G. Wellesley, second son of the first Lord Cowley, is, I believe, living.

H. E. O. N. PARKIN.

North Church Street, Sheffield.

STELLA, LADY PENELOPE RICH (7th S. vii. 347, 431; viii. 110, 311, 438; ix. 32).—Although no (identified) portrait is extant of Stella, there is a splendid representation of her youngest daughter, Lady Isabella Rich, in Lord Suffolk's interesting collection of female portraits by Mytens, now on view at Burlington House. It exhibits her mother's characteristics of light hair and dark eyes, and may be reasonably accepted as an exemplification of the charms which enraptured Sidney and created the divine portraiture of the sonnets.

J. WILSON HOLME.

HERODOTUS (7th S. viii. 447).—Cicero, 'De Legibus,' i. 1, says, "Quamquam et apud Herodotum, patrem historiae, et apud Theopompum sunt innumerabiles fabulae." The first two lines of the inscription on his tomb at Thurii may indicate his right to the title:—

Ἡρόδοτον Δύξω κρύπτει κόνις ἥδε θανάοντα,
Γάδος ἀρχαῖης ἱστορίας πύτυνιν.

Baehr, in his 'Commentaria de Vita et Scriptis Herodoti' (vol. iv. 402, of his edition of Herodotus), speaks of him as a critical "scriptor, in quo omnis concurrent, quæ patrem historiae illum summo jure vocari evincunt"; and again, on pp. 403-5, "Est quidem Noster λογογράφος, quatenus veterum λόγους accuratè et religiosè retulit; sed idem quoque historicus, historiaeque pater vocandus, si quidem veram illam historiae notionem, quam animo impressam habuit, primus quoque in opere superstitie exhibere studuit." Whether Cicero originated or only adopted the appellation, non constat.

W. E. BUCKLEY.

[Other replies are acknowledged.]

SITE OF THE GLASTONBURY THORN (7th S. viii. 506; ix. 72).—In reply to MR. F. NORGATE, my authority for the fact that the locally traditional date for the landing of St. Joseph at Glastonbury was, at the period to which my narrative refers, A.D. 31, is the contemporary evidence of the two relatives there cited. But I fancy that what MR. NORGATE really desires is authority for the actual

date of the saint's landing; and as nothing has yet been found worthy to be called an "authority" for his ever having arrived in Britain at all, he would be a bold man who would in the present state of the question deal with the precise date. This memorial stone was placed by my uncle, not to vouch for the date, or even the fact of St. Joseph's landing, but for facts within his own knowledge, viz., the site of the tree called by the neighbourhood in his early lifetime and that of preceding generations then living the "holy thorn," together with the mediæval tradition with which for several generations, at least, it had, to his own knowledge, been associated.

MR. T. C. NOBLE's list of the works on Glastonbury within his possession or knowledge is somewhat tantalizing. One longs for a sight of some of them; for though, no doubt, containing, like all topographical works until quite recently, much uncritical copying and guess-work, there is always a chance that an old work of the kind may preserve engravings or descriptions of objects since destroyed, or interesting evidence of contemporary opinion and tradition. Eyston's 'Hist.' published 1716, as the oldest mentioned, excites most curiosity; and MR. NOBLE would confer a favour by stating where it is to be seen, also about what date he would assign to Mr. H. Coates's pamphlet on the evidence of the printing and general appearance, and by giving any particulars of the engravings and drawings collected by Mr. Robinson. Perhaps one may be of the abbey gateway, which stood intact in St. Magdalen Street within this century, crowned with a fine machicolated battlement. It now forms part of the "Red Lion Inn," the main entrance being divided into rooms, while the smaller side-archway remains open, as before, as a passage way. Is there any representation of the old "fountain" or conduit which stood a hundred years ago in the centre of High Street?

I. METFORD.

GENESIS v. *passim*: "AND THEY DIED" (7th S. viii. 444).—The famous Dr. Beveridge, afterwards Bishop of St. Asaph from 1704 to 1708, in a funeral sermon on 1 Cor. xv. 52, preached at Ealing, which is printed in his 'Thesaurus Theologicus' (vol. iv. p. 173), London, 1711, says:—

"Tis observable, in the fifth chapter of Genesis, as we have the Ages, so we have the Deaths of our long-lived Fathers recorded to us. How long soever any of them lived, yet at length there comes in a וימת and he died; Seth lived nine hundred and twelve years and he died; Calnan lived nine hundred and ten years וימת and he died, v. 14. Adam lived nine hundred and thirty years וימת and he died, v. 5. Jared lived nine hundred sixty-two years וימת and he died, v. 20. Yes, Methuselah lived nine hundred and sixty-nine years, yet he hath a וימת too, and he died, v. 27. Thus none of them lived so long but still they died at last; and as it was in the Infancy, so is it in this the Dotage of the World; none of us that enjoy the Pleasures of Life, but at last we must be swallow'd up by the Jaws of Death.

They indeed reckon'd their Years by Hundreds, we ours by Scores. Many of them lived almost to a Thousand, but 'tis a Miracle to see any of us reach to a Hundred Years. And as they had after their long, so shall we have after our short-liv'd Days, a וימת, and he dies. Some of us perhaps may pass thirty, forty, fifty, yea perhaps One in a Thousand may accompany this our dear deceased Brother beyond the threescoreth Year, yet one Day will it be said of us, what we may say of him, He's dead, he's gone."

W. R. TATE.

Walpole Vicarage, Halesworth.

MUSE (7th S. viii. 509).—In Taylor's edition of the translation of Calmet, 1823, the word is rendered *musc*. Did your correspondent misread *musc*? *Couleur de musc* is an accepted tint of dark brown in French, being the natural colour of animal musk by the time it reaches the market. In the south of Europe the word *black* is in common use for dark, e.g., *vino nero* is commonly to be seen written up in the primitive parts of Spain and Italy for red wine, just as we say "white wine" when we mean yellow; *nera* and *mora* are commonly used to express even dark complexions in women; *noir comme le musc* would thus mean a rich brown soil in the quotation at above reference.

R. H. BUSK.

In the passage of Calmet, as quoted by Mr. C. A. WARD, the word *musc* is a misprint for *musc*, as it is correctly printed in the original edition of the 'Dictionnaire de la Bible,' Paris, MDCCXXX., 4 vols. folio, at vol. ii. p. 13, col. 2, in the article on "Egypte." In Rees's 'Encyclopædia' musk is described as being of a "dark reddish-brown, or rusty-blackish colour; in small round grains with a very few hard black clots." This may be illustrated by an epigram of Ebn Calanis Al Eskanderi upon a negress, quoted by D'Herbelot, ii. 303, ed. 1777: "Une noire se trouve souvent plus blanche que les autres par ses mœurs, et un corps de couleur de musc a quelquefois dans soy la pureté du Camphre." "Le Camphre est aussi blanc que le musc est noir." Calmet attributes the above description of Egypt not to an Egyptian, but to a Turkish author. He is "Ibrahim Ben Ouassaf schah, and his work is entitled 'Giaouaher albohoul or Oakai aldhohoul'" (D'Herbelot, ii. 612).

W. E. BUCKLEY.

[Other replies are acknowledged.]

GEORGE JEFFREYS (7th S. ix. 107, 155).—In the first place, allow me to make two corrections in my original query. For "Erthig" read *Erddig*, and for "Cressing" read *Cressage*. With regard to query No. 1, I have since ascertained that both the Inner Temple portrait and that by J. Allen are still at Erddig, in the possession of Mr. Yorke. Allen's portrait, however, appears to be only a small oval in black and white, and to have been done merely for the engraving in Yorke's 'Royal Tribes of Wales.' The portrait to which R. F. S. kindly

refers I was already aware of. It is still in the possession of Lord Tankerville, who has informed me that it was originally painted by Kneller for James II., and used to hang in the Court of King's Bench. Neither Mr. Scharf nor Mr. Graves has been able to give me any more information about the National Portrait Gallery portrait than that which is contained in the catalogue. I shall still be glad to receive the assistance of any of your correspondents in tracing the other portraits, more especially the Guildhall one. G. F. R. B.

KABÔBS (7th S. ix. 89).—*Kâbôb* (not *kabôb*) is a common Hebrew word; also Syriac and Arabic, whence the Turks obtain it. It means delight, love, liking. It applies to any object—a bit of savoury meat or a human being. It forms the name of Moses's father-in-law, Hôbab, חֶבֶב. The Turks put bits of meat, half a dozen or more, on a thin long spit or skewer, and these are *kâbôbs*, *kawbôbs*. W. F. HOBSON.

Temple Ewell, Dover.

RADCLIFFE (7th S. viii. 287; ix. 32, 132).—One, at least, of the Radcliffes, Earls of Sussex, I think, is commemorated by a tomb in Boreham Church, near Chelmsford, Essex; but, as I have not seen the interior of that church for half a century, my memory may play me false.

E. WALFORD, M.A.

THE BIBLIOGRAPHY OF DIALLING (7th S. viii. 142, 243).—The following works are not included in the former lists at these references:—

Bion, M. Construction and Principal Uses of Mathematical Instruments. Translated into English, with Additions, by Edmund Stone. Plates of sundials, &c. 1758.

Leadbitter, Charles. Mechanick Dialling. 8vo. 1773.

Leybourn, William. The Art of Dialling. 4to. 1681.

Moxon, Joseph. Mechanick Dialling. 4to. 1697.

Sarle, George. Dialling Universal. Shewing by an easie and speedy way how to describe the Hôre-lines upon all sorts of plains in any latitude whatsoever, &c. 1664. Small 4to. calf.

J. CUTHBERT WELCH, F.O.S.

The Brewery, Reading.

In a common-place book preserved in the parish of Northwood, I.W., the vicar who held the cure in Cromwell's days has inscribed many minute directions for the making of all sorts of dials, with diagrams, calculations, sketches, &c. In doggerel verses he attacks one Morgan, who published a book on the subject. I do not see the name Morgan among the authors quoted by MR. COLEMAN. I could send him the satire should he wish for it.

Y. T.

ARGOT (7th S. ix. 119).—In your notice of my recently published volume of 'Slang and its Analogues' you ask if I can "plead any justification for using *argot* in the plural." Whilst by no means concerned to defend what I cannot but admit was

a somewhat loose usage, I may point out (though I did not know it at the time) that the 'N.E.D.' supplies a parallel example:—"1869, 'Fam. Speech,' ii. (1873), 78, 'The *argots* of nearly every nation.'"

Whilst on this subject will you allow me to appeal through your columns for assistance in completing my historical and comparative dictionary of slang? I am now engaged on the second volume, commencing with the letters *Ca*, and shall highly prize any materials or suggestions having reference to slang and colloquial English. Newspaper cuttings, old or new, but especially the former, quotations illustrating slang, bibliographical notes—in fact, any information bearing upon my subject—will be useful. Annotations and material referring to examples under *A* and *B* will also serve for an appendix. Though I have taken every care to make my work as complete as possible, yet absolute accuracy is obviously out of the question. For example, after what I considered an exhaustive search for the phrase "All my eye and Betty Martin" in its present form, I could find no earlier use of it than 1819. Yet now, though it does not vitiate my argument, I find "My eye, Betty Martin!" in an obscure slang pastoral published nearly forty years previously (1780).

If, therefore, the readers of 'N. & Q.' will supplement my work with their own widely-extended knowledge, it cannot fail, I am sure, to enhance the value of my book. Communications may either be sent (if of sufficient general interest) to 'N. & Q.,' or direct to me, care of my publisher, Mr. A. P. Watt, 2, Paternoster Square, London, E.C. J. S. FARMER.

C. HAIGH (7th S. ix. 168).—I suspect that this name should be spelt Hague. Charles Hague was born 1769 at Tadcaster, went to Cambridge 1779, removed to London 1785, returned to Cambridge and took his Mus.Bac. degree 1794, was elected Mus.Prof. 1799, and proceeded 1801 to his doctor's degree. He died in 1821 (Grove's 'Dictionary of Music,' &c.). He was, therefore, perhaps the proper person to sign the card mentioned by your correspondent; and probably he did sign it, though I am unable to account for the difference of spelling. JULIAN MARSHALL.

CODGER (7th S. ix. 47, 97, 136, 170).—I am sorry I have offended UNTO CÆSAR by the "unaccountable error" in my reference, which, however, I will assume to be accountable to a slip of my pen; but it does not affect the question at issue. I quoted as to the use of the word *codger* in 'Gil Blas,' from the octavo edition, "translated from the French of Lesage, by Tobias Smollett," and published by Routledge & Sons, 1866. This I will venture to take as correct until some courteous correspondent confronts me with the quotation from Smollett's first edition. An illustrated edition

of 1819, in three volumes, sounds suspiciously like a book got up "to lie upon the drawing-room table."

ALBERT HARTSHORNE.

In the *Court Magazine*, vol. x. p. 185 (No. 4, April, 1837), is a paper entitled "Some Thoughts on Arch-Waggery, and in Especial on the Genius of Boz. With a Portrait of 'Boz' by 'Phiz.'" The portrait is an etching—a most absurd caricature—of Dickens (wearing his hair in the exaggerated elf-lock style which he affected in his younger days) seated at a round table, with his back turned towards an open window through which a street-scene is visible,—Punch performing to a small knot of bystanders. The letterpress thus alludes to the subject:—

"We this month give our readers an opportunity of looking upon the face of that rare 'cogger,' taken in a mood of inward contemplation; his spirit at the moment doubtless communing with Sam Weller, the choicest specimen extant of our depraved nature; or perhaps cogitating upon the grievances of *Oliver Twist*, or the sublime series of surprises that are developing monthly in the philosophical enquiries of Mr. *Pickwick*. There he is, to the life!"

Apart from the interest attaching to this very early notice of Dickens is the fact that he is alluded to as "that rare cogger," distinctly, in this case, a term of endearment, as suggested by DR. E. COBHAM BREWER.

ALFRED WALLIS.

In '*Nicholas Nickleby*,' published in 1839, when Mr. Squeers is, as he phrases it, "hard and fast," whilst his friend Ralph Nickleby is "loose and comfortable," Mr. Squeers observes to his friend, "I have not been drinking your health, my cogger." I have been told that at the Charterhouse the term "codd" is applied by the boys to the old brethren of the house, which is supposedly an abbreviation of "cogger." In '*The Newcomes*' the noble-hearted old soldier Col. Newcome is styled, when admitted as a poor brother, "Codd Colonel," on the authority of Thackeray, the author, an old Carthusian, or Cistercian, as he styles himself.

JOHN PICKFORD, M.A.

All the quotations given on p. 170 tend to confirm the position taken in my 'Dictionary,' that "cogger" is merely a disrespectful term, taken from the infirmities of an old man, corresponding exactly to the vulgar German "*Kotzer*," a spitting or spawling man or woman, an old caugher" (cougher), from *kotzen*, to vomit, to spit, to spawl. So from the Lithuanian *kraukti*, to croak, to breathe with difficulty; *sukraukelis*, a croaker, an old man; Hindu *kaha*, a cough, an old woman.

H. WEDGWOOD.

94, Gower Street.

'THE DUKE AND MISS J.' (7th S. ix. 145).—A. J. M. does me the honour to express a wish for my opinion in relation to this curious book. I have read it most carefully, and have no doubt

whatever that the duke's letters are absolutely genuine. On the kindness and delicacy of publishing the volume I say nothing. The account of finding the manuscript seems mythical; it may, however, be true. I do not feel at liberty to mention to what British family the young lady belonged, although I believe that I know. So far from there being anything pitiful or painful, I find nothing of the sort. My first impression was, on the only really important point, namely, the character of the great duke, that this publication confirms the view of those who have studied him, that he rarely, if ever, had an unguarded moment.

An exceptionally handsome young woman, whom he does not know and of whom he has never heard, writes to him at sixty-five earnestly imploring him to make her acquaintance. He soon finds out that, although her object is strictly celestial, she has a sublunary wish to become Duchess of Wellington. I can see nothing of sternness in the letters; on the contrary, the most patient, gentle forbearance characterizes them. Provocation and folly that would have stripped any ordinary man of his courtesy never had this effect upon the duke. At the insinuations, more or less broad, that the duke was utterly unregenerate, if not degenerate, he probably smiled.

The calm, unobtrusive consciousness of having done his duty was probably the one anodyne that soothed his declining years,—no great recompense to the best, but still some slight consolation. The book will raise the duke in the mind of any reasoning being: for the rest he cared nothing. Of the poor, vain creature who attacked the duke it is impossible to think without pity, not unmingled with contempt. Miss J. appears to have been one of those persons, not very uncommon, and occasionally met with by most men during their lives, with a deep and false sense of religion, and no conscience whatever.

Whether keeping back the duke's letters, by the advice of a cunning old woman, or hiding the same old woman behind the drawing-room doors, Miss J. did all, by her own account, according to the exact direction of the Lord. She appears to have considered that for her to become Duchess of Wellington would so glorify the Creator as to induce Him specially to interfere in the duke's mind and heart.

The publication of this volume, which most people might consider unjustifiable, has, I feel sure, brought upon the name of Miss J. precisely the notoriety that such a vain, shallow creature would have wished. I do not venture to occupy more of your space; but may possibly review the book, as I have been asked to do.

WILLIAM FRASER of Ledecune Bt.

THE USE OF FLAGONS AT HOLY COMMUNION (7th S. ix. 47, 113).—It is the duty of church

wardens to provide bread and wine for the Holy Communion. They are (with the exception of the incumbent's warden) representatives of the people. Are they to be regarded, therefore, as offering the bread and wine on behalf of the people to the priest, who in turn is to make an oblation of both? If so, it seems as if the priest may rightly take for his own the Lesser Oblation, i. e., the unconsecrated portion.

A. P. HOWES, M.A.

FABLES IN FRENCH (7th S. ix. 167).—The book here referred to must be some edition of the 'Fables de La Fontaine,' the earliest of the real French fabulists. He was born in 1621, died in 1695, and issued the first six books of his 'Fables' in 1668. I dare not express any opinion about the plates.

DNARGEL.

Paris.

ORIGIN OF TERMINATIONS (7th S. ix. 49, 177).—The name Dolwyddelen ought not to have the double L. The termination is, I believe, a personal name. Close by runs the old Roman road Sarn Helen, named after the Princess Helena, wife of Maximus; and there is a place called Rhyd-yr-Helen (Helen's Ford) not far off. In the days before the railway, when Dolwyddelen was still the loveliest village in Wales—what tourist of those days did not know 'Paradise and the Peri'?—there was a model little inn there called the "Elen's Castle." I think the proprietress of this hostelry once told me that the name of the place signified Helen's meadow, or Helen's watery meadow; but my memory of that time is "old and grey," and I may be wrong. I only know that there is not so much point now as there was then in the witticism in the inn album, "From Paradise to Penygwryd."

C. C. B.

REV. WILLIAM JACKSON (7th S. ix. 88, 197).—None of the sketches of the life of the Rev. William Jackson which I have consulted says anything further as to his origin than that he was an Irishman. It may be worth mentioning, however, that the *Universal Magazine* for May, 1795, p. 373, informs us that he was "decently interred..... in the cemetery of St. Michael's," I presume in Dublin.

J. F. MANSEGH.

DANIEL DEFOE (7th S. ix. 90, 173).—According to Mr. William Stebbing, the author of 'Some Verdicts of History Reviewed,' the authorship of the Carleton 'Memoirs' was attributed to Swift by Col. Arthur Parnell in his 'History of the War of the Succession' ('Peterborough,' by William Stebbing, "English Men of Action" series, p. 55).

On the evidence of style," says Mr. Stebbing, "it is most unlikely that Swift composed a volume free from a single sarcasm or vituperation. It is equally difficult, on the mere evidence of style, to assign to De Foe a book which did not even appear in his lifetime, and was never attributed to him for a hundred years after his death.

Wonderful as was De Foe's invention of the method of historical fiction, imitation was not impossible; and great as is the merit of the 'Memoirs,' it scarcely reaches De Foe's high standard. Probably the share of the editor who put the materials into shape was rather less, and the share of the old officer who lent his name rather more than it has become of late the fashion to concede."

Mr. Stebbing does not give any personal opinion as to the authorship, and describes the volume as "still one of the mysteries of literature." The work was claimed for De Foe by Walter Wilson, his biographer, in 1830, "on the evidence of style"; and Lockhart, in his 'Life of Scott' (1836), "adopted the same view." Mr. Stebbing also states that a critic (name not disclosed) attributes the 'Memoirs' to the Rev. Lancelot Carleton, Rector of Padworth, Oxon. ('Peterborough,' *ibid.*)

ALFRED

GREAT SEAL OF QUEEN CATHERINE (7th S. ix. 107).—It does not appear to be widely known as it deserves to be that there are just now on special show at the British Museum, in the King's Library, several cases filled with noteworthy objects of the Tudor period. Two cases are filled with "great seals." Possibly the one your correspondent inquires for is among them. If not, a short time spent in looking for it will be repaid by the interest of the other things exhibited.

R. H. BUSE.

METRICAL HISTORY OF ENGLAND (7th S. ix. 88, 158, 238, 317, 398).—See 'The History of England in Verse,' by J. Gompertz Montagu, Barrister-at-Law. The book is on sale at E. Trevelock's, 256, High Holborn.

J. J. FAIR.

Shiraz, Persia.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 169).—

Knowledge by suffering entereth,
And Life is perfected in Death,
are the last lines of Mrs. Browning's 'Vision of Poets.'

R. W.

[HERMENTRUDE and V. H. C. oblige with the same reference.]

Life that dares send, &c.,
is from 'Wishes to his Supposed Mistress,' by Richard Crashaw, circa 1616-1650.

PAUL Q. KARRER.

There gods meet gods, and jostle in the dark.
Is this an echo of Goldsmith's line in 'Retaliation'!—
And Scotchman meet Scotchman, and cheat in the dark.

JONATHAN BOWEN.

Unworthy he of Poet's sacred name
Who writes for wretched lucre, not for fame.
I do not know who wrote the *ipsissima verba* of the above couplet, but in 'English Bards,' &c., l. 177, Lord Byron thus flagellates Sir Walter Scott because, forsooth, he had received a thousand pounds for his 'Marion':—

Let such forego the poet's sacred name
Who rack their brains for lucre, not for fame.
Is this the quotation wanted by your correspondent?

Lose this day loitering, 'twill be the same story
To-morrow, &c.
I conjecture the lines quoted by Mr. G. H. JOHNSON (I

do not know their author) are a free translation of a passage in Persius, "Sat.," v. ll. 66 to 72, to which I refer your correspondent.
FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of Warwickshire. By Sam Timmins, F.S.A. (Stock.)

IN the series of "Popular County Histories" of Mr. Stock the 'Warwickshire' of Mr. Timmins will hold a foremost place. As the home of Shakspeare, and as "that shire which we the heart of England well may call," to quote again a passage from the 'Polyolbion' which Mr. Timmins gives on his title-page, Warwickshire must always be dear; its well-wooded glades are unsurpassed in beauty by any part of our fair kingdom, and in objects of historic and antiquarian interest it yields to no Midland shire. "The wag of all wags was a Warwickshire wag" is a phrase familiar to our youth, but now, like many other good and some bad things, passed out of memory. Shakspeare, it is to be supposed, was the wag of all wags, and Mr. Timmins, whom we believe to be also a Warwickshire wag, feels strongly the presence and influence of his great predecessor. He starts his first chapter, a "General History," by justifying the line of Drayton quoted above, and by stating that Warwickshire was "the real Arden, which practically included the whole county, and very little if any beyond its boundaries." Arden, it should be said, is the common Celtic name for a forest. The connexion of Warwickshire with the Gunpowder Plot is traced, and the warfare between king and commons begins in Warwickshire, at Edgehill. Legendary history, which occupies the second chapter, involves the story of Guy of Warwick and his countess, the fair Phyllis, and that of Lady Godiva and Earl Leofric, two of the most famous and popular legends the country can boast. Long Compton and Hugh of Wroxall are also easily traceable in literature. In biography, which constitutes chap. v., Mr. Timmins pays a warm tribute to Warwickshire antiquaries, beginning with Dugdale, and ending with Matthew Holbecke Bloxam, the wound of whose loss is still fresh. Shakspeare, Greene, and Burbadge, all of them of Stratford, are given as representative actors, the recent attempt to assign Hemminge a Warwickshire birthplace being passed over without notice. David Cox leads off the painters, the authors dealt with including Drayton, George Eliot, Landor, Philemon Holland, Dr. Parr, and Dr. Priestley, on the destruction of whose library, house, and scientific apparatus the historian does not care long to dwell. With the number and variety of the superstitions, folk-lore, and dialects of Warwickshire Mr. Timmins is scarcely contented. Is the scantiness of which he complains real; or is it not rather due to the indolence or incapacity of collectors? So far as regards dialects, less may be known of Warwickshire than of a county such as Lincolnshire, the common speech of which has been in hands so competent as those of Mr. Peacock, or as Yorkshire, the West Riding dialect of which seems almost a language. The dialect of Shakspeare's county should from the first have been collected with exemplary diligence. With superstitions it is different, since south of the Tweed most that are current may be traced, if proper investigations are pursued, in all counties. In dealing with castles, mansions, and old houses the writer is on safe ground, and with regards to the towns of trade he is still sympathetic. "Physiography and Geology" and "Zoology and Botany" are the titles of two chapters which make no very direct appeal to the general antiquary. On the other hand, chap. vi., headed "Archæology," discussing

British and Roman roads and remains, earthworks and camps, sepulchral monuments and brasses, overflows with interest. Mr. Timmins has done his work well, and his book will be warmly welcome.

Old Yorkshire. Edited by William Smith, F.S.A. New Series. (Longmans & Co.)

A NEW volume of Mr. Smith's 'Old Yorkshire' appears, ushered in to the lovers of things archaic by a glowing introduction from Mrs. George Linnæus Banks, who, though a Lancastrian by birth, owns in Giggleswick churchyard a small plot into possession of which it is to be hoped it will be long ere she enters. Like its predecessors, the new volume is full of matter of interest, for which Mr. Smith is responsible in the sense in which the editor of an anthology is responsible for the poems given. While owning special indebtedness to one or two local sources of information, Mr. Smith points with pride to the number and diversity of his correspondents. Some things, indeed, startle us more than a little. In addition there is a portrait of our contributor Mr. G. W. Tomlinson, F.S.A., to whom the volume is appropriately dedicated, and memoirs of poets, statesmen, ecclesiastics, and others of Yorkshire descent. We find a life of Lilian Adelaide Neilson, the *tragedienne*, written in terms of fervent admiration and with not to be expected knowledge of the facts by Mr. William Winter, the eminent American poet and critic. All the ground of most interest to antiquaries is covered in this handsome volume with its profuse illustrations. Abbeys such as Bolton, Byland, and Rievaulx; churches without number; seats such as Harewood, Wentworth, and the like; bridges; castles; spots of picturesque celebrity such as Malham Tarn and Cove are depicted; points of family history are elucidated; and events of historical or local importance are chronicled. The new volume is, in fact, a work into which all may dip with the certainty of amusement and instruction.

The Story of the Nations.—Early Britain. By A. J. Church.—*Russia.* By W. R. Morfill. (Fisher Unwin.)

THIS excellent series grows apace, and in its latest issues comes down to comparatively modern times. The title of Mr. Church's volume is, indeed, doubly ambiguous; but with pardonable latitude he understands "early" to embrace the whole period down to the Norman Conquest, and "Britain," for his purpose, as commensurate with England. We shall probably be doing no wrong to Mr. Church if we conjecture that the information which he so pleasantly puts before us was "got up" for his book, and not the outcome of his own special studies and researches in this direction. However, he always falls back on such trustworthy authorities as Prof. Freeman, Mr. J. R. Green, and the Bishop of Oxford, and such an accomplished book-maker knows how to put his materials to the best account. The occasional citations from the old chroniclers give a pleasant local colouring to his narrative. But surely Mr. Church is astray in his ideas about "alderman"! Instead of recognizing in this title the *caldorman*, or *elderman*, of the community, as Dr. Murray and Prof. Skeat do, he traces it to an imaginary form *earldorman*, which he supposes to contain the word *earl*. Nor has he any ground for carefully distinguishing *earl* from A.-S. *eorl*, its direct progenitor.

Mr. Unwin has been fortunate in placing the historical sketch of Russia in the hands of one of the few Slavonic scholars we possess. Though necessarily succinct, Mr. Morfill's book is no mere compilation, but bears evident traces of original investigation. He makes good use of the first-hand information afforded by the quaint diaries of Sir Jerome Horsey and other English travellers which

have been published by the Hakluyt Society; but we look in vain for any account of the Greek Church, Russian Christianity, and the Starovers, which seems a strange omission. *Knout*, it is interesting to know, is only a variant of our own *knot*, introduced probably from Scandinavia by the Mongols (p. 44). Smokers must have had an anxious time of it under the Emperor Alexis, when the penalty for a pipe was loss of the nose (p. 119)—a "counter-blast" there was no arguing against.

The Source of 'The Ancient Mariner.' By Ivor James. (Cardiff, Owen & Co.)

Is some pages of very close reasoning and of much research Mr. James shows that Coleridge in writing 'The Ancient Mariner' was influenced by a rare work in the Bristol Library, entitled 'The Strange and Dangerous Voyage of Captain Thomas James,' 4to., 1633. Very ingenious and almost convincing is the argument, and the analysis of Coleridge's poem and the description of the book now dragged back to light constitute entertaining and delightful reading.

The Poets and Peoples of Foreign Lands. By J. W. Crombie. (Stock.)

MR. CROMBIE has reprinted, with additions and extensions, some comments upon poetry which have already attracted attention in the *Edinburgh Review* and *Macmillan's Magazine*. The subjects he chooses are unfamiliar: 'Folk-Poetry of Spain'; Mistral, the modern Provençal poet, the author of 'Mireille'; Al-Motamed, the Moorish monarch; Klaus Groth; and Staring Van den Wildenborch. Mr. Crombie writes eruditely and well. The translations are competent, and his book may be studied with advantage.

Samson Agonistes. Edited, with an Introduction and Notes, by C. S. Jerram, M.A. (Rivingtons.)

WE have here a convenient edition of Milton's noble tragedy, with an agreeable introduction and scholarly notes. We own to a personal obligation to Mr. Jerram for this edition.

Le Livre Moderne for March 10 is worthy of its reputation. Avoiding all long disquisitions, it remains bright, sparkling, chatty, and interesting. Among the more noteworthy portions of its contents are four characteristic letters of George Sand previously unpublished; a description by M. Auguste Vacquerie of the pictures by Géricault, Delacroix, Corot, &c., in his house; a delightful "ballade des bon bouqueneurs"; a smartly written analysis of the twelve candidates for the vacant fauteuil of the Academy; and other matters of no less interest. 'L'Invention des Boîtes aux Lettres' took its rise in the last volume of 'N. & Q.' By way of illustration *hors texte* M. A. de Robida supplies 'Cauchemar d'un Bibliophile,' with terrible scenes of sale, ravage, and devastation.

We have received the first volume of *The Register of All Saints', Roos*, edited by the Rev. R. B. Machell (Hull, Brown). The work has been carefully done. Except for legal purposes, it is in every way as useful as the original. We trust that Mr. Machell will continue the work down to the time when national registration became the law of the land.

MR. CHARLES W. EMPSON has printed *An Index to the Registers of Welland, in the Counties of Southampton and Wiltshire*. We wish he had printed the document in full, but in the abridged form in which we have it genealogists will find it most useful. In neither of the above books have we found a crop of the absurd names which novel-writers and those who write history after the novelist's fashion assure us were common in the seven-

teenth century. In the appendix is a list of the places for which briefs were issued for collections. It is one of the longest catalogues of the kind that we remember to have seen.

To the series of Mr. D. Nutt's "English History by Contemporary Writers" the Rev. W. H. Hutton, M.A., has added a volume on *St. Thomas of Canterbury*. This is a well-illustrated and admirably useful volume, which should be in the hands of every student of history. A very large number of works have been laid under contribution, and there are few scholars who will not be glad to have the book at their elbows.

New publications of Mr. Elliot Stock include the *Field Club*, a magazine of general natural history, edited by the Rev. Theodore Wood, and *Springtime*. Of both of these three numbers have appeared. The *Audubon* enters on what is called a new series. *A Handbook of Scientific and Literary Bible Difficulties*, edited by the Rev. Robert Tuck, is also appearing in parts.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. GRAY ('Musarum Anglicanarum Analecta').—The book is well known. It was first published in 1707, in two volumes, Oxon., 1692-9. A second edition, edited by Joseph Addison, appeared in 1699; a third, 1711; a fourth, 1721; a fifth, 1741; and a sixth, edited by Vincent Bourne, in 1761, in three volumes.

C. A. WARD.—'Histoire Critique de la Philosophie' is by A. F. Bourreau Deslandes. Three volumes, published in Amsterdam in 1737, are announced as by "M. D*.*." A fourth volume, issued nineteen years later, has the name of the author.

J. A. J. ('Catalogue of Books relating to Actors').—Lowe's 'Bibliographical Account of English Theatrical Literature' (Nimmo) supplies all obtainable information.

GEORGE ELLIS ('Actors' Bones').—These, some of which are still preserved, consist of medals of ivory or bone, given to the principal actors as means of securing admission for their friends to the theatre by which they were issued.

F. C. B. ('Speech delivered in Australia').—Such queries do not come within our scope.

CORDEFF seeks a poem concerning the metamorphosis of Daphne, of which he only remembers the line:—

And laurel leaves entwine.

CORRIGENDA.—P. 154, col. 2, l. 26, for "Indus" read *Nilus*; p. 197, col. 2, l. 6, for "lawyer" read *anyway*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 22, 1890.

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Notes.

LISTS WANTED.

It has often struck me that students, genealogists, collectors, and others would derive very great help, and effect an immense saving of time if there existed lists of certain desiderata. With the kind permission of the Editor, I here mention a few, which I have sought for in vain in the course of my researches, most of which appear to me to be comparatively easy of compilation. Perhaps some of your correspondents will mention others. Each should commence at the earliest and finish at the latest period, and should be complete. But if that be found impossible in respect to some, let these be as nearly complete as practicable. Half a loaf is better than no bread. It is probable that some persons will ask the questions, Will the publication of such lists pay the compiler? As, if not, who will compile them? I venture to think that some, if not all, would pay, and that very many people would willingly buy a copy of each, provided it could be published at a small cost. But surely there are enthusiasts to be found besides Dr. Munk ('Roll of Physicians'), Mr. J. Coleman ('Index to Printed Pedigrees'), Messrs. W. Armstrong and R. E. Graves (new edition of Bryan's 'Dict. of Painters and Engravers'), Col. J. L. Chester ('Westminster Abbey Registers,' 'London Marriage Licences'), Mr. J. Foster (many books of

reference), Mr. W. P. W. Phillimore (volumes of the "Index Library"), Rev. A. C. Hallen (Registers of London City Churches), Messrs. J. W. Pappworth and A. W. Morant ('Ordinary of British Armorial'), the many copyists and editors of parish church registers (notably Mr. Cowper, of Canterbury) now being published in England.

Let several workers each compile a list and have it published in the cheapest form possible, even in local newspapers rather than not at all. By this course many of the lists would probably be published simultaneously, for while a society (which nearly always works slowly) would put forward one a year, or not even that, private enterprise would furnish half a dozen or more in the same time. Sims's 'Guide to the Genealogist' and the Reports of the Historical MSS. Commission give much information bearing upon the subjects of these lists.

1. The chaplains to the royal family. Many are given in the *London Gazette*, *Gent. Mag.*, &c.

2. The sheriffs of the United Kingdom, with the dates when they were chosen. See the great Roll of the Exchequer; the Pipe Roll, which contains the names of the sheriffs of all the counties from 5 Stephen to recent times; Fuller's 'Worthies'; MS. in British Museum; the various county histories; and some lists already published.

3. The mayors and provosts of cities and towns in the United Kingdom, with the dates of their election, similar to Orridge's list for the City of London. See the Government records; county histories; printed and MS. lists.

4. The aldermen of the several wards in the City of London and of the other cities and towns in the United Kingdom, with the dates of their election. See the City of London Corporation records at Guildhall, now being calendared by Dr. Sharpe; local municipal records; the printed and MS. lists of particular wards in the City of London; the county histories, &c.

5. Solicitors, stating parentage and education, when and to whom articulated, when enrolled, the courts they practised in, &c., similar to Mr. J. Foster's 'Gray's Inn Admission Register, 1520-1889,' for barristers. See records at P.R.O.; at the Law Society's Institution in Chancery Lane; the published Law Lists, &c.

6. Justices of the Peace of the United Kingdom, with the date of their appointment. See the records of the Lord Chancellor and of the clerks of the peace; lists already published (see 'N. & Q.' Feb. 22, 1890, first advertisement); MS. lists in British Museum, &c.

7. Surgeons in the United Kingdom, giving date of entry into the profession, &c., similar to Dr. Munk's 'Roll of Physicians.' See Records of the Barber-Surgeons Company, of the Colleges of Surgeons, &c. Can Mr. Sidney Young say anything as to this list so far as England is concerned?

See his letter in the *Times* of Jan. 4, 1890, p. 12, col. 2, and his forthcoming book 'The Annals of the Barber-Surgeons of London.'

8. Doctors (apothecaries) in the United Kingdom, giving date of entry into the profession, &c., similar to the list already published by the Apothecaries' Company in 1836 (?) and continued to the present time in the annual medical directories. See the records of the Apothecaries' Company, &c.

9. The residents in the three successive buildings—Somerset House—in the Strand, London, showing period of residence. See Addit. MSS. for a small list of residents.

10. Churchwardens of every parish in the United Kingdom. See records of the Government Office in London, where the name of every churchwarden on election is entered officially.

11. Undertakers, showing their business residences, the period during which they carried on their business, the names and addresses of the persons buried, when and where buried, &c. Some of the oldest established undertakers have already destroyed their early books, while other still retain theirs. But as destruction of old records from being "of no use to any one" and "in order to make room for those of recent date" (as I have frequently been told) is with some people the rigid order of the day, let the contents of these books still in existence be examined and the important parts published in tabular form. Many highly important genealogical queries have been answered by the information contained in undertakers' books, as the College of Arms, as also your humble servant, can vouch for.

12. Bankrupts in the United Kingdom, with the dates of their bankruptcy. See the Government records, *London Gazette*, *Gent. Mag.*, &c.

13. Prisons in London (including the Tower, gate-houses), showing where and when and how long they existed as such. See Government records, prison records, &c.

14. Prisoners confined in those prisons, showing the dates of their confinement, and where the records are now deposited. See 'N. & Q.' 7th S. viii. 167, as to the 'Gate House Prisons'; 7th S. viii. 467, as to 'King's Bench Prison'; Feb. 22, 1890, first advertisement, as to Fleet Prison; Government records; prison records, &c.

15 and 16. Royal Navy Lists, British Army Lists, chronological list of those in MS. and printed, and showing where they are now deposited. See the Admiralty records at Whitehall and P.R.O.; the W.O. records in Pall Mall and P.R.O.; MSS. in British Museum, Bodleian Library, and others.

17 and 18. Commissions granted to officers in the Royal Navy and British Army, giving names of grantors and dates. See commission books at the Admiralty in Whitehall, at the W.O. in Pall Mall, at P.R.O., &c.

19. The London marriage licences. All those

omitted by Col. J. L. Chester, so as to form, with his selection, a complete list.

20. Diaries, in MS. and print. The first and last dates of each should be stated, as also where now deposited. The use of these cannot be overstated, as is well known by those who consult the diaries of Machyn, Pepys, Evelyn, Miss Frances Burney, N. Wallington, and many others.

21. Portraits, painted and engraved. The published information on this subject, which is scattered about in all directions, should be brought together into one work, and be added to from the many MS. lists in the British Museum (Musgrave's and other collections) and various other public libraries, &c. Mr. G. Scharf, Messrs. Colnaghi, Mr. Noseda, Mr. A. Graves, the numerous portrait-sellers in the kingdom, and many others who have the most exceptional opportunities of gathering together such information, could furnish each and all the most valuable particulars towards the formation of this list. As it cannot be made complete, the public should have, at all events, one work containing all that can be collected. The production of such a work is continually put off *sine die*. The proverb of procrastination being the thief of time was never more applicable than to this subject. The question is being asked every hour *visa voce*, and almost daily in literary papers (especially in 'N. & Q.'). Is there a portrait of — ? the reply depending generally upon whether or not it is mentioned in any of the old printed lists.

22. Newspapers. No list of them has yet been published, so far as I am aware, though I believe some exist in MS. in private hands (? Mr. Blaydes and others). This list would, of course, be incomplete, and probably must always be so. But that, I submit, is no valid reason why there should not be brought together as a first attempt all that is now known absolutely, viz., the titles of all papers which are now known to have existed as well as those now existing, showing their first and last numbers and dates. Mr. May and Mr. Mitchell in London issue each an annual list of those now existing, with the year of their first appearance. Here, at all events, are two partial lists, crude and imperfect though they may be, but which, with a little trouble on the part of their editors, might be made perfect so far as they go. Newspapers are of the utmost use to students, who eagerly seek for the very valuable information they contain, much of which is found nowhere else. Witness Lord Macaulay's 'History of England' and many other well-known works.

23. Passes, passports. A list of the persons to whom these have been granted, the dates when, and the object for which granted. See the Foreign Office records, the 'Calendars of State Papers,' &c.

24. Passengers to foreign countries,—say, those passing by sea from England into France, Belgium,

Holland, Spain, and Portugal, &c. I have seen it stated in some book that the lists of passengers are to be found in the records of the General Post Office or of the Admiralty. C. MASON.
29, Emperor's Gate, S.W.

CAPTAIN JOHN SMITH OF VIRGINIA.

(Continued from p. 162.)

The description of the battle of "Rotenton" follows in chap. xi. We are told that "this bloody encounter, where most of the dearest friends of Sigismundus perished"—it is probably news to all students of Transylvanian history that he had any—was fought "in the valley of Veristhorne, betwixt the river Altus and the mountain of Rotenton." The particulars of the battle may, perhaps, be omitted, and it will suffice to mention that it ended in the defeat of Rodoll, that 30,000 "lay," that Meldritch had a narrow escape, and saved his life by flight at the approach of night, and that Smith himself was gravely wounded and taken prisoner. "Perceiving his armour and habit," however, the Tartars "used him well," till his wounds got healed, and then they sold him, with others, at Axopolis for slaves, and sent him into Tartary.

On analyzing the captain's narrative of the campaign, one is, as usual, met at almost every step by fresh perplexities. The river "Altus" is evidently meant for the Aluta (in Hungarian the Olt), "Rebrinke" may or may not be Rimnik, as Prof. Arber surmises, and "Raza" may be Kozia.* There is no difficulty about "Argish," and "Langenaw" is, of course, Langenau, better known in our days by its Wallachian name Kimpulung, i. e., Campu Lungu, which is merely a translation from the German. "Peteske" probably stands for Piteschti. "Rotenton" (Rothenthurm) is the German, and "Veristhorne" (Vöröstorony) the Hungarian name of the defile through which the river Aluta leaves Transylvania, viz., the Red Tower Pass.

Our author, probably misled by Knolles, makes Jeremy the pretender to the Wallachian throne, whereas we know that it was Jeremy's brother Simon who was Radull's rival, and that Jeremy was the vaivade of Moldavia.† There is some difficulty with regard to fixing the date of the battle in the Red Tower Pass. The copy of the patent preserved at the College of Arms gives it as November 18; but in two others—one of them in Vincent's 'Collectanea' at the Herald's College,‡ and another in the British Museum (Harleian MS.

No. 1507)—the date is given as August 8. In order to settle the question we must refer to Hungarian chronicles, and find that their account of the campaign is wholly at variance with our captain's story, that they knew nothing of the serious defeat of Radull, and flatly contradict the captain on several important points. According to the authenticated version, Basta first sent a small expeditionary force under Merza, who marched from Nagy-Szeben (Hermannstadt), through the Red Tower Pass, into Wallachia, about the middle of July. The main force, consisting of some 24,000 men, was in the mean time concentrated near Brassó (Kronstadt) between July 17 and 20. Radull joined the camp with a few thousand men on the 22nd of the same month, and led the whole force, *viâ Szász-Hermány* (Honigberg) and *Prázsmár* (Tartlau), into Wallachia. So early as September 14 he was able to inform the emperor from Tergovist, the capital, that he had cleared the principality of Simon's troops; but as a report reached Basta that, at the solicitations of an envoy sent by Prince Sigismund while in power, a large force of Tartars had overspread the principality, he proceeded to the frontier himself, *viâ Prázsmár*, on or about September 19, and sent reinforcements under Count Capreolo and Bornemisza to support Radull. The decisive battle, in which the Tartars were badly beaten and suffered heavy losses, was fought on September 23 on the banks of the Szereth.* On the 27th Basta was back again at *Prázsmár*. Merza followed with his troops on October 11,† and Basta having previously moved his headquarters to Alba Julia, reported to his imperial master on November 4 that he had disbanded the greater part of his forces, and only kept enough men to garrison the fortified places.‡ Thus it will be seen that neither of Smith's dates can be correct, and that his narrative is not borne out by history.§ No trace can be found of any such serious defeat of the imperial forces as related by the captain near the Red Tower Pass or anywhere else, and his statement that after the said battle Transylvania and Wallachia became a prey "to the cruel devouring Turke" is flatly contradicted by contemporary chroniclers. They inform us that although famine, epidemics, and Basta's Walloons—more cruel than either Turks or Tartars—ravaged the unfortunate country, it was on this

* According to A. Szilágyi.

† On the authority of Masses, an eye-witness. Cf. 'Chronicon Fuchsio-Lupino Oltardinum,' ed. by Trausch, pp. 212, 213.

‡ 'Monumenta Comititalia Regni Transylvaniæ,' edited by Alexander Szilágyi, vol. v. pp. 31, et seq.

§ I take this opportunity to correct Ciro Spontoni, who wrongly assigns this campaign to the year 1603. His "Marco Vayvoda" is Merza, whose sobriquet was "Deli Marco." His "Conte Cauriolo" is, of course, Capreolo. Cf. his 'Historia della Transilvania,' 1833, pp. 206, et seq.

* Prof. Arber says "Retch"; but I cannot find a place of this name on the map before me, which is a very elaborate one, copied from Russian military maps.

† Cf., e.g., Engel's 'History of Moldavia and Wallachia.'

‡ Prof. Arber, in Smith's 'Works,' pp. xxv and 842.

occasion spared a Tartar invasion. After their defeat the Grand Khan's forces were summoned to Hungary, where they had to co-operate with the Grand Vezier's army against the emperor. The Tartars once out of the way, Radull was able to reoccupy his throne unmolested.

Smith's book gives a list of the Englishmen slain in the battle of Rottenton, in which two names differ from those printed in Purchas. The "Batchelor" mentioned in the 'Pilgrims' is given as "Baskerfield," and the "Roger Compton" is named "Francis Compton" in Capt. Smith's list. Both authors mention John, a Scot, but neither of them records poor Jock's patronymic. There were many Scotchmen in Transylvanian service in those days. Thus in the fortress of Lippha* alone there were 143 of them, "all good and brave men." They were in Prince Sigismund's service, and their pay is stated to have been 990 florins per month each (!), an unusually high sum, which made the Hungarians grumble. Twenty-five of the Scots were killed during the siege in 1596, and the rest scattered over Transylvania after the fall of the place.† Our Jock, if he ever existed, was no doubt one of these rovers.

According to Smith only two other Englishmen survived the battle, viz., Ensign Thomas Carlton and Sergeant Edward Robinson. These bold warriors figure as the authors of some complimentary verses at the beginning of the 'True Travels,' and, according to Prof. Arber, by their poetical effusions corroborate the truth of their captain's story. But knowing Smith's tactics and "pretty stratagems," it would be desirable that some independent evidence should be forthcoming to convince us that Carlton and Robinson have really existed in time and space, and are not mythical beings, like Grualgo, Bonny Mulgro, Ferneza, the Earl of Meldritch, and many others of the *dramatis personæ*.

The end of chap. xi. deals with Capt. Smith's journey to his place of captivity, and the five chapters which follow record his travels and adventures among the Tartars.‡ His escape from captivity and return journey are related in chap. xvii.

"Hermonstat" is, of course, Nagy-Szeben (Hermanstadt), and a glance at the map will show that *via* Cassovia is not the most direct way from Tokay to Füleke;§ but in those troublous days travellers could not always follow the "shortest,

* In Hungary, close to Transylvania.

† Szamosközi, *ibid.*, p. 66. Another version gives their number as 147, and yet another as only 75. Their "vice-captain," we are told, was so strong that with a blow of his fist he could knock down a charger on to its haunches.

‡ Perhaps some member of the Hakluyt Society will kindly examine into this part of the captain's "travels."

§ There is a Felek, the seat of Baron Bruckenthal, close to Hermanstadt.

cheapest, and quickest route," and were frequently compelled to make a long detour for the sake of personal safety. "Vanderorway" is no doubt the name of some locality commencing with "Under"; but as there are some 150 of these in Hungary, and as our traveller is not very particular about the order in which he enumerates the names of places through which he professes to have passed on his way to "Vlmicht" (Olmütz), in Moravia, we must give up all attempts at solving the conundrum. From Olmütz he continued the journey to Prague, and, finally, at "Lipswick" he met his former leader, the Earl of Meldritch, at the residence of Prince Sigismund, where the latter granted him the patent already referred to and 1,500 ducats of gold. With regard to the earl, it is very curious that though, according to Smith's account, he was a very important personage, was entrusted with highly important commands, and performed during the three campaigns valiant deeds a small percentage of which would have ensured him everlasting fame, not a vestige of him can be discovered in history. Some of his exploits have already been referred to. Perhaps I may enumerate one or two more. At Alba Regalis he made the Pasha, the governor of the town, prisoner with his own hands, and the Duke of Mercœur was naturally very pleased with the prize. At the battle of Sárret he was surrounded by some Turkish horse and nearly taken prisoner, but his friends Vahan (?) and Culnits (Kollonics) came to his rescue, but not until nearly half of his regiment had been cut in pieces. He slew "the brave Zanzaek [Sandjak] Bugla" during the skirmish. On a subsequent occasion the Rhine-Grave, Kollonics, and Meldritch are mentioned as the leaders of the troops who defeated and killed the Pasha of Buda, and four or five Sandjaks, "with divers other commanders." I may add that, according to our author, the earl was a born Transylvanian, that he was some twenty years or more in the emperor's service, that his father was killed by the Turks, for which he took bloody revenge at "Regall," and finally refer the reader to the patent, in which his full name and title are set forth.

LEWIS L. KROFF.

(To be continued.)

THE 'NEW ENGLISH DICTIONARY': ADDENDA AND CORRIGENDA.

(See 7th S. v. 504; vi. 38, 347; vii. 12; viii. 4, 114.)

Back, 4, d, *Back and edge* (earliest instance in 'N. E. D.', 1641). 1535, Lyndsay, 'Three Estates,' l. 404:—

And we sall never sleip ane wink
Till it be back or edge.

Baronage, Barnage. D. gives only the sense "the body of barons collectively." But Douglas repeatedly uses it for a body of (common) soldiers, e.g., 'En.,' xi. 10, 74; xii. 8, 5; xiii. 11, 109. See Jamieson, *iv.*

Bartican. According to D. evolved by Scott from "the illiterate seventeenth century Scotch spelling *barticane* for bratticing." But the word appears, nearly in the

same form, at an earlier period in an author of repute. Alexander Hume, in his 'Sang of the Lords Suldars,' 1589 ('Hymns and Sacred Songs,' p. 43), has:—

Five kings he chaist at Gibeon,
And as they fled to Beth-horon,
With haile he slew them by the way.

Quba ever hard of armour sick?
Qubat bullets ever flew sa thick
As hailestains fell downe in that schower?
Na gunners could that bartsene clenge,
They knew not whome on to revenge,
Bot gazed on the heavenly tower.

Batie-bum (earliest in D., s., 1550). "Bummill-baty" occurs 1535, Lyndsay, 'Three Estates,' 263. "Batie," adj., also occurs independently, do., 540.

Bauch (earliest in D., 1560). 1505, Dunbar, 'T. M. W.,' 143.

Beamfill. Used fig. 1606. Bernie, 'Blame of Kirk-Buriall' (1833), p. 36: "To beeme-fill the which, they may bring (I confesse) some canons of counsels." P. 39: "That he wold procure an inacted law to beem fill the Kirk acts against Kirk-buriall."

Bean, c. King of Bean (earliest in D., 1556). 1490, Sc. Lord High Treasurer's Accounts (Pitcairn, 'Crim. Trials,' i. *115): "Item, to ye King of Bene xvijs." 1530, Lyndsay, 'Papiogo,' Ep. i. st. 16: "Thou art bot king of bone."

Bedrite. D., "obs. Sc. form of *Bedirt*." But the pret. is *bedrait*. 1505, Dunbar, 'Tailleur and Sowtar,' 83; Kennedy, 'Flyting,' 450.

Bedstaff (earliest in D., 1576). 1535, Lyndsay, 'Three Estates,' 1343: "With my bedstaf that dastard beirs ane dint."

Belly-cheer. Explained in D. as "belly+cheer," and no doubt so intended by the authors quoted. But it would seem to be the same word as the Scotch *beilcher*, *belecher* (not in D.), i. e., "belle chère," as in Chaucer's line 13,339, "For cosinage, and eke for belle chere." See Jamieson, s.v. "Beilcher"; and to the examples there given add the following: 1504, Sc. Lord Treasurer's Accounts (Pitcairn, 'Crim. Trials,' i. *123): "Item, to William Cunnyngghames wif, in Dumfreise, for y^e Kingis bele chere, xlii."

Bene=prayer. "Bootless bene" is given from a quotation by Miss Fothergill, instead of from the original source: 1808. Wordsworth, 'Force of Prayer,' l. 1:—

What is good for a bootless bene?

Bertary (not in D.). 1640, Somner, 'Antiq. Canterbury,' p. 236: "They had to all or most of their Mannors a domestic Chapell, to each of them almost, a new one of his making, and a Bertary."

Besvike (latest in D., 1470). 1505, Dunbar, 'T. M. W.,' 226.

Beteach, 6, to teach (latest in D. in this sense, 1435). 1513, G. Douglas, 'Æn.,' xi. 14, 86: "And best betaucht to schute or cast a dart."

Bid, vb., to wish, care, desire. This sense is not recognized in D., but seems to occur *circa* 1450, 'Houlate,' st. 6:—

Is none bot dame Natur I bid not to wyte
To accus in this cause, in cais that I dé.

1448. 'Priests of Pebilis,' Pinkerton, 'Scot. Po.,' i. 41:—
Sa with the I bid not for to layn.

Dunbar, 'Flyting,' 137:—

Mater annuch I haiff, I bid nocht fenyis.

G. Douglas, 'Æn.,' xiii. 6, 180: "Mair than I byd say." See also 'Æn.,' v. 4, 65, 67; xi. 4, 57; xii. 8, 161.

Bigg, vb., 3 (latest in D., 1485). *Circa* 1505, G. Douglas, 'K. Hart,' i. xxiv: "It culd thame bre, and biggit thame to bide."

Blaitie-bum (not in D.). 1535, Lyndsay, 'Three Estates,' 2,772.

Blaterate (in D. only from Bullokar). 1652, Urquhart, 'Jewel' (ed. 1834), p. 198: "Blaterate, to the nauseating even of vulgar ears, those exotic proverbs."

Blent, sb., look, glance (not in D.). 1513, G. Douglas, 'Æn.,' ii. 2, 18:—

And with ane blent about, semyng ful red.

Do., 'Æn.,' xi. 15, 76:—

Turnand thar sychtis, ilk wycht, with ane blent
Toward the queyne.

Bonification (earliest in D., 1789). 1652, Urquhart, 'Jewel' (ed. 1834), p. 195: "The bonification and virtuification of Lully, Scotus' hexeity, and albedineity of Suarez, are words exploded."

Botwand (not in D.). Kennedy, 'Flyting,' 474:—
And boun to haif with the ane fals botwand.

Bought, *Bucht*, sheepfold (no instance in D. from G. Douglas to Hogg). 1612, "Dittay" in Pitcairn, 'Crim. Tri.,' iii. 221: "Item, for dryeving to ane bucht in Harro-heid of aucht yowis." Scotch ballad: "Will ye gae to the ewe buchts, Marion?"

Boy, sb.=fetter (in D. only from Barbour, 1375). 1607, "Dittay" in Pitcairn, 'Crim. Tri.,' iii. 3: "Mac-koneill, because he had the boyes on his legges, wrested his kute in leaping."

R. D. WILSON.

The following words will, I think, be found of interest from their being apparently absent from this great work. "He *bumble-bee'd* and tromboned through the prayers" (J. T. Hewlett's 'Parsons and Widows,' 1844, chap. x.). *Basiliskishly* (*ibid.*, chap. xxxiii.); *calcitratorily* (*ibid.*); and *chokiness* (*ibid.*, chap. vi.). *Bleachy*—"It makes the stuff [i. e., rum] taste bleachy" (T. Hardy's 'Wessex Tales,' 1889, p. 240)—may not have been thought worthy of a place. *Cavort* is occasionally written *cavort*, if a possibly misprinted edition of F. M. Crawford's 'Dr. Claudius' (chap. xi.), which I read some time back, is to be relied on; and the same observation applies to *chattable* (*chatable* in B. L. Farjeon's 'Love's Victory,' 1876, chap. ii.). Another quotation for *cabbaging* (pilfering, purloining) besides the 1768 one given will be found in Hewlett's 'Parish Clerk,' 1841, vol. i. p. 23.

J. DORMER.

P.S.—The 'Parish Clerk' also furnishes *caudalities* (iii. 138; i. 130); *cardinal bishop*, drink (i. 180)—a superlative variety of "bishop" (8), I suppose; and a quotation that is wanting for *apple-pie bed* (i. 142). Perhaps *butcherage* (*Century Magazine*, February, 1890, p. 549) may also be added to the above.

Alpieu.—Two passages are quoted in the 'New English Dictionary' for the use of this word. The second passage is thus given:—

"1768, Lady M. Montague, 'Poems' (1785), 13, 'Ah! madam, since my Sharper is untrue, I joyless make my once ador'd alpieu.'"

The mistake in date is obvious, but curious. The quotation is taken from 'The Bassette Table,' one of the six "Town Eclogues" by the Right Hon. Lady Mary Wortley Montagu, the date of which

is 1716. The mistake in date seems to be due to the fact that her 'Poetical Works' were published by Isaac Reed in 1768. The authoress died six years before that date.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

WHO WAS ROBIN HOOD? (See 7th S. ii. 421; iii. 201, 222, 252, 281, 323, 412, 525; iv. 32, 153, 198.)—In the reign of King John there dwelt in the household or "mainpast" of a Gloucestershire abbot, a certain Robert Hood. He was a poor man who had no chattels. One day, most probably not later than the year 1213, he killed Ralf of Cirencester, in the abbot's garden. Ralf may have been a foreigner; at any rate, a good few years afterwards, when the justiciars inquired into the matter, there was no presentment of his Englishry, and so the community of Cirencester was mulcted in a "murdrum." Robert Hood and two accomplices or associates in his crime took to flight. King John, whose hated minister Gerard of Athée (see *Magna Charta*, § 50) was at that time sheriff of Gloucester, exacted an exorbitant fine from the abbot—at least, so the next abbot alleged. But it is beyond all question that in the Gloucestershire justice-eyre of 1221 the slayers of Ralf were outlawed:—

"Robertus Hod occidit Radulfum de Cirencestria in gardino Abbatis Cirencestrie et fugit et fuit de manu pustu Albis Cirencestrie: et Abbas dicit quod predecessor suus finem fecit pro hoc facto eum Johanne Rege per centum lib. et ideo inde loquendum; et Robertus de Fermeria et Gaufridus Guf (h) fuerunt ad occisionem illam et fugerunt et fuerunt similiter de manu pustu Abbatis et ideo loquendum; nullus alius malecreditor; Judicium, interrogentur* et utlagentur. Catalla Roberti de Fermeria, 14s. 3d. unde heres Gerardi de Athie respondet. Alii nulla catalla habuerunt: Noglescher a non est p[re]s[en]t[ia]t, et ideo murdrum."—*Pleas of Crown for County of Gloucester*, 1221, edited by Prof. Maitland, *Plea No. 268*. See also pages 122-9 for the entries of the amercements.

The troubles of John's time left a heavy legacy of disorder in England. There is only too abundant evidence of the existence of robber bands. Burglars, murderers, and malefactors were going about the country in gangs. In Gloucestershire, for example, during a few years prior to 1221, there had been, as Prof. Maitland says in his preface, an enormous mass of violent crime; some two hundred and fifty persons had met their death by what would now be called murders; yet in far the greater number of cases either no one was suspected or the suspect had escaped. The majesty of the law was as yet very far from supreme. No one can read that most interesting plea-roll of Gloucester without those facts staring him in the face on every page. Mr. Pike, in his 'History of

Crime in England,' grows perilously near pessimistic when he is confronted by such things.

Seeing that the bold outlaw of Sherwood is named "Robertus Hode" in at least one early chronicle (Bower's 'Scotichronicon,' ed. Goodall, lib. x. ch. xx.), and seeing that there is abundant precedent for reading a thirteenth century *o* as *o* long and equivalent to our *oo*,* I presume that no philological sin need be laid to my charge for equating *Hod* with *Hood*. There was, therefore, in very truth a fugitive Robin Hood in the days of King John, and he was outlawed by the judges of Henry III.

I extend my inferences no further towards identifying "the English ballad-singer's joy." But is it, after all, quite impossible that the Gloucestershire fugitive was he? GEO. NEILSON.

Glasgow.

EARLIEST AMERICAN ALMANAC.—The first book in the English language ever printed in America was an "Almanack, calculated for the Meridian of New England, by William Pierce, Mariner," well known in Pilgrim history as master of the Mayflower. It was printed by Stephen Daye, at Cambridge, in Massachusetts.

An almanac for Boston was printed by John Foster in 1676, who published in the same year the first book printed in the same place. Ten years later, in 1686, William Bradford printed in Philadelphia the almanac entitled 'Kalendarium Pennsylvaniensis,' compiled by Daniel Leeds, prized by many as the earliest of Bradford's publications, and, although a pamphlet of but twenty pages, it was sold at the Brinley sale for 555 dollars.

New York followed with its first almanac in 1697, in which the calculations were made by S. Clapp. Samuel Clough issued the 'New England Almanack' in 1700, having on the second page the traditional but repulsive woodcut of the signs of the zodiac.

The 'Astronomical Diary and Almanack' of Nathaniel Ames began with 1725. Having attained a circulation of fifty thousand copies, it was issued in Boston for sixty years. Another popular almanac was that of Trian Leeds, first issued at Philadelphia in 1726, and Geoffrey's three years later. The first Rhode Island almanac was printed at Newport in 1728 by James Franklin. Virginia was early in the field with Warner's Almanack, in 1731.

Benjamin Franklin commenced at Philadelphia in 1732 the publication of 'Poor Richard's Almanack,' which was issued for twenty-five years, with a circulation of many thousands. An uncut copy for 1736 sold for 34 dollars. A perfect set is unknown.

* Equivalent to *oo*, put them in the exponent as continuant, *oo*.

* For example, *foe*, *good*; *foe*, *foet*; *woe*, *woed* *mod*, *moed*.

Tober's 'Town and Country Almanack' commenced in 1757, Father Abraham's in 1759, Andrew Aguecheek's in 1768, South Carolina and Georgia in 1760, Maryland in 1763, Connecticut in 1765, Delaware in 1796, and Isaiah Thomas in 1775.

It was an early habit in New England to preserve interleaved copies of the almanacs year by year, serving at the same time as diaries for family records, in which also seafaring men noted departures and arrivals, and farmers made entries about the weather and their crops. Even pastors made minutes indicating the complexion of their theology, as when the Rev. Ezra Stiles, D.D., wrote, "Feb. 13th, 1789, General Ethan Allen, of Vermont, died and went to Hell this day." Indeed, the pious John Cotton used the blank spaces as depositories for his stealthy attempts in verse.

In library circles in the United States efforts have been recently made to awaken an interest in the literature of almanacs, old and new, with a view to their classification and arrangement, and, above all, to save them from devouring flames and the remorseless paper-mills to which they have been annually consigned.

Be it remembered that among the most ancient as well as the most widely diffused productions of the press almanacs hold a conspicuous place, and that their annals in America commenced with the first introduction of printing into the New World north of Mexico.

C. FERGUSON.

Portland, Maine.

PETARDS. — According to Hammer (vol. vii. p. 344 of the French edition) the gate of the Hungarian fortress Győr (in German Raab) was blown up by a petard, and the place taken from the Turks by Schwartzemberg and Pálfi on March 29, 1598. A contemporary chronicler, writing under the date "April, 1598," mentions the following with regard to this then new invention:—

"Komári [i. e., Komárom, munitissima Danubii arx] totos duos menses in Petardis (alii Petarras vocant) conflandis et redificandis sedilis Lamarche, qui et Lamars, vacavit, cui Svarcembergius adhibitis paucis e domesticis suis, frequens affuit. Ea machina recens Gallorum inventum est, ad demolendas portas, urbesque furtim capiendas, imprimis opportunum." — Szamosközi, vol. ii. p. 53.

L. L. K.

"MR. W. H.": SHAKESPEARE'S SONNETS.—At the risk of being reproved for presumption in attempting to dispel a mystery which men of "light and leading" have asserted must ever remain a mystery, I beg to submit the following theory, with the reasons which have induced me to entertain it. Should my speculation concerning W. H. be deemed rash and untenable, I shall be informed, probably, without much delay.

Various conjectures have been made in past

years to fix the identity of the person to whom the sonnets were dedicated. Thus at one time Henry Wriothesley, Earl of Southampton, has been named; at another, William Herbert, afterwards Earl of Pembroke, has been mentioned; then William Hart, the poet's nephew, was thought to be the man; and, finally, a line in Sonnet 20, with its reference to "hues," was said to point to a William Hughes (5th S. v. 443). Why these have all in turn been rejected is well known, and it is scarcely necessary to repeat in this place objections which appear to be conclusive.

By way of introducing a new candidate, it will be necessary to give the dedication which has caused so much controversy. In its original form it runs thus:—

TO, THE, ONLIE, BEGETTER, OF,
THESE, INSVING, SONNETS.
MR. W. H. ALL, HAPPINESSE.
AND, THAT, ETERNITIE,
PROMISED.
BY,
OVE, EVER-LIVING, POET,
WISHETH.
THE, WELL-WISHING,
ADVENTVRER, IN,
SETTING, ↓
FORTH.

T. T.

Now I would wish to call special attention to the third line, upon which the whole question turns. We see that "all happiness" is desired on behalf of W. H. But who was he; and why were initials only used; and what was his real name? Let us omit the period after his second initial, and read the dedication once more:—

TO, THE, ONLIE, BEGETTER, OF,
THESE, INSVING, SONNETS.
MR. W. HALL, HAPPINESSE, &c.

Thus we find that "Mr. W. H." becomes Mr. W. Hall, who under his surname has "happiness," but under his initials "all happiness," words which occur in the dedication of 'Lucrece,' published in 1594.

But then it may be asked, Do the sonnets themselves give any warrant for assuming that they were addressed to a Mr. William Hall? I think so. If we turn to No. 13, we find that Shakespeare describes his friend as "a fair house," and in No. 95 he is a "mansion" and "habitation." In 135 "Will" and "all" are found in the same line; "my all," 109; "all my argument," 105; "all the better part of me," 39. In Sonnets 31, 37, 40, and 75 "all" is emphasized in the way of repetition, as though the poet desired to call special and marked attention to it.

Again, it appears to me that Sonnet 108 affords a clue to his friend's locality, and that it is found in the words, "When first I hallow'd thy fair name." Of the Halls of Hallow, who entered their pedigree at Heralds' College in 1563, and of their apparent connexion with Stratford-on-Avon

I may perhaps be permitted to say something in another communication.
WM. UNDERHILL.
57, Hollydale Road, S.E.

SCOTT AS A POPULARIZER OF SHAKESPEARE.—It is apparently from Sir Walter Scott, and not from Shakspeare, that the world has taken "coign of vantage" as a current phrase. Of course Scott took it from Shakspeare, but he used it several times, and made it known to people who knew nothing of its original source. Apparently he was also the main writer-up of the phrase "This mortal coil"; and I have in the 'Dictionary' shown that he was the first discoverer of other Shaksperian phrases.
J. A. H. MURRAY.

Oxford.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"COLD SHOULDER."—The earliest occurrence of this yet known to me is in Sir Walter Scott's 'Antiquary,' ch. xxxiii.: "The countess's dislike didna gang farther at first than just showing o' the cauld shoulther." Scott again uses it in 'St. Roman's Well': "I must tip him the cold shoulther, or he will be pestering me eternally." The glossary to 'The Antiquary' appears to imply that the phrase had not before appeared in literature, for it explains, "To show the cauld shoulther, to appear cold and reserved," to which Jamieson adds, "South of Scotland." Dickens has it, 'Old Cur. Shop' (1840): "He gives me the cold shoulther on this very matter," and often elsewhere. I shall be glad of any further information as to its early use.
J. A. H. MURRAY.

Oxford.

COLDFINCH.—This is given as the local name of a bird in Northumberland, Cumberland, and Westmorland, by Mr. Swainson, in his 'Provincial Names of British Birds.' An eminent ornithologist, writing to me, doubts whether *coldfinch* is a local name anywhere. It is well known to have been a blunder to begin with, and the traditional book use of it is not that of Willoughby and Ray. It is much to be regretted that Mr. Swainson does not tell us whence he obtained his local names—whether from personal collection, from local glossaries, or otherwise, so that we might know how to appraise them. Can any resident of the three northern counties inform me if he has heard *coldfinch* used as a local name?
J. A. H. MURRAY.

Oxford.

GENERAL CLARKE.—Can any of your readers furnish information respecting General Clarke, who was Paymaster-General to Queen Anne's

forces? He was the contemporary of Marlborough. He resided in Kew Palace.

AUGUSTUS HAKE.

59, Acacia Road, N.W.

MR. SLADDERY.—Will one of your readers kindly inform me in which of Dickens's works this character appears?
B. P. BOORMAN.

[The name is not found in the 'Dickens Dictionary.']

"THE WAG OF ALL WAGS WAS A WARWICKSHIRE WAG."—This phrase was quoted in a review in 'N. & Q.' (7th S. ix. 219), with the inquiry as to whether a reference to Shakspeare is intended. I, too, have heard the saying, and shall be glad to learn what is known concerning it.
URBAN.

THE FLOYD FAMILY.—Can any reader of 'N. & Q.' throw light as to who were the ancestors of John Floyd, captain-lieutenant of his Majesty's First Regiment of Dragoon Guards, who, according to the inscription on a monument in the church of Brace Meole, near Shrewsbury, died on duty in Germany, Sept. 12, 1759?

W. C. L. FLOYD.

TURNPIKE-GATE TICKETS.—I should be glad to know if any collections have been made of these, and for a 'History of Turnpike Gates' in general, the dates of their erection, abolition, and where situate.
J. R. D.

DON PANTALEON SÁ.—This worthy is not to be found in the 'Encycl. Brit.', ninth edition, nor in the 'Biographie Universelle', nor in Bayle. Where can I find him?
M.

FAMILY OF ANDREW HUME.—Can any fellow reader of 'N. & Q.' help me to identify the family or parentage of a certain Andrew Hume, who belonged to a family of position in Edinburgh? He married beneath him whilst a youth, and left Edinburgh about 1757-8, and is understood to have been present at the taking of Quebec in 1759. He lived in London from 1760 to his death in 1803, and was buried in St. Giles's Church, and during the whole of that period filled some subordinate position in the India Office, obtained for him by some friends of his family. He had a sister called Lady Ramsay, with whom he corresponded. I cannot trace him in Mr. Drummond's pedigree of the Hume or Home family, nor in any of the genealogical works I have consulted.
MARTIN.

CHRISTMAS PLUM-PUDDING.—In a leading article which appeared in the *Daily Telegraph* of January 21 it is stated that the "Christmas plum-pudding would not appear to be older than the early years of the eighteenth century, and the balance of evidence would seem to be in favour of its being what may be termed a 'House of Hanover' or 'Act of Settlement' dish." Is this really

the date of its introduction? The writer further states that the pre-Revolution or Stuart preparation of plums and other ingredients was a porridge, or pottage, and not a pudding (*vide* 'Hudibras'); also that it was made with very strong broth of shin of beef, &c. I shall be sorry, indeed, to have my belief broken that this was a custom of time immemorial.

G. S. B.

LORD THURLOW ON STEAM.—Emerson, writing one of his essays in the praise of steam, observes, "Lord Thurlow thought that it might be made to draw bills and answers in Chancery." I feel sure that there must be some blunder here; for surely Lord Thurlow did not live in an age when the application of steam to useful and practical purposes was known. Could Emerson have meant Lord Brougham when he wrote Lord Thurlow?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

FOREIGN SOCIETIES.—Are there any lists of the learned societies of Italy, France, Belgium, and Holland, giving the addresses of their secretaries? My friends and I have often wished, for historical purposes, to enter into communication with some of these bodies, and, from lack of knowledge, have been unable to do so.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE ENGLISH SUNDAY.—I find in an article on Sunday, published in the *Edinburgh Review* for October, 1861, that "the theory (of our present mode of observing that day) was first fully developed and consolidated by a Dr. Nicholas Bownde, whose work first appeared in the year 1595." It goes on to say that the work was condemned and suppressed by both the civil and ecclesiastical authorities. Can any one furnish particulars about Dr. Bownde and his book, and also about the origin of our present mode of observing Sunday?

M.

[Consult vol. vi. of the 'Dictionary of National Biography,' s.v.]

FREEWOMEN OF THE CITY OF LONDON.—(1) When was the freedom first conferred on women? (2) Does the right exist at the present time? (3) If not, when was it withheld? (4) The reason for no longer granting it?

GEORGE ELLIS.

St. John's Wood.

COLOSSUS OF RHODES.—Where can I find a full account of this "wonder of the world"? Smith's 'Dict. Antiq.' is silent as to whether it was used as a "lighthouse," a point I am anxious to decide.

ONESIPHORUS.

THE JEWS IN ENGLAND.—In a review in 'N. & Q.' 7th S. vi. 79, it is said, "We imagine that it will be news to many persons that between the time of their expulsion and their open return in the middle of the seventeenth century there were always Jews

in this country." Sir Walter Scott seems to have been aware of this, as in 'Kenilworth,' chap. xiii., he introduces a Jewish chemist, Zacharias Yoglan, who had been resident forty years in London. I suppose there were very few Jews here before the Protectorate, and their residence was winked at rather than permitted. Was this so?

JONATHAN BOUCHIER.

GARRULITY.—Is there in English an analogue to *garrulity* which expresses a propensity to scribbling, or *cacoethes scribendi*; or could such a word be made? The Germans have it in *schreib-lust*.

P.

SEVEN EARLDOMS OF SCOTLAND.—These are referred to, *sub* 'Asceles,' in 7th S. viii. 271. I should be glad of any information regarding these earldoms and their representation in modern times.

W. F. PRIDEAUX.

ST. NIGHTON.—Who was St. Nighton, or St. Necton, from whom a chapelry and its church in Cornwall are called? Has Necton—formerly pronounced Neighton—in Norfolk, anything to do with the same saint? Are there other churches or places named after him? What is the meaning of *Keive* in "St. Nighton's Keive"? F. W. B.

SECOND.—Why are officers who hold certain staff appointments said to be *seconded* in their regiments? In the service the word is generally pronounced *seconded*, sometimes *seconded*, seldom *seconded*.

GUALTERULUS.

CLEPHANE.—Can any reader suggest an etymology for the Scottish family name Clephane? The first of the name on record in Scotland is Alanus de Clephane, Sheriff of Lauderdale, in the second half of the twelfth century. Canon Taylor ('Words and Places') says the name Clapham (a suburb of London) is the home, or *ham*, of Clapha. Are the two names the same?

G. F. B.

POSTMEN'S KNOCKS.—I find in the 'Pomfret Correspondence,' 1806, i. 93, the following:—

"Whenever I can entertain a hope of hearing from you, I enquire after the French mail as if I were carrying on a correspondence in order to steal the Dauphin; and actually listen to every double knock at the door, in hopes of the post-man, with more attention than I ever did to an opera."—Frances, Countess of Hertford, to Henrietta Louisa, Countess of Pomfret, London, Feb. 14, O.S. 1739.

Is there an earlier record of the startling phenomenon which on Valentine's Day, a century and a half ago, thus shook the nerves of Thomson's, Dr. Watts's, and Shenstone's patroness, and the wretched R. Savage's successful champion?

F. G. S.

RUTLAND HOUSE, KNIGHTSBRIDGE.—The above occupied the ground now known as Rutland Gate. I should be glad to ascertain in what year it was

pulled down, and whether any print or drawing of it is in existence.

W. E. M.

LORD TENNYSON AT BEECH HILL HOUSE.—Is it true that Lord Tennyson wrote his 'Talking Oak' and 'Locksley Hall' at High Beech?

W. WINTERS.

Waltham Abbey.

AUTHOR'S NAME WANTED.—Few epigrams are more piquant than this couplet:—

Thou may'st of double ignorance boast;
Thou know'st not that thou nothing know'st.

The idea, and an expanded expression of the same, is as old as Socrates; but though often thought, it was never so well expressed as in the modern terseness. How ancient is the new dress of the old idea?

JAMES D. BUTLER.

Madison, Wis., U.S.

LEGEND.—Where shall I find the Christian legend that a prince of Celtic blood is to occupy the French monarchy at the last times?

C. A. WARD.

Walthamstow.

DR. WILLIAM SHAW.—Can you or any of your readers kindly give me any information concerning Dr. William Shaw, who was for several years Rector of Chelvey, Bristol, and died there Sept. 16, 1831, at an advanced age, "the last surviving friend of Dr. Samuel Johnson, and one of the coterie that met constantly in Bolt Court and at Streatham Hill; a friend also of Fox and Erskine"? I know that he was born in Arran, and educated—partly, at least—at Ayr, and studied later at Cambridge; that he was a literary man, one of the most learned of his time in Gaelic, and wrote some remarkable works, especially a Gaelic dictionary. What I want light upon particularly is his matrimonial connexions. Can any one inform me whether he was married more than once; and when, where, and to whom? Especially, who was the Ann Shaw who remained his widow on his death, and where the marriage register is to be found? Some light may be thrown on the subject by information as to what clerical or other charges he held after leaving Cambridge and before going to Chelvey.

TERTIUS.

EARL OF BUTE.—Can any of your readers inform me in whose possession the portrait of John Stuart, Earl of Bute, by Nathaniel Hone, R.A., now is? This picture was engraved by Capt. Baillie. I have a portrait by Hone I am anxious to identify, which somewhat resembles the above engraving.

C. B. S.

SENSE.—When did this word first acquire its modern meaning of sagacity? Was it at an earlier date than its adjective, sensible? The latter, I believe, began to be used in that sense about 1700; but I find Sens and Sence as a female

Christian name in 1542 and 1638. Sagacity seems a more likely meaning for a Christian name than susceptibility, which is often the equivalent of sentimentality. If the name have another derivation, I should be glad to learn it.

HERMENTRUDE.

Replies.

SIXTH CENTENARY OF DANTE'S BEATRICE.
(7th S. ix. 81, 131.)

PROF. TOMLINSON says that they who regard the 'Vita Nuova' as the history of Dante's passion for Beatrice Portinari "have to explain how it is that he never courted her, that he saw her married to another man, while he himself was wedded to" another woman. It is true that he never married Beatrice, and that he himself "married the barber." But is it an ascertained fact that he never in any sense courted Beatrice—her whom he first beheld, with delicious wonder and awe, when she was only nine years old, and concerning whom he kept on writing sonnets for years, if not to her eyebrow, at any rate to most of her other perfections? And, again, if it be true that in what he has written of Beatrice Dante only meant "to personify Divine Wisdom as described in the Old Testament," why did he choose Beatrice Portinari as that personification? Was it only because her name means "the Blessing One"? If so, any other Beatrice would have done as well. We may be sure of this, that no man, poet or other, would take a given woman and say of her even the hundredth part of what Dante says of Beatrice in the 'Vita Nuova' and in the 'Commedia,' unless he had, or had had, a personal passion for that woman. His passion may have been hopeless, or may have been ideal merely; he may have worshipped her in silence and without her knowledge; and Dante's character was so exalted and so peculiar that, in the absence of clear evidence, no one, I take it, could venture to say what manner of passion his was. He himself, however, distinctly says that Love "oftentimes commanded me to seek to behold this youngest Angel," namely, Beatrice Portinari; "wherefore," he continues, "I in my boyhood many times sought her out and saw her." And he gives the exact year and day and hour in which she, Beatrice Portinari, did so graciously salute him in the street, when he and she were both eighteen. Maria Francesco Rossetti, in her delightful 'Shadow of Dante,' well observes that Beatrice may have been affianced to Simone de' Bardi even before her ninth year. If that were so, it would preclude in Dante anything but an ideal love; but that ideal would still be a personal passion. And, at any rate, Dante was no mere Ixion, embracing a formless cloud. "The glorious lady of his mind," the fair and inexpres-

sive She, must have been seen by him and loved by him in actual flesh and blood before he determined, after her death, to transfigure his mortal Love into the similitude of that Wisdom which was with God from the beginning, and so to make her known as Beatrice, or the Blessing One, "by many who knew not what she," the real Beatrice, "was called"; though some of those many who did not know the maiden's parentage had already in her childhood instinctively called her Beatrice, by reason of her sweet beatitude, which was obvious even to strangers.

And, conversely, we may also say that no one would think and speak of an abstract quality, like Divine Wisdom, in terms of a lifelong adoration that is personal and human, if it be also refined and idealized, unless he had some personal and human and feminine basis for his thought and speech.

Therefore it would seem that, howsoever Divine Wisdom may be personified in Beatrice, the promoters of the Florence festival are right in treating Beatrice as the ideal woman, and in arranging their celebration accordingly. But let them remember that the ideal of Woman includes much that was neither in Dante's Beatrice nor even in his imaginative estimate of her, for it includes the humbler and more robust faculties and powers which are possessed even now by women of the lower classes, who are servants, or labourers, and the like.

As to Beatrice Portinari, one may suspect that if Dante had loved her in the ordinary way and had married her she would have been no more to him than Gemma Donati was. For, like Carlyle, Messer Allighieri must have been "gey ill to live wi'."

A. J. M.

Does PROF. TOMLINSON require all Dante students for ever to dissociate Beatrice Portinari from Dante's life records?

We appear to be on the verge of a dilemma. Either Dante did know her or he did not. If Dante did know her, that he may have bestowed his early affections on her before marriage is conceivable as a reality, in which case it follows that he did beatify her as "Heavenly Wisdom." Dante students will then solve the difficulties of that position, each one in his own way; certainly they are not insurmountable.

If Dante did not know and highly esteem this female, how is it that his name has become so closely associated with hers?

It is quite possible for the poetic imagination so to exalt, I may say *ecstasize*, an ideal as to make the primal motive in which the ideal originated unrecognizable; it then becomes a complete metamorphosis. Thus the earthly Beatrice is no more seen in the transformed "Heavenly Wisdom" than is a grub in the butterfly.

Just one point. Take the words "By many she was called Beatrice who knew her by no other name." Can the professor name any writer who has called "Heavenly Wisdom" by the name of Beatrice, other than this Dante himself; if not, what about the "many"? A. HALL.

13, Paternoster Row, E.C.

My previous impression of PROF. TOMLINSON'S view of Beatrice, drawn from his interesting little work on 'The Sonnet,' does not agree with his present explanation of the character. If my memory serves me rightly, PROF. TOMLINSON did not there take Beatrice as an abstract notion. But whether or not this is the case, what PROF. TOMLINSON now says is worthy of the attention due to accurate scholarship and sympathetic study. The theory he revives, however, seems to me open to at least three important objections. Beatrice I take to mean simply an ideal portraiture of woman—something not to be realized, and rendered the more beautiful and impressive according to the imagination of the poet. In Dante, of course, the exposition of the theme found a spiritual artist of the very highest order. This view would also disagree, I need scarcely remark, with that of Miss BUSK, whose "ideal of feminine perfection" is that of ordinary womanhood, the "phantom of delight" of every-day life, quite a different personality from the spiritual ideal in a man's mind, particularly in a mind like that of Dante. But to come to my list of objections. First, I would point out that Dante, in the treatment of his subject, entered on a habit of style foreign to such personification as that in the Old Testament. He was the greatest master in the school of idealizing poetry, which flourished humbly among the troubadours and reached a perfect and noble maturity in him and in Petrarch. The historical aspect of the question, in short, appears to me to be distinctly opposed to the view of Beatrice as a mere virtue. I would further maintain that Beatrice without doubt had a real presence, and in her lifetime was aware of the admiration bestowed upon her through the 'Vita Nuova.' It is authoritatively stated that she and Dante lived within fifty yards of each other; were neighbours from their childhood. What is said, moreover, in the 'Vita Nuova' as to the first meeting between them can leave little doubt as to the actual personality of the heroine. In the third place, to take the common-sense view seems a more sound literary interpretation of the whole poem. I quite agree with Mrs. Oliphant's opinion ('Dante,' 'Foreign Classics') on this subject when she declares her inability to imagine

"any new reader, approaching the wonderful tale with an unbiassed mind, could ever imagine a love so tremulous with delicate passion, so absorbing and all-pervading, to be directed to an abstract quality."

W. B.

THE VIRGIN MARY (7th S. ix. 28).—In reply to the query of A. W. B., I cannot see any reason to doubt that the genealogy in St. Luke's gospel is that of the Virgin Mary. It seems probable that St. Matthew, writing for the Jews, who had the records in their possession, would be satisfied with proving our Lord's heirship to David through his legal father Joseph, who was descended from Solomon and all the following kings of David's line except Zedekiah; and that St. Luke, who wrote afterwards for the Gentiles, would rather show his actual descent from Nathan, another son of David; a fact which was really of more importance than the other, as evidencing the fulfilment of prophecy. It is clear that the pedigrees differ in every name except two. The difficulties to be met are the disparity in the number of generations, and the occurrence of the names Salathiel and Zorobabel in each line. As to the first, it appears that St. Matthew, having fourteen names (according to Jewish reckoning) from Abraham to David, makes another fourteen from David to Jechonias, by omitting four of the kings (a not unusual practice in Hebrew pedigrees). It may, therefore, be fairly assumed that he made a similar number from the Captivity to Christ by leaving out some of the less important personages. As to the other point, there is nothing very extraordinary in the coincidence of two successive names in different branches of the same family, but I think it more likely that Neri married a daughter of Zorobabel, on account of whose eminent character and position Rhessa, the son of that marriage, is mentioned as son (i. e., grandson) of Zorobabel, the son of Salathiel, as well as son of Neri. Therefore I take the introduction in St. Luke to mean "being as was supposed the son of Joseph, which was (in fact) the (grand-) son of Heli," Mary's name being omitted, according to the usual custom of not mentioning females.

GEORGE BOWLES.

A. W. R. assumes that the Messianic genealogies refer in either instance to Joseph, not to the Blessed Virgin. But if he will refer to the article by W. Al. Wright in Smith's 'Bible Dictionary,' he will see that this is not incontrovertible. For there is:—

"If the genealogy given by St. Luke is that of St. Mary (Greswell, &c.) her father's name was Heli, which is another form of the name given to her legendary father, Jehoiakin or Joachim."—"Mary."

I am not maintaining this view. Reference may be made to Dr. Mill's 'Vindication of the Genealogies' for the support of, or at least the history of, the opinion.

The earliest patristic authority upon Joachim and Anna to which I can refer is that in the note of Cornelius a Lapide on St. Matth. xii. 46:—

"Vernum S. Annam unicum tantum habuisse maritum
et ex eo unicam prolem B. Virginem docet
apud Nicephorum.—L. ii. c. 23."

St. Hippolytus flourished *circa* A.D. 220 (Cave), Nicephorus, *circa* A.D. 1333.

As regards St. Anna, there is the following in St. John of Damascus, *c. A.D.* 730 (Cave):—

τίκτει τοιγαροῦν ἡ χάρις, τοῦτο γὰρ ἡ Ἀννὰ ἐρμηνεύεται, τὴν κυρίαν, τοῦτο γὰρ σημαίνει τὸ τῆς Μαρίας ὄνομα.—L. iv. c. 15.

The question became of importance in the controversy with the Manichees, and the statement of the birth of the Virgin from Joachim was treated by St. Augustine as an apocryphal one, without authority, incapable of proof:—

"Aliæ quippe apud nos non habent ad has res ullum pondus authoritatis. Ipse enim quas recepit et tenet ecclesia toto orbe diffusa, quæ per illas est etiam prophetata, et quemadmodum promissa sic reddita. Ac per hoc illud, quod de generatione Mariæ Faustus posuit, quod patrem habuerit ex tribu Levi sacerdotem quandam nomine Joachim, quia canonicum non est, non me constringit; sed etiam si hoc crederem, ipsum potius Joachim dicerem aliquo modo ad David sanguinem pertinuisse, et aliquo modo ex tribu Juda in tribum Levi fuisse adoptatum."—"Contr. Faust. Manich." l. xxiii. c. 9. ("Aliæ," *supra*, scil., "literæ.")

So also further on:—

"Hoc ego potius vel tale aliquid crederem, si illius apocryphæ scripturæ, ubi Joachim pater Mariæ legitur, autoritate detinerer."

The apocryphal source can be seen in any collection of the apocryphal writings of the New Testament.

ED. MARSHALL.

I do not know what theologians may have said as to the parentage of the Virgin Mary, but was somewhat puzzled, in re-reading Kingsley's 'Yeast' recently, to read, in a rhapsody of poor Luke, "The all-prevailing mother, daughter of Gabriel, spouse of Deity, flower of the earth." Gabriel was the angel who announced to Zacharias and to the Virgin Mary the two miraculous births; but I am at a loss to know why the latter should be termed, in any sense, daughter of Gabriel.

JAMES HOOPER.

50, Mornington Road, N.W.

The genealogy of the Virgin Mary is included in that of Christ. Tradition gives her mother's name as Anna, her father's as Joachim. Dr. Barrett (quoted by Dr. Adam Clarke) says that it is indisputable that this Joachim is the Heli of Luke iii. 23. A bare list of the authorities cited by Dr. Barrett would occupy a considerable amount of space, but your correspondent will find the subject exhaustively discussed, with references, in Dr. Clarke's 'New Testament Commentary,' under Luke iii., where ten pages are devoted to a condensation of Dr. Barrett's elaborate treatise.

C. C. B.

BRAT (7th S. viii. 464; ix. 77, 113).—I remember when a little girl going to bed once sobbing because a stately old lady at one of my mother's evening parties had said to me, "What, you not gone to

bed yet, you little brat!" I must have been fully conscious that "brat" was a term of contempt, by the fuss I made about it. And I equally well remember my parents next day trying to make me understand (which, however, I did not a bit at the time) that the old lady meant nothing unkind—"when she was a little girl 'brat' was used without implying the offence I had taken, meant no harm," &c.

I have now referred to the 'New Eng. Dict.' at PROF. SKEAT's desire, but do not find more edification than it is usually my lot to find in dictionaries. (1.) As to "origin." It is said "Wedgwood, E. Müller, and Skeat think it [*i.e.*, *brat*=a child] the same word as the preceding [*i.e.*, *brat*=a cloth, &c.], but evidence of the transition of sense has not been found." With due submission, I must say I fail to find any enlightenment here. The guess that the one word is a transitional form of the other is the more unacceptable that so many instances have been supplied of their contemporaneous existence. (2.) As to meaning (or, as I should say, use), I find the following:—"In sixteenth and seventeenth centuries sometimes used without contempt, though nearly always implying insignificance." This, it will be allowed, does not convey very definite information. If we now proceed to work out some for ourselves from the ten quotations supplied, we arrive at the following analysis: (1) and (10) are *hors concours*, being merely the cant phrase "beggar brat"; (2) 1557, (6) 1650, (7) 1712, and (8) 1750, do not necessarily imply contempt; (3) 1570, (4) 1583, (9) 1808, seem positively used exclusive of any idea of contempt. Of the whole number, No. 5 alone (1593), specially implies insignificance. But, like all dictionary information, the quotations themselves, cut down to almost unintelligible brevity, are probably misleading. I have treated them as they stand; very likely in connexion with the context from which they are extracted they might all wear a different complexion.

On the other hand, apart from dictionaryistic guidance, we all know that so far as the average memory of the present generation extends "brat" has been applied exclusively in contempt. We look to the 'New Dictionary' to tell us when this exclusive use began, and we find no help. It tells us that in the sixteenth and seventeenth centuries it was sometimes used without contempt, implying that this was not the case in other centuries. Nevertheless, we find under the date of 1808 an instance (apparently) most distinctly free from contempt.

This instance of freedom from contempt in 1808, however, appears to tally with the traditional instruction of my parents as above narrated. But how it was that the sharp line of demarcation was stamped afterwards, and at what date, remains still to seek.

R. H. BUSK.

This word is in common use in Cheshire, applied to a coarse apron, used in kitchen-work. It may be heard anywhere among working-class women in Macclesfield. As in Lancashire, the term *childer* is applied to children. I believe *brat*, designating a child (when *kid* is not used), may be heard in the Dials, Drury Lane, and similar parts of London. I know an educated lady, member of an Essex family of good position, who speaks of her younger sister as "the brat," not using the word as a term of contempt, but as, I suppose, pleasant indulgence in that species of slang the use of which is, apparently, so much to the taste of many of our modern young ladies.

GEO. JULIAN HARNEY.

Enfield.

In course of conversation lately with my mother, she told me she had often heard this word applied by the country people in her county (Fermanagh, Ireland) to a large coarse apron, and that it was quite a common word (in that sense) in Ireland.

ONESIPHORUS.

RECTORS OF ST. MAGNUS (7th S. ix. 107).—Newcourt's 'Repertorium of the Diocese of London,' 2 vols., folio, London, 1707-1710, contains lists of the incumbents of the several parishes; and that of St. Magnus, commencing soon after 1300 A.D., will be found in vol. i. pp. 397-399.

W. E. BUCKLEY.

VICAR will find a list of the rectors of St. Magnus, London Bridge, in Newcourt's 'Repertorium' (vol. i. p. 397), from Robert of St. Albans, early in the fourteenth century, to Robert Ivory, in 1662. The book is easily accessible; but should VICAR find any difficulty in obtaining a copy of the list, I shall be happy to supply it.

EDMUND VENABLES.

BYRON'S BIRTHPLACE (7th S. viii. 366).—MR. RICHARD EDGUMBE records that the birthplace of Byron, No. 24, Holles Street, Cavendish Square, has been "improved off the face of the earth." When I was last that way the lower part of the house was occupied by a tea-dealer of the name of Fry. Remembering "Oh, Mrs. Fry! Why go to Newgate, why?" I was amused at the coincidence. Of course, modern improvement, that does not spare our fathers' graves, could not be expected to spare the birthplace of a poet, especially one so obnoxious to Mrs. Grundy. But on the front of the now-demolished house was a tablet, recording the fact and date of the poet's birth. What has become of that tablet? I presume it did not share the destruction of the house. It would be a public service if MR. EDGUMBE would find the present possessor and endeavour to arrange with the proprietor or proprietors to have the tablet affixed to the new building. If the wording of the old tablet would render it not exactly suitable, I suppose

there would be no difficulty in collecting the small amount necessary to furnish a new and suitable tablet. I am under the impression that there is a society formed to preserve memorials of the birth-places or residences of the great representatives of English literature. This Byron tablet should come under the society's cognizance. But probably Mr. Edgumbe would make it a labour of love to give his aid in this matter. G. JULIAN HARNEY.
Enfield.

CHARE (7th S. viii. 307, 417, 455; ix. 118).—Why should the term "chare rofe," so interestingly referred to by Mr. WYATT PAPWORTH, be "generally supposed to mean that the whole vaulted roof was to be made of hewn stone, and not partly filled up with rubble and plastered"? It undoubtedly refers to the arching of the roof, as in Westminster Hall. The Anglo-Saxon word *char*, *charan*, *ceran*, means a bend, or turn. *Charing* (or *charan*), in Charing Cross, owes its origin to being situate at the bend of the river (see map). A *char-woman* is one who takes a turn or bout by the day, or for any fixed period. JAMES H. MACMICHAEL.
Spike House, Hammersmith Road.

A DORCHESTER WILL (7th S. vi. 247, 336, 397).—Under this heading I made inquiry, through 'N. & Q.', about eighteen months ago. OMEGA kindly answered my query, and said, "1768 [1766 stated in error] is not a very remote date, and it is not unlikely that Z. Y. X. might learn something of his ancestor, and perhaps of his will, if he mentioned his name, as legal documents and papers of that date are known to exist in Dorchester at this day." The will I desire to find is that of Gabriel Gould, who died at Dorchester, and was buried at Holy Trinity Church, November, 1768. I have searched the Blandford, Bristol, and Somerset House Registries without success. I shall be greatly obliged if OMEGA will assist me to find this will, as it is the only one missing in a pedigree of nine generations that I have been working at for the last three years (purely antiquarian). Any suggestions from readers of 'N. & Q.' will be much appreciated.

Z. Y. X.

OXGANGS (7th S. viii. 407, 457; ix. 134).—Mr. EWING says that the carucate consisted "simply of eight oxgangs." As a rule this was doubtless the case; but in 'Domesday Studies,' p. 174, I have cited four instances in which it must have contained twelve oxgangs, instead of eight.

ISAAC TAYLOR.

THE GRAVE OF ANNE BOLEYN (7th S. ix. 166).—The extract from the *Newcastle Weekly Chronicle* in Mr. THOMPSON'S note is amusing, and, if true, would be most interesting; unfortunately it is not true. The most credulous person would hardly credit that, in order to allow room for Sir John Burgoyne, it was found necessary to lay open so

large a space as to disclose "in one long row the headless bodies of ten persons," or even if such a chasm was actually made for Sir John, that there should be found in it "the corpse of the beautiful and unfortunate lady Anne Boleyn, with her beauty unimpaired, and her face and hair as perfect as the day on which she laid them down upon the block."

In Mr. Doyne C. Bell's most interesting book, 'Notices of the Historic Persons buried in the Chapel of St. Peter ad Vincula in the Tower of London, with an account of the Discovery of the supposed Remains of Queen Anne Boleyn' (chap. iii. p. 19, *et seq.*), any one interested in the subject will find a complete narrative of the opening of the graves in the chancel of the chapel, in the presence of the Rt. Hon. G. J. Noel, Mr. A. B. Mitford, Col. Bryan Milman, C.B., the Hon. Spencer Ponsonby Fane, C.B., Dr. Frederic J. Moutat, and Mr. Doyne C. Bell.

Here is referred to "the small brick grave in which Sir John Burgoyne had been buried in 1870"; and a few lines further on:—

"The pavement was then lifted on the spot which was marked on the plan as the place of Queen Anne Boleyn's interment, and the earth removed to a depth of two feet; it had certainly not been disturbed for upwards of 100 years. At this depth the bones of a female were found, not lying in the original order, but which had evidently, for some reason or other, been heaped together into a smaller space: all these bones were examined by Dr. Moutat, who at once pronounced them to be those of a female of between twenty-five and thirty years of age, of a delicate frame of body, and who had been of slender and perfect proportions; the forehead and lower jaw were small and especially well formed. The vertebrae were particularly small, especially one joint (the atlas), which was that next to the skull, and they bore witness to the Queen's 'lyttel neck.' He thought that these female bones had lain in the earth for upwards of 300 years, and that they were certainly all those of one person. No other female bones were found on this spot."

E. CARRINGTON OUTHY.

East Acton, W.

Mr. Doyne Bell's book of 'The Chapel in the Tower' gives full particulars of the rediscovery of Anne Boleyn's grave in the chapel of St. Peter ad Vincula; and also of the other queen, and the two dukes. This took place, so far as I recollect, some years before the death of Sir John Burgoyne; so the discovery was not made then, nor was anything found of Anne Boleyn but bones, supposed to be hers, from the position in which the chest or coffin was laid, and which corresponded with the tradition of her interment. A relation of mine attended officially at the funeral of Sir John Burgoyne, and I never heard of any new discovery being then made.

B. FLORENCE SCARLETT.

[Mr. H. G. HOPE obliges with the same information and references.]

TO WORM (7th S. ix. 149).—It was an ancient practice among dog-fanciers and huntsmen, as a

preventive to the spread of rabies, to worm their dogs and hounds, and the operation was performed in the following manner. The animal's neck was tightly fixed between the man's knees, who then seized the tip of its tongue, with the intervention of a piece of new flannel to prevent its slipping away, and made a small incision along the under surface of the organ until he came to a narrow ligamentous membrane, varying in length from two to three inches, according to the size of the dog. A probe was then passed beneath it, in order to bring it to the surface, when it was extracted by means of a pair of forceps. This ligament upon its removal has a tendency to curl, hence, I presume, the origin of the term. I have seen the operation, which does not appear to inflict much pain nor be detrimental to the lingual functions, performed several times. It is said to have the following remarkable effect. Should the dog become the subject of rabies it will not rush about in all directions biting any man or beast which it may approach, but, on the contrary, will endeavour to hide itself in the kennel, or under the manger of the stable, or in any out-of-the-way place, when in the course of a few days it will die if left alone. When, however, these symptoms manifest themselves the animal should, of course, be immediately killed. In addition to the above symptoms it will be remarked that the tongue becomes so enlarged that, from mere increase of bulk, it would be impossible for the dog to close its jaws sufficiently to bite.

I think some careful experiments should be undertaken to test the value of this operation, which, if successful, should be made universal, when M. Pasteur might close his institutions and the distressing system of muzzling be dispensed with.

Having taken much interest in the subject of hydrophobia for some years past, I could send you many details respecting it, but I fear to encroach further upon your space.

C. LEESON PRINCE, M.R.C.S.

The Observatory, Crowborough.

More curious, perhaps, than Johnson's definition is the fact that this sense of the verb *to worm* still holds a place in our dictionaries. This supposed cause of canine madness is called "the greedy worm." I believe Pliny alludes to it, but cannot at present refer to his 'History.' C. C. B.

I know very little about dogs; but I remember that years ago we had, as children, a young black spaniel (or dog of similar breed) presented to us by a Scotch friend, who enjoined us to have him "wormed" at the earliest opportunity. By dint of inquiry we found that the "baker's man" (why baker's man?) was the proper individual to perform the operation, which he accordingly did by cutting out a "something, nobody knows what," from under the animal's tongue. In addition to

this operation, the same learned professor explained it was necessary for him to bite off—cutting would not do at that end—a certain length of the dog's tail; therefore, while he was on the job this was also done, though I am sorry to say we subsequently discovered Bijou in the act of making "more dawg" by devouring as much of the demorded portion as could be considered at all eatable.

Removing the beard of an oyster or mussel is termed "worming" it in some places.

R. W. HACKWOOD.

In case it should be of any interest to C. S. H., I venture to send the following extract, which has survived in my recollection from an only reading of 'Rob Roy' many years ago, and which I have just looked up:—

"'Incredible carelessness!' [exclaimed Diana Vernon in the course of her first interview with young Osbaldistone]. 'And you cannot shoe a horse, or cut his mane and tail; or worm a dog, or crop his ears, or cut his dewclaws; or reclaim a hawk, or give him his casting-stones, or direct his diet when he is sealed: or—'

"'To sum up my insignificance in one word,' replied I, 'I am profoundly ignorant in all these rural accomplishments.'

"'Then, in the name of Heaven, Mr. Francis Osbaldistone, what can you do!'

FREDK. CHAS. CASS.

Conservative Club, St. James's Street.

'VERT (7th S. ix. 165).—We have *convert*, *pervert*, and *vert*, and in 'Lothair' Lord Beaconsfield suggests another form, as he says that "Lady St. Jerome.....had reverted to the ancient faith." The 'vert of the *Union Review* has been all of them, as since his article of May, 1864, he reverted to the Church of England.

GEORGE ANGUS.

St. Andrews, N.B.

Your correspondent W. A. G. is quite correct in his suggestions as to the origin of this word at Oxford and its subsequent crystallization (if I may use the term) in 1864.

MUS OXONIENSIS.

RICHARD CRANKHORPE, 1569-1624 (7th S. ix. 149).—'The History, Directory, &c., of Cumberland and Westmorland' (1829), by Parson and White, gives the information that Richard Crankhorpe, D.D.,

"was a native of Cumberland, of which county many of his family were sheriffs, though some have asserted that he was born at Newbiggin, in Westmorland. He was chaplain to James I. and was an excellent logician, as is shown in his learned works, some of which were published after his death."—*Cumberland List of Worthies*, p. 45.

Nicolson and Burn, in their well-known 'History' (1777), state that the "famous logician" in question was born at Little Strickland, in Westmorland. See vol. i. p. 449. J. F. MANSEGH.

Liverpool.

The title of Crankhorpe's book on logic is 'Logice libri quinque de Prædicabilibus, Prædi-

camentis,' &c., London, 1622; Oxford, 1677, 4to., with 'Appendix de Sillogismo [sic] Sophistico.' His 'Defence' forms one of the volumes of the "Anglo-Catholic Library":—

Richard Crakanthorpe [born A.D. 1567, dec. 1624]. Defensio Ecclesie Anglicane contra M. Antonii de Dominis, D. Archiepiscopi Spalatensis, Injurias. Auctore Ricardo Crakanthorpe, S.T.P. Ed. C. Wordsworth, D.D. Oxford, 1847.

For the rest of his works see Wood's 'Athen. Oxon,' vol. i. col. 417, 418, fol., 1691. There is a portrait of him in the library of Queen's College, which MR. PICKFORD probably knows of (Wood, 'Colleges and Halls,' p. 158, Oxford, 1786).

ED. MARSHALL.

MR. PICKFORD is right—as usual. Crakanthorpe published 'Logica libri quinque,' London, 1622; Oxford, 1677, 4to. See Chalmers's 'Biog. Dict.'

EDWARD H. MARSHALL, M.A.

Hastings.

See the 'Diet. of Nat. Biog.,' vol. xiii. p. 2, where it is stated that the learned divine was the author of 'Logice libri quinque de Prædicabilibus, Prædicamentis,' &c., London, 1621. H. T.

AUSTRALIA (7th S. ix. 147, 171).—W. E. H. will find Mr. G. A. Sala's letters from Australia, under the heading 'The Land of the Golden Fleece,' in the *Daily Telegraph* from August 5, 1885, to April 12, 1886. I cut out and have kept a complete set, but have never seen them in book form.

ESTE.

Arley, Coventry.

Allow me to recommend two excellent works which I venture to think will answer W. E. H.'s every purpose, 'History of Australia,' by G. W. Rusden, 3 vols. (Chapman); 'Australian Life,' by Mrs. Campbell Praed, illustrated (Chapman).

GEO. C. PRATT.

Norwich.

CREMATION OF SHELLEY (7th S. ix. 66, 151).—A picture representing the burning of the remains of Shelley (as described by Trelawny in his 'Records of Shelley, Byron, and the Author,' Pickering & Co., 1887, pp. 125-145, and Appendix, pp. 307 and 309, translation of the Italian official document), was exhibited in one of the "Galleries" in London last year. I do not remember the name of the artist, but his work was rather severely criticised as to subject and form.

ESTE.

Arley, Coventry.

APPARENT SIZE OF THE SUN (7th S. ix. 106, 173).—It has long been a favourite source of amusement in my family to ask friends what size the moon appears to them. I have heard the following answers:—The size of a cart-wheel, a table, a cheese, a dinner-plate, a watch, a threepenny piece. The last is my own reply, but I ought to add that I am extremely near-sighted. The lady

who says "a watch" has very long sight, while the gentleman who gave "a cheese" stands between us. I cannot answer for the rest. When scientific persons are asked, they usually reply, in my experience, that they do not comprehend the question, and cannot divest their minds of the real size in judging of the apparent. HERMENTRUDE.

SIR WILLIAM FRASER's experience was a very striking example of what I have now and then seen; and I would now give a sample, as it were, of my optical hallucinations, and explain, I think, their cause. I am, say, musing, or thinking of nothing in particular, while looking fixedly at some things near, or on my ground-floor window, some six feet distant, it may be at the plants on the window-sill. Then my eye unconsciously lifts itself a little, and sees the house opposite, one about thirty-four yards from where I am. My eye does not, seemingly, adapt itself at once to the changed distance, and I see the house as though it were brought over to the near distance of the first objects that I was viewing. Thus my estimate of the size of a moderately sized house, consisting of half-seen ground-floor, first and second floors, and attics, thirty-four yards away, as deduced from the size of the representation on my retina of this house, supposedly so close as six feet, magnifies the said house into one of gigantic proportions. After a very short time, the house or other object resumes its natural distance and size, or sometimes I hasten this by a sort of violent wrench. Hence I conceive that SIR WILLIAM was more or less unconsciously gazing at his garden wall and his archery butt, and then, raising his eyes a little, saw what appeared to be a magnified sun on the top of his garden wall. I think it right to add that I myself am short-sighted, using the French No. 4 glass; that for the last thirteen years I have been one-eyed, my left upper eyelid being paralyzed, as is also the internal motor muscle of the eye, the remains of an attack of hemiplegia; and that, so far as I can remember, the days on which these rare hallucinations occur are generally somewhat dull, i. e., not sunshiny days. Unfortunately, I cannot recollect whether they ever occurred when my vision was binocular. BR. NICHOLSON.

P.S.—I have since spoken to two talented gentlemen, one not yet twenty-two, but a writer and a scientist, who tells me that, having the vision of both eyes, he yet habitually makes use of one more than the other, and has not unfrequently similar experiences.

'HISTORY OF MEZZOTINTO,' 12mo., Winchester, 1786 (7th S. ix. 187), was written by a reverend pluralist named James Chelsum, who died in 1801. An account of him will be found in the 'Dictionary of National Biography,' vol. x. p. 183.

HENRY T. F.

THE SUPERLATIVE SUFFIX -ERST (7th S. ix. 146).—I can now add that the superlative suffix -er-st probably arose with such words as *hind-er-st*, which occurs in Chaucer's Prologue, l. 622. The modern E. *nearest* also turns out, on analysis, to contain both a comparative and a superlative suffix.

WALTER W. SKEAT.

LORD BROUGHAM'S EPITAPH (7th S. ix. 168).—There was, with my name, a contribution to 'N. & Q.' 6th S. ii. 408, 409, in which I offered a statement of the history of these lines from the Greek epigram, which is the original, to the wrong supposition in Burton's 'Anatomy' that they were to be found in Prudentius. If any one is curious to trace the opinions of writers in 'N. & Q.' he may consult 1st S. v. 10, 64, 135, 523; vi. 417; 2nd S. iv. 223; 6th S. i. 494; ii. 136, 409; iv. 76. The versions of the sentiment are so numerous that a collection may easily be given so as to form a *brochure*, like the 'Translations, Literal and Free, of the Dying Hadrian's Address to his Soul,' by David Johnston, privately printed, Bath, 1876, 8vo., pp. 110; or Dr. Greenhill's 'Contrast,' from the versions of the sentiment of Musonius, fifth edition, Hastings, 1889, pp. 27, 12mo.

ED. MARSHALL.

See 'N. & Q.' 1st S. v. 10, 64, 135, 523; vi. 417; 2nd S. iv. 223; 3rd S. viii. 199, 317; 6th S. i. 494 (this is the only volume of the Sixth Series that I possess). See also 'Gil Blas,' livre ix. chap. x., *ad fin.*

JONATHAN BOUCHIER.

ITALIAN VENGEANCE (7th S. viii. 509; ix. 54).—MR. WALLIS will find the story of the Italian's vengeance in Bolton's 'Assize Sermon,' preached at Northampton in 1630. This sermon was published at the end of the author's 'Foure Last Things' (1632), and the tale occurs at p. 238. See also Wanley's 'Wonders' (1678), p. 382, where references are given to Clarke, and Reynolds 'On Passions.'

J. F. MANSEGH.

Liverpool.

BLANKET (7th S. vii. 106, 238, 351).—No English citation has yet been given prior to the fourteenth century. The under-noted story, from Prof. Maitland's 'Pleas of Crown for County of Gloucester,' 1221, Nos. 73, 74, 75, will therefore help to drive one more nail into the coffin of "Blanket Brothers." In 1221 Philip of Egham, a confessed robber, turned king's evidence, and lifted up his voice, after the fashion of approvers, against sundry of the lieges. Two he charged with theft, and a third with reset. The stolen and reset goods included four ells of blanket—"4 ulnas de blancheto." These three appeals formed part of the business of the Gloucestershire eyre in which sat that renowned judge Martin of Fateshull, whom Bracton revered as the greatest of English jurists. In each of the three cases

battle was offered. In the first, which was against William, the son of Robert of Dimescherche, for participation in a theft of horses and cows, battle was accepted. On Monday, July 5, 1221, Philip and William met to adjust the affair in due form. Philip was beaten, and, of course, as a craven approver, he was hanged. If his case helps out Dr. MURRAY's Old French etymology of *blanket*, as I think it does, then Philip did not die in vain.

Requiescat.
Glasgow.

GEO. NEILSON.

REFERENCE WANTED (7th S. ix. 147).—'The Pilgrim of Law' appeared in *Punch* of July 21, 1849, p. 25, and, as the ballad is not long, I copy it for NEMO:—

A Lawyer who sued in the Palace Court crossed me,
As I, to avoid him, had walk'd sundry rounds;
I knew very well what a sum it would cost me,
When he proffered a writ for a debt of three pounds.
To plead to an action a man but an ass is,
You'd better take judgment at once, sir, instead:
The eyes of the Lawyer shone bright through his glasses,
As he thought that to save me my friends might be bled.

"No, no," I exclaimed; "ne'er on them will I draw;
No rest but the Bench for the Pilgrim of Law."

J. F. MANSEGH.

Liverpool.

"YOUR WITS ARE GONE WOOL-GATHERING" (7th S. vii. 370; viii. 17, 57, 114, 216).—Blount's 'Fragmenta Antiquitatis; or, Antient Tenures of Land,' by Josiah Beckwith, F.A.S., York, 1784, p. 183, gives the following:—

"Cumbes, co. Surrey.—Peter de Baldewyn holds a certain Serjeanty in Cumbes in the County of Surrey, by gathering Wool for our Lady the Queen from the White Thorns, if he chose to do it; and if he refused to gather it, to pay twenty shillings a year at the King's Exchequer. Plac. Coron. de Ann. 39 Hen. III. Surr."

Is Cumbes the present New Malden with Coombe?

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

MACAULAY'S STYLE (7th S. ix. 8, 73, 171).—I must thank MR. BOUCHIER for giving me an opportunity of saying that I was, after all, half sorry to see my note on Macaulay's style in print. I do not, indeed, wish to retract anything that I said; but the very semblance of depreciation is ungrateful, and I owe much to Macaulay. Nevertheless, it is true that Macaulay's rapid, brilliant style, the style of a literary swordsman, shows to better advantage in the 'Essays' than in the 'History.' It is pleasant to be amused, excited, dazzled, for a short space, but it is both wearisome and unprofitable if too much prolonged. Even the 'Essays' have grave faults of style. Take an example:—

"Our ancestors saw the best and ablest divines of the age turned out of their benefices by hundreds. They saw the prisons filled with men guilty of no other crime than that of worshipping God according to the fashion generally prevailing throughout Protestant Europe. They

saw a Popish Queen on the throne, and a Popish heir on the steps of the throne. They saw unjust aggression followed by feeble war, and feeble war ending in disgraceful peace. They saw a Dutch fleet riding triumphant in the Thames. They saw the Triple Alliance broken, the Exchequer shut up, the public credit shaken, the arms of England employed, in shameful subordination to France, against a country which seemed to be the last asylum of civil and religious liberty. They saw Ireland discontented, and Scotland in rebellion. They saw, meanwhile, Whitehall swarming with sharpers and courtizans. They saw," &c.—*Essay on 'Sir James Mackintosh's History of the Revolution.'*

A passage like this is bad enough if it last only from Dover to Calais. Fancy it prolonged from Queenstown to Sandy Hook! The unfortunate passengers might well exclaim, with the lotseaters,—

We have had enough of action, and of motion, we,
Roll'd to starboard, roll'd to larboard;

and for the seething surge those eternally recurring "they sawn." Yet nobody can deny that this is a typical passage. C. C. B.

I heartily endorse every word that Mr. J. BOUCHIER writes in praise of Macaulay's style, which, though somewhat ornate, is always clear, and never ungrammatical. If there be truth in the words of Aristotle, that "the merit of style is lucidity," I venture to think that the very foremost place among the writers of this century should be assigned to Macaulay, and that the only rival claimant for the prize of lucidity in our day would be Cardinal Newman. If Macaulay's style were more studied and imitated there would not be such an abundance of that "slipshod English" on which I commented some two or three years ago, but which still lives and thrives.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

JESUS PSALTER (7th S. ix. 169).—Whitford's Psalter was published from a fifteenth-century MS. in a separate form by Messrs. Pickering in 1885 in a small pamphlet, with a bibliographical introduction, under the editorship of an old friend of mine, whose initials—H. G.—are subjoined to the preface. W. D. MACRAY.

GILBERT MILLINGTON, M.P. (7th S. ix. 188).—I have failed to discover the parentage of this regicide, but his profession may be gathered from the allusion to him in the 'Mystery of the Good Old Cause,' wherein he is called

"a lawyer, who had given him 1,000*l.*, was Chairman to the Committee of Plundered Ministers, where Phelps the Clerk and he were believed to share their fees, worth God knows what."

He represented Nottingham town throughout the Long Parliament and also in that of Richard Cromwell. With other regicides he was excepted out of the Act of Oblivion, and was tried and sentenced to death Oct. 16, 1660. What afterwards

became of him is not clearly known, but he died in prison, most probably in the Tower.

W. D. PINK.

Leigh, Lancashire.

SIR PETER PARRAVICINI (7th S. ix. 30, 152).—I wish to point out that Le Neve calls this man Pallavicini, and not Parravicini. There would not be much in this variation were it not for the possibility that—instead of his having been, as Le Neve asserts, "born in Italy, came over a poor lad, was butler to Charles Torreano, merchant in London, who preferred him"—he may have been grandson of the notorious Horatio Pallavicino, or Pallavicini, the Genoese, who settled in England in the reign of Queen Mary. Such facts as came under Peter Le Neve's official cognizance are sufficiently reliable; but both his and John Le Neve's assertions, when relying upon their memories, are not to be implicitly accepted without confirmatory evidence.

Sir Horatio Pallavicini had two sons, one of whom, Tobias, the elder, squandered his inheritance and sold his estate (Babraham, Cambridge-shire) to Thomas Bennet (son of Alderman Thomas Bennet). It appears very probable that Sir Peter was a son of either Tobias (Sir Toby, as he is sometimes called) or of his brother.

Sir Horatio Pallavicini, we are told, was appointed collector of the Papal taxes by Queen Mary, and at her death had a very large balance in hand. On the accession of Elizabeth he turned with the incoming tide, abjured the Romish faith, but retained the Papal funds. Queen Elizabeth naturalized him by letters patent in 1586, knighted him in 1587, and borrowed freely from the funds he had embezzled. On the other hand, he fitted out and commanded one of the men-of-war engaged against the Spaniards at the time of the Armada. He died July 6, 1600, and in the following year his widow was married to Sir Oliver Cromwell (uncle and godfather to the Protector); whilst shortly afterwards his two sons married (on the same day) two of Sir Oliver's daughters.

The debt due to the estate of Sir Horatio from the late queen was for years unsettled, even if it was ever entirely satisfied. It would seem to have been converted into an annuity, as about the year 1592 John Baptista Justiniani, in the name of Fabrizio Pallavicino, of Jeane, the brother of Sir Horatio, in a letter to the Lord Mayor and Aldermen, solicits their intercession with the Queen for the payment of the annuity due. Seven years after this a claim is put in for the capital sum, viz. 28,948*l.* odd. Again, in 1602 the Corporation petitions Her Majesty to discharge annuity (10 per cent. interest) and the sum, for which the City had become bound years previously. About this time in part must have been given, as

Majesty or, more probably, by the City, as the next we hear of the matter is in 1610, when Fabricio Pallavicini petitions the Court of Aldermen for payment of the balance (13,000*l.*), hinting, at the same time, that he would otherwise be compelled to right himself, by the seizure of the goods of London merchants abroad: and two years afterwards this course was taken by the State of Genoa, which led to certain Genoese merchants in London being arrested and imprisoned, whilst their goods were sequestered. Whether the claim was ever discharged is doubtful, as in 1626 Toby Pallavicini, the son, was still petitioning and threatening.

The following epitaph (in MS.) is said to have been written by Sir John Crew, upon Sir Horatio:—

Here lies Horatio Palavezene,
Who robbed the Pope to lend to the Queen;
He was a thief. A thief! thou liest;
For why? He robbed but Antichrist.
Him death wyth besome swept from Babram,
Into the bosom of oulde Abraham;
But then came Hercules with his club,
And struck him down to Belzebub.

It may interest COL. TORRIANO to know Charles Proby, third son of Sir Peter Proby (Lord Mayor, 1622), married a daughter of — Toriano, Esq., of London (probably the George Toriano, of Nicholas Lane, included in the 1677 list of merchants). This Charles Proby succeeded to his father's estate at Elton, co. Huntingdon. His grandson was created (1752) Baron Carysfort, of Carysfort, co. Wicklow, and his son was raised to the earldom (1789). Sir John Toriano, Merchant Taylor and Spanish, was knighted during shrievalty on Sept. 19, 1755. JOHN J. STOCKEN.

Miscellaneous.

NOTES ON BOOKS, &c.

Life and Works of St. Bernard, Abbot of Clairvaux
Edited by Dom John Mabillon. Translated by Samuel J. Eales. Vols. I. and II. (Hodges.)

THE Cistercians were an offshoot of the Benedictine Order. Springing up at a time of great laxity in morals and when Europe was in a state of continual warfare, not between state and state only, but when every baron or knight imagined himself justified in appealing to arms to revenge the slightest injury, they planted throughout Europe the seeds of a higher code of morals. Much that they taught is far removed from the habits and aspirations of the generation of which we form a part, but no one who judges fairly of the past can doubt that the early Cistercians, by their hard lives and unremitting labours, did much to elevate and refine the men of the eleventh and twelfth centuries. St. Bernard was the great light of the order. So vast was his influence and so completely has he overshadowed his contemporaries that we not uncommonly hear him spoken of as the founder of the order for which he laboured so incessantly. This is not the case, however. To Stephen Harding, an Englishman, and to Robert de Molesme, a native of the province of Champagne,

belongs the honour of founding the order of White Monks, the ruins of whose houses still ornament many a quiet English valley.

Though Bernard was not the founder of the Cistercian Order, so great was his influence over its early growth that the monks were often called Bernardines in his honour. It is not a little strange that a man of intellect so powerful and character so noble and self-denying should have had to wait for upwards of seven centuries for his works to be rendered into English. It is certainly not from religious prejudice, for he has always been well spoken of in this country, and several of the most eminent English divines have quoted his writings with approval.

It is from the historical point of view only that we can contemplate him. He was born in a great century, a period when the nationalities of Europe were re-forming themselves out of the chaos which had followed on the empire of Charles the Great. Born but four years after the death of the great Norman duke who conquered England at Hastings, he died in the last year of King Stephen. His life was one of constant labour, and so widely was he known and so fondly admired that no pope or emperor or king with whom he was contemporary had so deep and far-reaching a command over the minds of men. From his quiet home his letters penetrated into almost every corner of civilized Europe. Though always respectful, he writes with father-like authority to popes and bishops, and his words seem almost always to have been received with respect and reverence. The high estimation in which he was held may be gathered from his letters. He seems to have been consulted on almost every important point, political or religious, and when anything of supreme difficulty occurred application was made to Bernard to untie the knot. A schism arose in the Papacy. Two popes were existing at the same time; the election of both was irregular, but Bernard had little difficulty in determining which was the true pontiff. His advice was followed; Anacletus was not recognized by the greater part of Europe. On his death, however, a successor, Victor, was elected, who soon resigned the Papal insignia into the hands of Bernard, and submitted himself to the pontiff (Innocent II.) then reigning in Rome. The settlement of this dispute must have been a gigantic labour, at a time when travelling was slow and dangerous and when such a thing as a post office had not been dreamed of. This, however, was but a small part of the work he undertook. Though not the founder of the Knights Templars he drew up their rule, and was one of the chief of those who refuted Abelard. All these works were going on at a time when he was engaged in founding new houses of his order in nearly every part of Europe.

We cannot speak too highly of Dr. Eales's translation so far as it has yet gone. The two volumes before us are composed entirely of letters. Bernard was a good letter-writer, but the medium in which he was called upon to express himself was not elastic. Much as we admire the Latin of the Middle Ages, it must be conceded that it was not well adapted for epistolary correspondence. Apart, however, from the questions discussed, many of which are of great historic interest, the letters are many of them most touching. The simple earnestness of the man, and his utter freedom from ambition, strike us on almost every page. We trust Dr. Eales will soon give us a further instalment, and that before he concludes his work he will, following the example of the earlier editors, give also the spurious works which go under Bernard's name. They are known not to have been written by him, but have been produced under Bernardine influence and are valuable as illustrations of the thought of the time.

Shakespeare's Sonnets. Edited, with Notes and Introduction, by Thomas Tyler, M.A. (Nutt.) THIS is not the first edition of 'Shakespeare's Sonnets' for which Mr. Tyler is responsible. Some four years ago he edited a facsimile of the first edition. This latest edition, however, with its attempted solution of the mysteries underlying the poems, is likely to be a favourite with readers who need assistance in the task of comprehension. Something more than a mere solution of the sonnets is attempted by Mr. Tyler in his eminently thoughtful volume. Reading the poems together with the plays in the chronological order now assigned them, he seeks to bring before us a recognizable Shakespeare in place of the nebulous being we have hitherto worshipped. How far success is desirable or possible is a matter on which different opinions will be held, and the whole matter of the new volume furnishes subject for prolonged argument. To us personally the Shakespeare of the past has seemed enough. The mists are only at the base; the noble summit has been constantly before us, and all that has been seen has won admiration and worship. To adoration, indeed, a certain amount of mystery is, to say the least, not unfriendly.

No reason whatever exists why a man should not by his "thoughts" strive to "piece out the imperfection" of our knowledge. Mr. Tyler has studied arduously and conscientiously. He has a faith and an enthusiasm that fairly carry away the reader. If his work is not always convincing, it constantly gives us pause. The theory that William Herbert, Earl of Pembroke, is the W. H. of Shakespeare's sonnets is maintained with singular ingenuity. Here assent is easy. It is otherwise, however, when the attempt is made to identify with Mary Fitton the "Dark Lady" of the sonnets. Here we are in the land of conjecture, and all that can be said is that Mr. Tyler gives a plausible theory of the relations between Mary Fitton, Lord Pembroke, whose mistress she was, and Shakespeare, from whom, with no shred of what can be accepted as evidence, he is supposed to have taken her. Accepting these suppositions, a very interesting theory concerning Shakespeare, and one likely enough to be ventilated in 'N. & Q.', is ex-cogitated. We have, at any rate, to thank Mr. Tyler for a very suggestive volume, which we have read with pleasure, and to portions of which we have returned. Of his conclusions we can only say, with Hamlet,

I'll have grounds
More relative than this.

Portraits of the Earl and Countess of Pembroke and of Mary Fitton adorn a book which we heartily commend to the consideration and degustation of our readers.

De Quincey's Collected Writings. Edited by David Masson. Vol. V. (Edinburgh, A. & C. Black.)

THE fifth volume of the collection of De Quincey's works contains the famous arraignment of Dr. Parr, the pleasant paper called 'Anecdote', the characteristic essay on 'Cole-ridge and Opium-Eating,' 'Prof. Wilson,' 'Sir William Hamilton,' 'Joan of Arc,' and other biographical sketches. It is illustrated with portraits of De Quincey and Lamb, and has one of the editorial prefaces which constitute an agreeable feature in successive volumes.

Cymru Fy (Cardiff, D. Owen), in its last part, July to December, 1889, contains notices of a curious survival in Welsh folk-medicine, which should be of interest to more than one of our correspondents. We happen ourselves to have seen the "cup of Nant-Eos" more than a quarter of a century ago, and can testify that it was then, as now, looked upon as a miraculous curative. It might be well if the wood of which it is made were scrutinized by some expert, as there is no inherent im-

probability in the current belief that it came from the Holy Land, like the more famous Leepenny. In an unexpected manner this part may furnish fresh matter for our correspondent Mr. C. J. Ffret, in the shape of an obituary notice, under 1777, of the "Rev. Mr. Fulham, Archdeacon of Llandaff, Canon of Windsor, Rector of Compton, and Vicar of Isleworth," a portly pluralist, who may have been a member of the same family as Adam Fulham, Sheriff of London 25 Edward I., and Benet Fulham, Sheriff 18 Edward II.

Æsop Redivivus, by Mary Boyle (Field & Tuer), supplies the familiar old woodcuts to *Æsop* with completely new fables and moralizings.

THE March and April numbers of the *Building World* contain articles on the 'Sepulchral Brasses of All Hallowes Barking,' by our frequent correspondent, the Rev. J. Maskell, Master of Emanuel Hospital, Westminster. The *Building World*, in opening its columns to archaeology, is taking a new departure for a journal chiefly devoted to architectural and building information. In the February number there is a sketch, by the same writer, of the life of Athenian Stewart, architect and antiquary, and one of the most remarkable of self-made men.

MR. CARL A. THIMM, of 24, Brook Street, W., writes: "As I have in preparation a work bearing on the bibliography of duelling, I shall be much obliged to the readers of 'N. & Q.' if they would kindly favour me with any notes of works, English and foreign, thereon. The bibliography is, I know, of interest, as I find many instances of correspondents having compiled lists of works for 'N. & Q.' on kindred subjects."

Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

D. D. ("Plagiarism by Dickens").—The resemblance between the muffin-loving gentleman in 'Pickwick' and the same character in Boswell has been pointed out. See 'Life of Johnson,' ed. Birkbeck Hill, iii, 384, note.

JOHN MATHEWES ("To point a moral or adorn a tale").—Johnson, 'Vanity of Human Wishes,' i, 221.

M.B.Cantab.—For the names of English craft that ply on rivers consult Admiral Smyth's 'Sailor's Word Book.' We know of no other work dealing with the subject.

W. G. ("Relatives of Byron and Shelley").—Consult a peerage, &c., under the heads "Lovelace" and "Shelley."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 29, 1890.

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Notes.

EL DORADO.

I cannot find any account of El Dorado in the old volumes of 'N. & Q.' at least in any that I possess, and I have all except about a dozen. I am unable to come to an understanding whether there was any such place as Manoa at all. Even supposing there was, the accounts of it, as is now generally believed, were greatly exaggerated, and the place was seen by both Spaniards and English through *couleur de rose*, or rather *couleur d'or*, spectacles. The difference between the Manoa of imagination and the Manoa of reality must have been something like the difference between Timbuctoo "with her obelisks of winged chrysolite, minarets and towers," and the Timbuctoo of "low-bait, mud-walled, barbarian settlements," in Lord Tennyson's Cambridge prize poem. I do not mean that the contrast was so great as this, Timbuctoo being an extreme case. Sir Walter Raleigh fully believed in Manoa, and in his 'Discovery of Guiana' tells of one Juan Martinez, who, about the middle of the sixteenth century, "was the first that discovered Manoa"; and on account of the custom that prevailed at solemn feasts of powdering the bodies of the emperor and his chief captains, &c., with gold dust, and also "for the abundance of gold which he saw in the city, the images of gold in their temples, the plates, armours, and shields of gold which were used in the

wars, he [Martinez] called it El Dorado" (El Dorado strictly, I believe, means "the gilded man"). Raleigh believed in the existence of this golden city even so late as at the period of his last voyage in 1617. When was the belief in El Dorado finally exploded; and if there was a city called by the natives Manoa, where was it situated? Milton mentions El Dorado in a fine passage in 'Paradise Lost,' bk. xi. 409-11. This was nearly fifty years subsequent to Raleigh's judicial murder in 1618. Is there any reason to suppose that Milton really believed in the existence of a "golden city ten months' journey deep amongst Guiana wilds," as Wordsworth says of another quarter of the globe? Who is the last writer that alludes to El Dorado as a reality? Raleigh's belief in Manoa does not prove that there was such a place, as Raleigh, with Othello, firmly believed in the existence of a race of "men whose heads did grow beneath their shoulders," "which, though it may be thought a mere fable, yet, for mine own part, I am resolved it is true, because every child in the provinces of Arromaia and Canuri affirms the same..... For mine own part I saw them not, but I am resolved that so many people did not all combine or forethink to make the report." Sir Walter says that he did not chance to hear of them till he was come away, or he might have brought one of them with him "to put the matter out of doubt."

Sir Walter further speaks of having met a certain Spaniard in Cumana, "a most honest man of his word," who had actually seen many of these fearsome folk, whose heads Amyas Leigh justly said they would certainly not be able to cut off. How a man of Sir Walter Raleigh's knowledge and intelligence could, so late as 1595, believe in such a "yarn," and what "a most honest man of his word" like the Cumana Spaniard meant by telling such a *conte de ma mère l'oie*, I cannot understand. It is of course certain that the Spaniard did not see these imaginary people; how then, being a truthful man, did he come to assert that he had seen them? Sir Walter naively says, "I may not name him, because it may be for his disadvantage," in accordance, seemingly, with Dante's advice anent telling travellers' tales ('Inferno,' xvi. 124-6).

Kingsley, in 'Westward Ho!' chap. xxi., speaks of "the false wonders of Manoa," but he thinks it was no discredit to our ancestors to believe them, as the true wonders of Mexico and Peru outdid them. This was hardly the case, because, astonishing as were the riches found by Cortez in Mexico, and by Pizarro in Peru, Manoa was believed to be far richer than either Mexico or Peru. Raleigh says, "For the greatness, for the riches, and for the excellent seat, it far exceedeth any of the world, at least of so much of the world as is known to the Spanish nation."

In a picturesque passage at the beginning of chap. xxiii. of 'Westward Ho!' Kingsley says of

Amyas Leigh and his band, circa 1685, that is about ten years before Raleigh's first Guiana expedition, but for nearly three years, "through untrodden hills and forests, over a space of some eight hundred miles in length by four hundred in breadth, they had been seeking for the Golden City, and they had sought in vain." As, however, they started from near La Guayra, and penetrated as far as Peru and the upper waters of the Amazon, and had seen Chimborazo and Cotopaxi, they must, according to my imperfect measurements, have traversed a space much greater both in length and breadth than Kingsley says. Kingsley sends his heroes in the opposite direction to Guiana, in which Raleigh, and others before him, considered El Dorado to be situated.

If any of your correspondents who are better acquainted with the subject than I am would write an account of El Dorado, by which I mean of the El Dorado myth, it would be welcome to many of us. The subject is attractive and interesting; the mere name El Dorado seems to appeal pleasantly to the imagination.

Many of your readers will remember a pretty little poem by Edgar Allan Poe, entitled 'El Dorado,' the second stanza of which seems to me to sum up the matter so far as the actual existence of El Dorado is concerned:—

But he grew old
This knight so bold,
And o'er his heart a shadow
Fell, as he found
No spot of ground
That looked like El Dorado.

My quotations from Sir Walter Raleigh are from his 'Discovery of Guiana' in Cassell's "National Library," edited by Prof. Henry Morley, 1887.

JONATHAN BUTCHER.

Repler, Airedale.

TOUTER.

Several conjectures as to the derivation of this word appeared in these pages many years ago (7th S. v.) which, however ingenious, were certainly not convincing. Whether the account of its origin given in the following extract be accepted or not, it is worth noting, as it is referred to as a fact recognised in the middle of the last century. The writer, Samuel Derrick, sometime master of the ceremonies at Tunbridge Wells and at Bath, thus records his journey from London to the former of these places in a letter dated August 3, 1762:—

"We were obliged to alight about seventeen miles from London, at the top of a very steep hill, commonly called Madam's Seat, perhaps a corruption of Madam's Court, or Morcan's Court, the name of a neighbouring house. We walked down the hill to ease the horses and had scarcely got into the carriage again when we were alarmed by the appearance of two or three men well mounted, who, looking very curiously at, passed us, then returning full gallop, one of them rid up to the post-

tillion, while the other endeavoured to make for the side of the chaise; our fears however were soon dispersed by the latter telling us he was the best butcher in Tunbridge Wells, and that he hoped for our custom; the other proved to be a barber who was endeavouring to secure the management of our heads in preference to the rest of his brothers of the basin. These gentry are very troublesome, if not intimidating, for they have so much the appearance of highwaymen that I should not be in the least surprised to hear that some one or other of them had been shot. The tradesmen of Tunbridge Wells who use this silly practice are called *Touters* or *Touters*, from the people of Tooting, in Surrey, who set the example by waylaid the company formerly resorting to the mineral waters of Epsom Wells in that county."—'Letters by Samuel Derrick,' 2 vols., 1767, vol. ii. p. 48.

The only claim that Derrick has to be remembered is that he was known to Dr. Johnson, and that his name is several times mentioned in Boswell's 'Life'—sufficient to keep alive some curiosity concerning him which anything he did or wrote would have failed to inspire. Born in Ireland in 1724, he was placed with a linen-drapery in Dublin; but having, like Sylvester Daggard, "a soul above buttons," he came to London, and had interest enough to appear on the stage as Gloucester in 'Jane Shore.' One performance was sufficient to prove his unfitness as an actor, and he became one of the Grub Street brotherhood, writing, translating, and adapting. He taught Boswell the ways of London, "both literary and sportive," and, with regard to the latter studies, had, no doubt, an apt pupil. With expensive tastes and very uncertain receipts, he was always in poverty. Even after he had obtained the office of master of the ceremonies his "want of conduct continued," and his means at the time of his death, 1769, were as necessitous as at any period of his life. It is difficult to believe that any one in his circumstances could have attained the position of "King" of Bath without considerable influence being exerted in his favour, and as many of his letters are addressed to the Earl of Cork, it is not unnatural to suppose that he may have been his supporter. "He has," said Dr. Johnson, "nothing to say for himself but that he is an author. Had he not been a writer he must have been sweeping a crossing in the streets and asking halfpence from everybody that passed" (Boswell's 'Johnson,' 4 vols., 1823, vol. i. p. 367).

On another occasion,

"For sport or from the spirit of contradiction, he maintained that Derrick has merit as a writer. Mr. Margum" argued with him directly in vain. At length he had recourse to this device: 'Pray, sir,' said he, 'whether do you reckon Derrick or Smart the better poet?' which called forth the rather coarse reply, 'Sir, there is no settling the point of pre-eminence between a horse and a don.'—Vol. iv. p. 128.

In a better humour, however, Johnson was more favourable as regards the letters: "Sir, I have

* Author of the essay on 'The Character of Politeness.'

often said that if Derrick's letters had been written by one of a more established name they would have been thought very pretty letters" (vol. i. p. 388). The early letters from Ireland are not attractive; but those from Tunbridge and Bath are not without interest, as showing the condition of those places and the habits and conduct of the "persons of quality" who frequented them in the early days of King George III.

CHARLES WYLIE.

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ENGLISH GRAMMAR.—A correspondent, C. C. B. (7th S. ix. 174), says, "Grammar be hanged"; and to me it seems marvellous that schoolmasters and examiners still continue to teach what is nicknamed English grammar, a gallimaufry of French and Latin, with which our present language has not the most remote connexion. All English grammar might be contained in a column of 'N. & Q.' to which an appendix of exceptions must be added. The following is about all that is required:—

1. There are twenty-six letters, five or six of which are called vowels.

2. Every word which names something is a noun. Nouns have two numbers, singular and plural. The plural (with a few exceptions) is made by adding *s* or *es* to the singular (here give the rule). Exceptions in the appendix. Nouns have no cases, except the names of animals and nouns personified, which have a possessive case, formed in the singular by adding *'s*, and in the plural by adding *'* without the *s*. For words personified see appendix, where it should be shown that all other words are agglutinated without any change, as lamp-glass, chimney-pot, door-lock, &c., without the affix *'s*.

3. Verbs generally have only two tenses, present and perfect, the latter formed by adding *d* or *ed* to the present. See appendix for exceptions, and rule for *d* or *ed*. Every possible variety of time and condition is made by phrases. The most common verbs (may, can, shall, will, must, &c.), used in these phrases, drop *to* when added to the principal verb, as "I may love," "I shall love."

4. Our pronouns (except *you*, singular and plural) have two forms in each number, as *I*, *me*; *we*, *us*; *he*, *him*, &c. The former precedes the verb; the latter follows either a verb or a preposition. Appendix will show the rare use of *my*, *his*, &c., as "my photograph," "his book," meaning of me personally, not my possession, &c. All archaisms, as *thou* and *ye* with the verb, may be relegated to the appendix.

5. We have no syntax and no prosody. The verb *to be*, with *if*, may be noticed in the appendix. This I think is English grammar, and may be taught in an hour. The lists of what we call

"strong verbs," personified nouns, &c., are very short, and may be soon learned.

6. All other parts of speech are wholly invariable, except that some few adjectives have degrees of comparison. Explain this. Give a list in the appendix.

I think this will about exhaust the subject of English grammar. E. COBBHAM BREWER.

DOWSING.—Mr. Baring-Gould, in his recent novel, 'Arminell,' writes (vol. iii. p. 105):—

"In former times there existed in England a profession which has now become extinct—the profession of dowsing. A dowser was a man who laid claim to the peculiar gift of discernment of metal and of water. He was employed to discover mines and springs. He took in his hands a forked hazel rod, holding in each hand one of the branches. When he walked over a hidden vein of metal or a subterranean artery of water the rod revolved in his hands, and pointed downwards, and wherever it pointed there he ordered the sinking of a shaft or well."

But Mr. Baring-Gould is certainly in error when he says dowsing has ceased to be practised, as I have a distinct recollection of reading some few months ago of the employment of a boy in such a capacity, although, unfortunately, I cannot give the exact date (some time in 1889). The experiment was reported to be entirely successful. If not already recorded in your columns, I venture to think it worth notice. Your readers will be acquainted with Scott's Dousterswivel and his use of the divining-rod; but is not the word *dowsing* somewhat uncommon?

J. D. ANDREW.

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DUTY ON HAIR-POWDER.—I cull the following from the *Courier* of June 9, 1797:—

"A Gentleman in the neighbourhood of Coleman-street, a Shopman to a Tradesman in Fore-street, a Bookseller in Paternoster Row, and a Wholesale Linen-draper in Cheapside, have lately been severally convicted by the Lord Mayor and Sitting Magistrate in the City, in the mitigated penalty of 10*l.* for not having taken out their Certificates for the year 1797. It is astonishing that any person should neglect to pay so small a sum as one guinea, by which they subject themselves to a distinct penalty of 20*l.* for each day's use of Hair-powder without a Certificate."

W. J. F.

Dublin.

INDIRECT IMPRECATION.—Is not the curse whose linked sweetness long drawn out is quoted by COL. PRIDEAUX from 'Le Moyen de Parvenir' (7th S. ix. 163) an instance rather of the imprecation indirect than of the nursery story cumulative? A parallel case, in which the same artistic effect is produced without any superfluous elaboration, is afforded by a story current in Gloucestershire and Wilts certainly sixty, and, for all I know to the contrary, six hundred years ago. A labourer employed in grubbing up an oak stump found

(1) 'The Antiquary,' Chap. XVII.

that a morning's hard work made no apparent impression on its inveterate stubbornness. Wiping the sweat from his brow with the back of his hand, he exclaimed, "Dahm they pigs as didn't eat thee when thee was an ackorn!" The fact seems to be that the impulse to swear is, in many lands besides our own, more or less influenced and modified by a popular belief that it is unlucky to swear directly at the offending person or thing. To swear at something when "the cussedness of things" manifests itself in any specially exasperating shape seems to be recognized as a necessity by a large majority of the adult male population of the globe, and any person labouring under the necessity, but debarred from straightforward denunciation by a belief in its ill luck, has no choice but to deliver himself of a malediction with a circumbendibus. A Leicestershire yeoman once summed up the philosophy of the matter to me on this wise: "Theer's oll'ays some dahmed thing or other, and a man must dahm some'at by-times. But if you goo for to dahm a thing as *is* dahmed, whoy, in coorse, the moor dahmed it is." ESSE.

SUPERSTITION: LIGHTNING.—I do not know if the following superstition is local or not, but I recollect when I lived in the village of Bierley, (Bradford) that the boys of the place believed that if they made any mention of the lightning immediately after the flash "the seat of their trousers would be torn out," as one graphically described it to me. This was some years ago, and I well remember the attempts that were made at different times to induce some one to speak of the lightning, to see if the accident really would take place. S. ILLINGWORTH BUTLER.

CLERICAL MORALITY IN 1789.—I have before me an original bond, dated April 13, 1789, and made between two beneficed clergymen, the Rev. A. B. and the Rev. C. D. It is drawn up in due legal form, and is duly executed by A. B., and it bears the Government stamp of the period. The bond binds the Rev. A. B. to the Rev. C. D. in the sum of 200*l.*, and it recites that C. D. has, at the particular request of A. B., joined with A. B. in becoming bound for a sum of 100*l.* to the churchwardens and overseers of the poor of the parish of Blackacre, "on account of the Birth, Maintenance, Cloathing, Education, and bringing up of the Child or Children wherewith Ruth Croser, Single woman, is now pregnant." What does all this mean? I have no explanation beyond what appears (as the lawyers have it) "within the four corners" of the bond itself; but that is quite sufficient. It means that the Rev. A. B. has seduced Ruth Croser, and knows that she will swear her child to him when she and it become chargeable to her native parish of Blackacre. Whereupon the Rev. A. B., being unable to pay the piper, applies to his wealthier friend the Rev.

C. D., who agrees to "stand Sam" on this interesting occasion by sharing A. B.'s responsibility to the parish, on condition, however, that A. B. gives him a bond for double the amount of that responsibility.

This little transaction affords a pleasing glimpse of the morality of our Protestant fathers, and so it seems to deserve a record. A. J. M.

WIND.—Is it true that as this century advances wind has increased in quantity and force? Mr. Ruskin says that wind is the plague of the nineteenth century. A patriarchal priest of my acquaintance, a man of bulk, goodly to look to, who of recent years has been moving to and fro, seeking the warm places of the land, declares that from whatever point the wind comes it is now always cold. Is it that when "the icy fang and churlish chiding of the winter's wind" bites and blows upon his body, he does but feel "the penalty of Adam, the seasons' difference," and ought he to smile? I am one of those "so lean that blasts of January blow me through and through"; but there are others. Was it not Charles Kingsley who delighted to walk up-hill against an east wind? It is written of Diderot that he had a "passion for high winds. They gave him a transport, and to hear the storm at night, tossing the trees, drenching the ground with rain, and filling the air with the bass of its hoarse ground-tones, was one of his keenest delights" (Morley, i. 255). Tibullus says that rain disposes to sleep ('Eleg., i. 1); Solomon's experience was otherwise (Prov. xxvii. 15).

I can testify, however, that the storm mentioned in 'Piers Plowman,' which tore up the fruit-trees by the roots, does not seem to have been exceeded by a modern counterpart, a few years ago, in the very district of the Malvern Hills. W. C. B.

EXES.—There is reason to believe—I ought perhaps to say fear—that the word "exes," meaning expenses, is about to creep into the language. So far as I can remember, its use was, until lately, confined to lawyers only. Now it is employed by all sorts and conditions of men. Till recently I do not remember ever seeing it in print without an apostrophe or other sign of contraction. Reading Mr. Montagu Williams's 'Leaves of a Life,' I came on the following sentence: "He was out for a spree at the races, and I suppose he thought he'd like to pay his exes" (vol. i. p. 153).

I shrink from saying anything which may seem like a censure on a book which is at once very amusing and fraught with high moral instruction; but it will really be a great pity if Mr. Williams's illustrious example should tend to give "exes" a place in our tongue.

"Ex'ors" is the common contraction for executors, and is sometimes pronounced as spelt in solicitors' offices and barristers' chambers. I trust it may remain there, and not spread into general

conversation and literature. This misuse of contractions may, if attention be not directed to it, lead to woful corruption. As an example, "jur. ux." i.e., "jure uxoris," was in former days, even in English documents, the common symbol for "in right of his wife." I knew a learned antiquary, who has long passed away, who always pronounced this contraction as spelt. So far as I have heard, no one followed his example. If "jur. ux." had become a "dictionary word" I cannot but feel that my lamented friend would have done his native language a great injury.

It is constantly pointed out that we never can be too careful to avoid talking on dangerous subjects before children. Most of the people we come in contact with are like children in their use and misuse of language. It is a great mistake to accustom their ears to objectionable words, for they have hardly any taste or power of selection, and with them the imitative power is very great.

I am not sure that the remark is original—I surmise not—but it is a fact worth pointing out that while the upper and middle classes possess hardly any power of word-formation except by the aid of a Greek lexicon, the working classes still retain the faculty for making words when they want them. Some, of course, are very bad, but many are well fitted for literary use. *Shunt* I apprehend is a Northern provincialism, but many common terms used as to railways and almost every branch of manufacturing industry are, I believe, pure inventions, made as the necessity arose. Those engaged in working the land have inherited a large stock of words, but farm-labourers now and then make a good new one. Here is an example. Some years ago—about twenty, I think—a simple device was invented for lifting the thrashed straw from the thrashing machine upon the top of the straw-stack. The makers advertised this implement as a straw-elevator; farmers did not take a fancy to the word, and soon took to calling it a straw-lifter; the labourers had a still truer ear than their masters, and they designated it a straw-jack. I believe that no philologist has yet revealed unto us the exact reason why *jack* is used in such numerous compounds, but to any one who has an ear for the folk-speech *jack* is just the word wanted in this place.

EDWARD PEACOCK.

"SANITAS SANITATUM."—In the postscript of a letter from Leibnitz to Nicaise (dated Hanover, Sept. 29, 1693) I find a dictum which has of late years come into such common use that it is probably regarded by many as quite a modern play upon the Latin version of the pessimistic utterance attributed to the wise king, "Vanitas vanitatum," &c.:—

"J'avais coutume de dire à mes amis 'Sanitas sanitatum et omnia sanitas,' sans avoir sceu que M. Ménage s'en servoit aussi, comme j'ai appris par le 'Menagiana.' Cela me donne occasion, Monsieur, de

m'informer de vostre santé, qui sera bonne comme je l'espère et souhaite."

Ménage, the protégé of Mazarin and of Queen Christine of Sweden, was for a time a sort of literary autocrat. He is the Vadius of Molière's 'Femmes Savantes.' Notwithstanding his vanity and pedantry, his contributions to the history of the French and Italian languages show deep research and sound scholarship. The 'Menagiana' is a collection of his conversational sayings, and, as it was published in the year after his death (1692), must have but recently appeared when Leibnitz referred to it in the above postscript.

HENRY ATTWELL.

Barnes.

'The Palace of Art'

ALLUSION TO GANYMEDE.—In *'The Palace of Art'*, by Alfred, Lord Tennyson, is the following beautiful reference to Ganyমেদে, and it would almost appear as if the author had in his mind the fine picture by Titian in the National Gallery representing his being carried away by the eagle. One form of the legend runs that Jupiter had himself assumed the shape of the eagle:—

Or else flushed Ganyমেদে, his rosy thigh
Half-buried in the Eagle's down,
Sole as a flying star shot thro' the sky
Above the pillar'd town.

Classical readers will remember that Horace has the following allusion to this circumstance:—

Qualis aut Nireus fait aut aquosa
Raptus ab Ida.

'Carm.,' III. xx. 15-16.

JOHN PICKFORD, M.A.

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FOLK-LORE: THE MOON.—The following is cut from a letter in the *Scotsman* of Dec. 27, 1889:—

"When living, a few years ago, in Ayrshire, our house-keeper used to make obeisance several times to the new moon when first she observed it, looking very solemn the while. And when I asked her why she did so, she replied that by so doing she would be sure to get a present before the next new moon appeared. She wished me (then a very young girl) to do so too, and when I told her it was all nonsense, she 'fired up,' and said her mother had done so, and she would continue to do so. I rather think this is no uncommon practice, for our previous servant did the same thing, and neither of them was older than about forty or fifty."

W. G. B.

HANDEL FESTIVALS.—The first Handel Festival was celebrated in the nave of Westminster Abbey on May 24, 1784, being the first centenary of his birth. The following inscription on a tablet of white marble was on Saturday, June 5, 1784, placed over Handel's monument:—

"Within these walls the memory of Handel was celebrated under the patronage of His Most Gracious Majesty George III. on the 24th and 29th of May, and on the 3rd and 5th of June, 1784. The music performed on this solemnity was selected from his own works by the direction of Brownlow, Earl of Exeter, John, Earl of Sandwich, Henry, Earl of Uxbridge, Sir William

William Wynn, and Sir Richard Jebb, Bart., and conducted by Joah Bate, Esq."

The Handel Festivals continued to be held in the Abbey till the year 1790, when they were transferred to St. Margaret's Church adjoining for a year or so, and subsequently, on one occasion, the celebration was held in the Banqueting House at Whitehall.

W. LOVELL.

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BANNS OF MARRIAGE.—It may be worthy of a note that in the 'Book of Common Prayer in Eight Languages,' published by Bagshaw in 1825, the rubric about the publication of banns remains in its original form in six languages. In the English it assumes its present form, to which I understand it was altered, without authority, by the Queen's Printers about 1805, and this is to some extent followed in the modern Greek version.

E. L. H. TEW, M.A.

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PHILIPPE JACQUES DE LOUTHERBOURG, R.A.—A curious account of his career in the character of a charlatan will be found in a scarce fanatical pamphlet by one Mary Pratt, of No. 41, Portland Street, Marylebone, entitled "A List of a few Cures performed by Mr. and Mrs. de Louthembourg, of Hammersmith Terrace, without Medicine. By a Lover of the Lamb of God. M. P." The dedication, to the Archbishop of Canterbury, signed "Mary Pratt," bears date July 21, 1789. Mr. de Louthembourg was described therein as

"a Gentleman of superior abilities, well known in the scientific and polite Assemblies, for his brilliancy of talents as a Philosopher and Painter, who, with his wife, have been made proper Recipients to receive divine Manductions to diffuse healing to all who have faith in the Lord as mediator, be they Deaf, Dumb, Lame, Halt, or Blind."

The cures enumerated in Mrs. Pratt's list would be marvellous enough if the slightest credit could be attached to the lady's wild statements. De Louthembourg became a physician, a visionary, a prophet, and a charlatan; the close friend of the arch-impostor Cagliostro, and the disciple of Dr. Mesmer. Horace Walpole, in a letter to the Countess of Ossory, dated Strawberry Hill, July 1, 1789, says "Louthembourg, the painter, is turned an inspired physician, and has three thousand patients. His sovereign panacea is barley-water. I believe it as efficacious as mesmerism."

Particular days were set apart and advertised in the newspapers as "healing days," and a portion of the painter's house at Hammersmith was given up as a healing-room. But at length the tide turned; the nine days' wonder was over. The house was attacked, stones were thrown, and windows broken; the inspired physician and his wife prudently withdrew from public observation, and quitted the kingdom. They were next heard of in company with their friend Count Cagliostro

in Switzerland. Soon De Louthembourg was found to be again in England. But he practised no more as an inspired physician; he now followed sedulously his legitimate profession, and was permitted to resume his old place in society. He died on March 11, 1812, at his house in Hammersmith Terrace, and was buried at the north-west end of Chiswick Churchyard, under a handsome monument, secured by iron rails, bearing an inscription, written by the Rev. Dr. Christopher Lake Moody. A portrait of him, engraved by Charles Townley, was published in 1793, 8vo. See Faulkner's 'History of Chiswick,' p. 334.

At the British Museum is a copy of 'The Romantic and Picturesque Scenery of England and Wales, from Drawings by Philippe Jacques de Louthembourg,' fol., 1805.

DANIEL HIPWELL.

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FLIRT: PICKER.—The following passage from 'The Relapse' seems to furnish an early use of the word *flirt*, with what might almost be a suggestion of its latest meaning:—

"Besides their ignorance, you must know there is not one of my half score lovers but what follows half a score mistresses....Like a young puppy in a warren, they have a flirt at all and catch none."

I know, of course, that the meaning is not identical. The same play affords a late instance of the verb *pickere*, to rob:—"To my certain knowledge your husband is pickereing elsewhere." URBAN.

COLLOP.—Surely it is a mistake to derive this word from the German *kloppe*, or from any modification of *klop* or *kloppen*; for the beating of a piece of meat to make it tender seems to give only a secondary sense to the word. Richardson, following Nares, derives it, "by corruption, from the obsolete *collon*, to *colly*, or make black with a coal"—the very last thing a cook would do with a piece of meat. But of all derivations, that of Nuttall is the most comical. He says ('Standard Dictionary,' 1886) that *collop* is so called from "*clap*, the sound it makes when thrown down." In Prof. Skeat's excellent edition of 'Piers the Plowman' (vi. 287), Piers says:—

I have no salt bacoun,

Ne no kokeney, bi cryst coloppes forto maken.

Does this mean that he had no cook-boy to dress him collops? (See *kokenay* in the Glossarial Index.) The earlier instances of *collop* have no relation whatever to beating. Thus, in the book of Job, A.V., xv. 27, Eliphaz says of the wicked man, "He covereth his face with his fatness, and maketh collops of fat on his flanks." Shakespeare uses the word twice. In 'The Winter's Tale' as an expression of endearment (i. 2), where Leontes says to Mamillius, "Most dear'st! My collop!" In the 'First Part of Henry VI.' (V. iv.) the Shepherd says to La Pucelle, "God knows thou art a collop

of my flesh." The primary meaning, then, of collop seems to be a lump of flesh, either on a living body or a dead one.

J. DIXON.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PETRE PORTRAITS AT THE TUDOR EXHIBITION.—Will you allow me to draw attention to some serious discrepancies with regard to those portraits in the Tudor Exhibition described as Sir William Petre, Knt., viz., Nos. 135, 147, and 159 respectively, which for private reasons I should be glad to have cleared up?

In the first place No. 135 is described in the Catalogue as "Sir William Petre, Knt., son of John Petre, of Tor Brian, Devonshire, and Alice, daughter of John Collings, of Woodland, Devonshire; born at Tor Brian early in the reign of Henry VIII." &c. This is probably correct, and as we assume from the portrait that he was aged sixty-one in 1567, he would be sixty-six or thereabouts at his death in 1572, as stated. No. 147, however, which purports to be a portrait of the same man, describes him as being seventy-four in 1545, which would make him one hundred and one in 1572. No. 159, also described as Sir William Petre, Knt., at the age of forty, is evidently a portrait of the same man as 135, but I certainly doubt the personality of 147. It may possibly be a portrait of John Petre, the father, and the dates associated with the picture would seem to warrant the suggestion. Then again, with regard to his marriages. The Catalogue, pp. 18 and 47, describes his first wife as Gertrude, daughter of Sir John Tyrell, and on p. 52 his second wife is described as Anne, daughter of Sir William Browne, Lord Mayor of London, and widow of Sir John Tyrell. Unless, therefore, he married his late wife's step-mother, we must assume that he married his mother-in-law, "a thing," as Lord Dunsyre would say, "no fellow can understand." If any of your correspondents can throw any light on these difficulties I shall be much obliged.

RITA FOX.

Beaconsfield House, Manor Park, Essex.

MONUMENTAL BRASSES.—In Knight's 'Old England,' vol. i. figs. 1086, 1087, are two brasses, one of Bishop Compton and the other an early inlaid one. I should be much obliged if any of your correspondents could tell me where the originals are, and what Bishop Compton this is, as it is much too early to be Bishop Compton of London.

M. C. OWEN.

THE LATE DEAN HOOK.—In 1823 Joanna Baillie edited "A Collection of Poems, chiefly

Manuscript, and from Living Authors." I know nothing as to the history of the work beyond the fact that it was "Edited for the benefit of a friend." It may interest some of the many admirers and friends of the late Dean Hook to know that it contains—pp. 147–149—a poem by the Rev. Walter Farquhar Hook, entitled 'Pæstum.' There can be no doubt, I apprehend, that this person is the same as he who was successively Vicar of Leeds and Dean of Chichester.

ANON.

JOHN CLARE'S POEMS.—In what part of Clare's poems does the annexed couplet occur?—

I love the forest and its airy bounds,
Where friendly Campbell takes his daily rounds.

John Clare, I believe, was taken in 1837 to Dr. Allen's private lunatic asylum, Forest Side, Fair mead, Waltham Abbey, at which time a son of Thomas Campbell, the poet, was also an inmate. The two soon became friendly, and were allowed to take occasional rambles together in Epping Forest.

W. WINTERS.

Waltham Abbey.

'THE HERMIT RAT.'—Who wrote a poem commencing thus?—

A certain rat, grown tired of strife,
And the cares that beset his ratship's life,
Wishing to meditate at ease,
Chose for his cell a Holland cheese.

JAMES D. BUTLER.

Madison, Wis., U.S.

FRANCO-GERMAN WAR.—In 1792 and 1848 the French Republic struck its five-franc pieces with the Gallic Hercules upon them, or the figure of Ogmios. Was this repeated in 1872, when Thiers took the reins?

C. A. WARD.

Walthamstow.

COURT ETIQUETTE.—What is the rank of the president of a republic amongst rulers? For instance, if the Queen were to give a state dinner-party, at which the Emperors of Germany and Austria, the Kings of Italy and Denmark, and the President of the French Republic were present, would the president sit with the emperors and kings, or would he, as not being either imperial or royal, sit "below the salt"? Also, in a royal procession where would the president's place be?

JONATHAN BOUCHIER.

'MARSTON MOOR.'—There was a novel published somewhere between 1820 and 1840, as I have heard, called 'Marston Moor.' Can any one tell me the name of the author and the date of publication?

ANON.

GEORGE JEFFREYS, "EARL OF FLINT."—According to the fifth edition of Seward's 'Anecdotes,' published in 1804, "A learned and ingenious collector in London has in his possession the patent for creating this insolent and cruel magistracy."

Earl of Flint" (vol. ii. p. 142). I should be glad to know where this patent may be seen, if it ever existed. To save your correspondents unnecessary trouble, I may say that I am familiar with the two prints of Jeffreys in the British Museum, published by Cooper and Oliver respectively; the dedication of the second edition of Groenevelt's 'Dissertatio Lithologica' (1687); and the correspondence in 'N. & Q.' 2nd S. i. 70, 128.

G. F. R. B.

HAMILTON, OF CASTLE HAMILTON, CO. CAVAN.—Foster's 'Peerage,' s.v. "Southwell," notes Arthur Cecil-Hamilton, of above seat, as of the Marquis of Salisbury's family. What was his descent from the Cecils, and what from the extinct baronets of Castle Hamilton? His eldest daughter and coheir married, 1741, the first Viscount Southwell. What other daughters had he, and whom did they marry? Is the present proprietor, named Hamilton, a descendant of one of the daughters and coheirs?

CHARLES S. KING.

Corrard, Lisbellaw.

TOM KILLIGREW'S WIVES.—Who were they, and what were their arms? Was either of them an heiress? I know the name of the first, but not her arms. He married twice. What was the date of the second marriage? I shall be exceedingly obliged to any correspondent who will answer these queries, or any of them.

JULIAN MARSHALL.

JOHN LAMBERT, PARLIAMENTARY GENERAL.—To what family did he belong? In the Parliament of 1654 he was returned for Surrey (being described as "Major-General" simply) as well as for the West Riding, Yorkshire (and described as "one of His Highness's Council"). In 1656 his return is made from the West Riding alone, indicating, perhaps, that he discarded his return for Surrey. In Richard Cromwell's Convention (1659) there is a double return, for Aldeborough and for Pontefract (described in both instances as John, Lord Lambert; but he appears at no time to have been a member of the "Other House"). The main branch of the Lambert family, according to Berry, settled at Woodmanstone, Surrey, as early as 1333, and still hold land in the immediate neighbourhood. His election, as above, for Surrey, would seem to imply he was connected with it.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

JOHN SKEAVINGTON, WEAVER.—John, son of John and Ann Skeavington, of Yeaveley, in the parish of Shirley, co. Derby, died intestate, August 28, 1799, in his ninety-fifth year. In the letters of administration (to which no inventory is attached), granted to his "natural and lawful" son Thomas, he is described as a weaver. I should

feel grateful if some of your readers would kindly enlighten me as to the kind of fabrics woven in that district at and previous to the above date. I am aware that there was a "Fullynge Mylne" at the neighbouring town of Burton-upon-Trent in the time of Henry VIII., but do not know if it was continued up to the eighteenth century. One of my reasons for asking for this information is that I hope the reply will be the means of enabling me to discover where this family probably lived previous to 1706, about which time they settled here.

THOS. W. SKEVINGTON.

Shipley, Yorks.

JOHN EYLES, WARDEN OF THE FLEET.—There were two wardens of this name, John Eyles, the father, from 1740 to 1758, and his son John Eyles, from 1758 to 1820. Can any one give me any information respecting their family, and how they were related to Sir John Eyles, Knt., Lord Mayor 1727; also, where they were buried?

E. A. FRY.

King's Norton.

COLERIDGE'S 'REMORSE'.—This was first performed at Drury Lane on January 23, 1813, and ran for twenty nights. In an undated and unpublished letter of Sir Walter Scott to Miss Smith (afterwards Mrs. Bartley), who played the part of Donna Teresa at Drury Lane, he says that he has not yet heard "Coleridge's play," but that it is to be performed "on Saturday night" for Terry's benefit. Will any one having access to files of old Edinburgh newspapers kindly inform me how 'Remorse' was received? Particulars of any performance outside of London would also oblige.

J. DYKES CAMPBELL.

40, West Hill, St. Leonard's-on-Sea.

THURSDAY ISLAND.—The recent wreck of the ship Quetta, with the terrible loss of life which accompanied it, whilst proceeding from Cape York towards this island, recalls attention to its name. In Bligh's famous voyage in the launch of the Bounty after the mutiny on the ship, which took place on April 28, 1789, twenty-four days after leaving Tabiti (Otaheite), he and his companions arrived on the coast of what is now called Queensland on May 28. Next day they came upon an island in latitude 12° 39' S., which, from the day, he named Restoration Island. The 31st was a Sunday, and he named an island which they reached that morning Sunday Island; its latitude he determined to be 11° 58' S. After rounding Cape York, they reached, on June 3, an island which, from the day of the week, he named Wednesday Island. But Thursday Island, which is much larger, is not mentioned in his voyage, which terminated at Timor on June 14, after traversing a distance of more than 3,600 miles in an open boat. I am sorry to see the

mutiny attributed in the new 'Dictionary of National Biography' entirely to the "irascible temper and overbearing conduct" of Bligh. Unquestionably another cause contributed greatly to the unhappy result, and Byron has referred to the words in which the ringleader showed some signs of remorse at the act he was doing when reminded by Bligh of the many kindnesses he had shown him. But I am wandering from my query, which is only whether any of your correspondents can mention the occasion on which the name Thursday was given to that island.

W. T. LYNN.

Blackheath.

TOY CLUB.—Where can more particulars be obtained of this convivial society, which is mentioned in Mrs. Houstoun's 'Sylvanus Redivivus'?

W. D. SWEETING.

Maxey, Market Deeping.

"BLUE PIGEON."—You have had workmen about the rain-water pipes; you find that they have replaced defective lead pipes by cheaper iron ones. They call this manoeuvre a "nice piece of blue pigeon." What is the origin of the expression?

P. S.

BITE OF THE RATTLESNAKE.—In a recent work, 'Fifty Years on the Trail,' by Harrington O'Reilly, there is an account of an antidote for the bite of the rattlesnake. The following is the quotation (p. 144):—

"There is one antidote for a rattlesnake's bite, and I have saved many lives with it. On the prairie grows a sort of creeper, with a pod something like a pea, only the seeds are no bigger than mustard seeds. These pounded up, and put into a slit made over the bite, will immediately stop any ill effects; that is if the remedy is applied soon after the bite has taken place."

Perhaps some reader of 'N. & Q.' can supply me with the name of this plant, and whether it is to be found in the British pharmacopœia.

HUBERT PALMER.

Great Yarmouth.

RANDALL AND FOWKE.—I shall be very grateful to any correspondent who, having access to pedigrees of the Randall family, can give me particulars of a marriage between a Mr. (I Dr.) Fowke and a Miss Randall in the latter part of the seventeenth century.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

DERING.—Sir Edward Dering, Knt., M.P., Lieutenant of Dover Castle, was created a baronet in 1626, obt. 1644. Is it known when he received the honour of knighthood?

A. H.

TOWN CLERKS.—Is it customary for all town clerks to sign public notices, &c., with their surnames alone, not preceded by an initial or Christian name? I thought it was the privilege, if it can

be so considered, of the City of London clerk alone; but lately I saw notices so signed by the town clerk of Oxford.

C. S. H.

THE SEVEN DAYS OF THE WEEK.—Many years ago I read in the *Leisure Hour* that each of the seven days of the week is kept as a day of sacred observance by some nation or people, corresponding to the Sabbath of the Jews. I shall, therefore, be greatly obliged to any of your correspondents who can give me any information (quoting authorities) upon this point.

J. H.

Replies.

MR. GLADSTONE'S OXFORD ADDRESS.

(7th S. ix. 144.)

MR. CARRICK MOORE does not believe that the Greeks in Homer's time got their astronomy from Assyria, because "every probability is the other way." Surely he is much mistaken. For (1) his remark that "the Assyrians were an inland people, the Greeks were maritime and steered by the stars" is worth very little when we remember the extraordinary timidity of the Greek sailor down to a much later date: he hardly ever dared to lose sight of land, and was very far from venturing to steer boldly into the open sea. The very point of Mr. Gladstone's remark on Odysseus steering by the stars was that the scene lay *outside* the geography of Homer, and probably indicates foreign influence. And (2) it is a notorious fact that Chaldaea was the earliest home of astronomy: the researches of Orientalists have rendered it very probable, if they have not actually proved, that such astronomy as is found in the Rig-Veda (e.g., the Lunar Mansions) was derived from the Chaldeans, and derived, too, before these Indo-Aryans left the banks of Indus. This would carry Chaldaean astronomy back to some date between 2500 and 2000 B.C. If, then, the Assyrians were the inheritors of the Chaldaean wisdom, as of course they were, what becomes of Mr. Moore's probability? It is the Phœnicians that are the daring voyagers in the Homeric poems, not the Greeks, and the Phœnicians were in the closest contact with Assyria.

As regards MR. MOORE's other points, I may remark that he says nothing of the arguments urged by Mr. Gladstone himself, which were very ingenious and interesting, and which the daily papers in almost every case omitted or distorted. As to the figures on Achilles' shield, Mr. Gladstone expressly said that he only threw out a very hesitating conjecture, and Mr. Moore has not disproved that conjecture by translating *ὄρε ζῶντες* *βροτοί* "they looked alive": like other works of Hephaestus, these figures were endowed with motion, so that they "resembled living mortals."

Mr. Gladstone did not say, as Mr. MOORE seems to assume, that they were living mortals.

MALCOLM DELEVINGNE.

I cordially endorse the remarks of Mr. MOORE, yet am very pleased to see the subject ventilated by the venerable and right honourable gentleman; indeed, I ventured to address him privately on the subject, and sincerely hope that, on full consideration, he will be induced to expand this crude address into a magazine article or small volume, so as to give it a permanent place in literature. The theory that we are to recognize different mythologies as so many distinct creations seems untenable; for instance, Greece and Italy were so closely associated in early times that Ares and Mars are true counterparts of each other; so with Athene and Minerva; so with Venus and Aphrodite. If this be admitted, a similar association is proved between prehistoric Greece and Asia Minor, which lets in Astarte, Ashtaro, or Ishtar, the coloration of each ideal arising from the several impulses native to each race. Man was always migratory, and it is impossible to put a finger on any one Greek tribe in particular as primitive autochthones; civilization absorbs or expels all precedent races; at least, that is our general experience.

A. HALL.

13, Paternoster Row, E.C.

RUNES (7th S. viii. 389, 475; ix. 12).—Owing to absence from England, I have only just seen Dr. HOOPS's note at the above reference. I cannot admit that Dr. Wimmer's book ('Runeskriftens Oprindelse og Udvikling i Norden') is either "final" or "masterly." In my book on the runes I have shown—to the satisfaction, I believe, of almost all Runic scholars except Dr. Wimmer himself—that his theory as to the origin of the runes is baseless and untenable. Nor can the inscription on the Kovel spear-head be regarded, as Dr. HOOPS asserts, as the earliest in existence. The Nordenhoff brooch, the Vi Moss and the Nydam Moss finds, as well as the Bugeo torque may, on external evidence, be assigned to an earlier date, and several undated inscriptions, such as those on the Thorsbjerg scabbard, the Dalby diadem, the Krogstad stone, and, above all, on the Frøhaug bronze, exhibit still earlier forms of the runes, and may, on palaeographical grounds, be placed a century or two earlier than the Kovel spear-head.

Still more open to question is Dr. HOOPS's assertion that the "use of runes was common to all Teutonic tribes," and was "extended over the whole Teutonic territory," and that "the Anglo-Saxons are sure to have known the use of runes before they emigrated from the continent." This was Grimm's opinion, but it has long been exploded. No runic stone has been found on German territory, or in those parts of England which

were conquered by the Saxons. The runes, so far as our present knowledge goes, were confined to the Scandinavians, the Jutes, the Angles, and the Goths. The Franks, the Saxons, and all the Teutonic tribes, properly so called, appear from the first to have employed the Roman character. The only runic stones in the South of England are from East Kent, which was settled by the Jutes. There is not one in the whole of Wessex, Sussex, or Essex.

ISAAC TAYLOR.

ROBERT BURNS THE YOUNGER (7th S. viii. 466; ix. 16).—On the New Year's Eve of 1840—that is to say the last evening of 1839—I dined at the hospitable table of Tom Johnson (as he was familiarly called), "Writer," in Dumfries. Mine host two or three years subsequently emigrated to Pennsylvania. Among the guests, who numbered about twenty, was Robert Burns, eldest son of the poet, then retired from the Stamp Office on a pension, or superannuation allowance. He still had a good voice, and favoured the company with more than one of his father's songs. I was told he was the author of some very fair poetical pieces, not published, owing to the overshadowing greatness of his father's name. As "th' nicht drave on wi' sangs an' clatter," and "Scotch drink" was new to me, I have but a hazy recollection of the evening. I have the impression that Robert Burns the younger bore a less striking likeness to his father than did Elizabeth Thomson, also a native of Dumfries, with whom I became acquainted a few years subsequently. Probably the poetry of Robert the second is somewhere in Dumfries, and might be found not unworthy of publication or notice in some periodical.

G. JULIAN HARNET.

Enfield.

'DIVERSIONS OF PURLEY' (7th S. ix. 7, 93).—A note in Richard Taylor's edition (p. i) informs us that "the persons of the dialogue are, B., Dr. Beadon, afterwards Bishop of Gloucester; H., the author; and T., William Tooke, Esq."

W. THOMPSON.

Sedbergh.

RECIPT FOR SALAD (7th S. viii. 427; ix. 63, 155).—There is a similar receipt, in verse, in which Sydney Smith's is quoted, sent by H. F. Chorley, in 'Mr. and Mrs. Bancroft On and Off the Stage,' 1888, i. 326.

W. C. B.

EARTH-HUNGER (7th S. ix. 205).—I do not think this blunder can be Lockhart's. Mr. NEILSON does not say from what edition he quotes; but as the number of chapter which he gives is correct as counted straight from the beginning of the book, it is probably some modern one-volume edition. Mine is the original, in seven volumes (where the reference is vol. v. chap. x. p. 274), and there the only note is the same simple definition, "earth-hunger," which Mr. NEILSON has

given as the title of his note. After thus once correctly explaining, it is hardly conceivable that Lockhart could have altered to the absurd blunder mentioned, even if, as a Scotchman himself, he could ever have made it at all. Doubtless, therefore, the blunder is that of whosoever brought out the edition quoted by MR. NEILSON.

C. F. S. WARREN, M.A.

Longford, Coventry.

OLD JOKES IN NEW DRESS (7th S. viii. 66, 136, 291, 409, 433; ix. 30, 158).—As the story is quoted in 'N. & Q.' of General Grant asking the second Duke of Wellington whether his father was a military man, you will, I think, permit me to say that after the publication of 'Words on Wellington' I met the friend who told me the story. He said that he had no doubt of its truth, and we agreed that General Grant's intention was to inquire if the first duke had had a military education. As we should say, "Was he an 'Oxford man,' or a 'Christchurch man,' or an 'Eton man'?" the Americans, in speaking of a successful general, would say, I presume, "Was he a West-Point man?" The story which I added of the second duke's view of Grant's intention was, I feel sure, also true. The duke had forgotten the first story, or perhaps had not heard the inquiry. The question so simply put by General Grant caused, no doubt, great merriment; but that any one in possession of his senses ever seriously believed that General Grant had never heard of the Duke of Wellington is beneath the nadir of human stupidity. One is reminded of the wise Greek who, having enlivened his lecture by several jokes, turned to his disciples with the words, "We must be serious; here comes a fool."

I had the honour of conducting General Grant over the Houses of Parliament, and of showing him the "humours" of the place. His character for silence was certainly indicated. He did not utter one word until I had called a cab for him in Palace Yard, when he uttered the historical words, "Sir, I thank you." Mr. Comklin, who accompanied him, asked a number of questions, all of which, I need not say, showed intelligence and appreciation.

WILLIAM FRASER of Ledecune Bt.

The following instances of remarkable ignorance came under my own personal notice, and although they occurred at the opposite ends of England, they are, oddly enough, both connected with the "Waverley Novels." In my youth I was brought up to the law, and was articled to a solicitor in Carlisle. On one occasion we were concerned in the letting of a "public," as it would be called in Cumberland, on the road to Scotland, named "The Dandie Dinmont." Some one who called at the office to make inquiries about it said, "It's a very curious name. What does it mean?" Yet

he was a Borderer, and the neighbourhood of Carlisle is no great distance from Liddesdale. I tried to explain to him who Dandie Dinmont was; but how far he was the wiser for my elucidation I know not.

The other was in Devonshire. I was on the outside of a coach which ran at that time through a district where there is now a railway. We passed a house called "Ivanhoe Cottage," or villa, or, I rather think, simply "Ivanhoe," without any suffix. I heard another passenger, who was talking to the coachman, say, so far as I could catch his words, which were not addressed to myself, "I have often wondered what the name of that house means." The "often" showed that he was of an inquiring mind, and yet he was evidently ignorant of the very existence of Scott's splendid romance.

JONATHAN BOUCHIER.

Ropley, Hants.

We have had many instances quoted of the rehabilitation of old jokes and their claiming new paternities. Let me place on record an instance of an old proverb being thus furnished up, "Those that live in glass houses should not throw stones." In the leader of a London paper of the date February 19, 1890, it is thus euphemistically expressed: "We have heard it said that residents in the neighbourhood of the Crystal Palace ought not to throw stones." I have heard this old proverb sometimes applied to the transparency of living in a small country village, where everything is known and talked over, and not to the brittleness of the home.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE SHIP LYON OR LION (7th S. ix. 147, 213).—MR. DENISON may consult to advantage Camden Hotten's 'List of Early New England Settlers' (1874, 4to.); also J. Savage's 'Genealogical Dict.' (4 vols.); 'History of Roxbury' (Ellis); *New England Hist. Mag.*, &c. The ship Lyon, William Pierce master, arrived at Natascot Nov. 2, 1631, and anchored at Boston on the following day. "William Dennison" and Margaret his wife, also Bridget, the wife of "George Denison" were members of Roxbury Church, under the pastoral charge of John Eliot. A list of Roxbury Church members will be found in my 'Notices of the Pilgrim Fathers,' published in 1882.

W. WINTERS.

Waltham Abbey.

In 'The Life of Roger Williams,' by Romeo Elton, D.D., we are informed that this future "founder of the state of Rhode Island" went out to New England, from Bristol, in the ship Lyon, which arrived in Boston Harbour on Feb. 5, 1631, "after a tempestuous voyage of sixty-six days" (p. 12). The Lyon was commanded by Capt. William Pierce. A reference is given to 'The Journal of Governor Winthrop,' vol. i. pp. 42-3

Of course the ship may have made further voyages to New England in the same year.

J. F. MANSEGH.

ZUINGLI AND PINDAR (7th S. ix. 8).—St. Augustine says what is the substance of the query in various places. Perhaps the nearest is, "Quia ab initio genus est Christianorum" ('Quæst. ex Vet. Testament,' cap. iii., "Itaque semper Christiani fuerunt"). But all such expressions are subject to the explanation which he inserts in his 'Retractations':—

"Nam res ipsa quæ nunc Christiana religio nuncupatur, erat et apud antiquos, nec defuit ab initio generis humani, quousque ipse Christus veniret in carne, unde vera religio quæ jam erat, coepit appellari Christiana" (cap. xiii.).

And all these places must be taken in connexion with the context, that St. Augustine's meaning may not be mistaken. If Mr. MASKELL wishes, I can supply some other similar statements. Fuller, in his 'Abel Redivivus,' says exactly the opposite about Zwingle:—

"As for the writings of the Ethnics, he did not greatly esteem and account; only he made use of Valerius Maximus, who by the reason of the variety of his examples he perceived would be beneficial unto him" (vol. i. p. 102, W. Nichols, 1867).

ED. MARSHALL.

BEDSTAFF (6th S. xii. 496; 7th S. i. 30, 96, 279, 412; vii. 512; viii. 236, 352).—My friend Mr. Daniel has sent me so strong a confirmation of the view I have taken as to the meaning of this word, that I cannot resist adding it. In 'The Mad Lover,' l. i., the Fool, speaking of peace, says (I quote from the second or 1679 folio)—

Now the drums dubbs [done] and the sticks turn'd bed-staves,

Can one conceive Fletcher so idiotically writing of drum-sticks being turned into our bedstaves or mattress upholders. On the other hand, that they should be turned to such a use as beating up a flock or feather bed is about as appropriate a conversion and as apposite a use as could be suggested.

I had also wholly forgotten a bit in Reg. Scot's 'Discoverie of Witchcraft,' 1584, book iv. chap. v. Here it is told of St. Bernard—I believe from the 'Golden Legend'—that a young woman, wishing, for some reason, after six or seven years' possession, to get rid of her Incubus spirit, applied to the saint,

"who tooke hir his staffe, and bad her laie it in the bed besides hir. And indeed the divell fearing the bedstaffe, or that S. Bernard laie there himselfe, durst not approach into hir chamber."

Here it is evident that Scot jocularly speaks of the saint's staff as a bedstaff, which, as I have shown in a previous note, was used not only for beating up the bed, but also for beating the maid-servants or others.

BR. NICHOLSON.

PELLETS ON ENGLISH SILVER COINS (7th S. viii. 308).—I sent this query about a supposed eucharistic meaning in these pellets to the vice-president of the Numismatic Society, Mr. H. Montagu, who is well known as a great authority on English coins, and has a splendid collection. Mr. Montagu has favoured me with the following reply:—

"It is not new to me to hear of the Eucharistic wafer theory, but I do not believe in it for one moment. The best authority on counterfeit sterling is J. Chautard, who in his 'Imitations des Monnaies au Type Esterlin frappées en Europe pendant le XIII^e et le XIV^e Siècle' (Nancy, 1871) calls the pellets on the reverse, 'bésants' and sometimes 'globules,' but ascribes no origin to them.

"Pellets in various shapes and formations appear on old English or ancient British coins, and throughout the Anglo-Saxon series, and I look upon them as simple ornamentations, without any particular reference to things beyond. One must be careful in talking too much of our English money being counterfeited abroad. It was always the fashion here to talk of counterfeit sterling, and we still do so; but the sterling so called formed the real currency of the various states, and should properly be called 'imitations' of our types.

"The querist is, of course, wrong in stating that three pellets were first used under Henry III. In exactly the same form (.) they appear on the obverse of coins of Ceolnoth, Archbishop of Canterbury (830 to 870), and on reverses of many of the pieces of early Saxon princes, but not, of course, in the angles of a cross cantonnée, as adopted by Henry III."

To these remarks of Mr. Montagu I will add that if any one will look at the plates of the Anglo-Saxon and Anglo-Norman coins given in Ruding's 'Annals,' and notice the strange variety of ways in which the pellets are used, he will not easily persuade himself that there was any meaning in them beyond mere ornament. It was otherwise with the circle enclosing a cross, which in the early ages of the Church did represent the eucharistic bun or bread (see Burgon's 'Letters from Rome,' pp. 169-72 and 232), and this usage survives in our hot cross buns on Good Friday. But the cross on the coins of the Saxon and Norman kings may have been impressed with a view to facilitate the practice of breaking the ancient silver penny into halves and quarters, which passed for halfpence and farthings. This was customary for many ages (see the old statute, "De Divisione Denariorum," in Cay's 'Statutes at Large,' vol. i. p. 204, ed. 1758).

J. BROWN.

Essex Court, Temple.

SHACK: SHACKAGE (7th S. ix. 89).—There was a query from me in 'N. & Q.' 5th S. vii. 127, as to the meaning of *shack* in reference to the Homily for Rogation Week, with the note of Rev. J. Griffith, in the Clarendon Press edition, p. 498, 1859. There were several replies in 5th S. viii. 413; ix. 318; x. 275, 417, with my final note xi. 318. Readers were most indebted to the replies of H. F. W., who gave (x. 275-6) a full extract from Woolrych's 'Treatise on the Law of Rights of Common,' 1824, Butterworth, and of C. B., who gave (x. 417) an

extract from the MS. minutes of a Court Swaimote for the forest of Clee in 1617.

ED. MARSHALL.

CANONS OF ST. JOHN THE BAPTIST (7th S. ix. 88).—Will this reference help MR. MASKELL? 'Des Chanoines Hospitaliers de S. Jean-Baptiste de Coventry en Angleterre,' Helyot, vol. ii. p. 251. The chapter is worth his reading, if he has not already referred to it.

H. A. W.

SILVER BOBBIN FOUND AT YAXLEY, SUFFOLK (7th S. viii. 141; ix. 153).—I met with one of these articles nearly twenty years ago, and as it differs from those already described in your pages, perhaps an account of it may interest some of the readers of 'N. & Q.' Like that found at Yaxley and others, mine is hexagonal in shape. It now measures $5\frac{1}{2}$ in. long by $\frac{1}{4}$ in. wide and $\frac{1}{4}$ in. thick, and weighs about ten pennyweights. An ear-pick (the lip of which has been crushed inwards $\frac{1}{4}$ in.), with two small ears below, one on either side, forms the head; a bobbin-tape eye, rather worn, is separated from another by two grooves, $\frac{1}{4}$ in. apart, running round the needle; then comes the tape eye, $\frac{1}{16}$ in. long, followed by two more bobbin-tape eyes (making in all four), divided, as before, by the grooves; and beneath a design of leaves, one below another, appears the date mark—a shield (square top, oval bottom) bearing a Roman capital letter L—1590-91, and M.W., probably the original owner's initials. The design on the back is the same, omitting the initials and hall-mark. The Rev. W. H. SEWELL asks, "What is bobbin?" I presume he means bobbin-tape. If so, it is a round cotton tape (cord-like in appearance) made in various sizes; and derives its name, I believe, from the bobbins used in its production. This bobbin-tape is most unsuitable for the purpose suggested, of pulling up door-latches, and has nothing to do with the name "bobbin-latch" (for which see, *s.v.*, Dr. Murray's 'N. E. D.'). I have occasionally met with ordinary "string" used for pulling up the latch, but whipcord or a leather lace were far more frequently used.

THOS. W. SKEVINGTON.

Shipley, Yorks.

ROBERT BURTON (7th S. vi. 443, 517; vii. 53, 178; ix. 2, 56, 97).—MR. SHILLETO asks whether any copies of the edition of 1660 exist with the original publisher's name intact on the title-page. I have now before me a copy of the seventh edition, quite perfect, with engraved title and the "cavesis" on foot of title in a cartouche, without any signs of a slip having been pasted over:— "London | printed for H. Cripps and are to be sold | at his Shop in Popes head Alley | and by E. Wallis at the Hors Shoo | in the Old Baley | 1660." Coll.: half-title, title, &c., 5 leaves; "Democritus to the Reader," pp. 1-78; "cavesis" and synopsis,

3 leaves, pp. 1-723; table, &c., 5 leaves, A—A, A, A 4, in sixes. On last leaf a note by H. C., stating that the author had died since the last impression, leaving a copy of his work, corrected and increased, in his custody for publication, and on foot: "London | Printed for Henry Cripps, and are to be sold by him in Popes head Alley; | and by Elisha Wallis at the Golden Horse Shooe in the | Old Bayley 1660." This copy was purchased in 1885 from the library of an old house in the county Dublin, which had been undisturbed since the beginning of the last century. STEUART.

THE STOCKS (7th S. ix. 167).—One is apt to forget, in the rapid passage of time, by how comparatively short an interval we are separated from institutions now obsolete. I can perfectly well remember that in my early days the stocks were standing in the middle of the little village of East Barnet, in Hertfordshire. Nay, more, a portion of the stocks was to be seen quite recently—and, for aught I know to the contrary, MR. GIBBS, if disposed to drive so far, may see them there still—on Hadley Green, in this parish. They were renewed by an order of vestry towards the close of the last century. It is not many years since an old parishioner, now deceased, told me that he remembered seeing a man in the pillory near the obelisk commemorative of the battle of Barnet, and that some of his connexions still inhabited the neighbourhood.

FREDERICK CHARLES CASS.

Monken Hadley Rectory.

PHENOMENAL FOOTPRINTS IN THE SNOW (7th S. viii. 508; ix. 18, 70, 173).—MR. F. B. Bingley, of Guildford, writes to the *Daily News* of March 7:—

"Kangaroos were kept, and perhaps still are, by a gentleman at Sidmouth. One escaped when a slight fall of snow was on the ground. The footprints, being so peculiar and far apart, gave rise to a scare that the devil was loose."

L. L. K.

EIFFEL (7th S. viii. 426; ix. 195).—Your correspondent, speaking of the Rival Mountains, near Carnarvon, requests to know the derivation of their name, which is Eifl in Welsh. This signifies "the forked ones." There are three peaks, not two, and they are peculiarly striking in appearance. The name Eifl has also been derived from Hybla, in Sicily, a supposed resemblance suggesting this to the Romans.

W. T.

May not this name be referable to the Eifelwald of the Rhine Province? Perhaps M. Eiffel's real name, which is, I read, Bonickhausen, may also afford a clue.

R. W. HACKWOOD.

BENEZET FAMILY (7th S. ix. 187).—The parents of Antoine (Anthony) Benezet were from Saint-Quentin, province of Picardy, France. For

religious reasons they settled (1715) in London. Antoine was born in 1713. His parents went to Philadelphia, Penn., U.S., in 1731. He followed them shortly afterwards, and, unlike his brothers, gave up his commercial calling, devoting himself to educating the lower classes. He became a Quaker, and was most zealous in his efforts to emancipate the negroes. Through him a negro school was opened in Philadelphia, and to it he left his fortune. He died there May 5, 1784. (See 'La France Protestante' and 'Biographie Universelle,' Michaud, 1854.)

In 1698 a Jean Benezet registered his arms before D'Hezier, Judge-at-Arms under King Louis XIV. The following is the entry:—

"Jean Benezet, conseiller du Roy, receveur des droits du Roy au bureau des traittes et tabac d'Abbeville, Porte d'Argent à un arbre de sable sur une terrasse du même et un chef d'argent chargé de trois croisettes de sable et soutenu du même."

The town of Abbeville is about fifty miles from Saint Quentin, and is also in Picardy.

J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

Anthony Benezet was born at St. Quentin on January 31, 1713/4. His grandfather, John Benezet, of Clavison, in Languedoc, died in 1690, leaving seven children, the eldest of whom, John Stephen Benezet,

"suffered as severely as any of his ancestors for a faithful attachment to his religious opinions. His estate on this account was confiscated in 1715, when he withdrew from his native country, and sought refuge in Holland." —Anthony Benezet, from the Original Memoir, Revised, with Additions, by Wilson Armitstead, 1859, p. 2.

Can Mr. or any other correspondent of 'N. & Q.' give me any particulars relating to Claude Benezetti, who was admitted to Westminster School on February 26, 1776? He was probably one of this family.

G. F. R. B.

HOPSCOTCH (7th S. ix. 64, 196).—Is it not true that butter-scotch was so called not on account of any Scottish origin, but because of the cross scorings which were made on a panful of the stuff at the time of making it?

W. C. B.

GRINDSTONE AND SAPLING (7th S. vii. 207, 275, 434, 476).—It is customary, both in this country and abroad, to place bench-marks (i.e., marks indicating heights above sea-level) on trees in the absence of more suitable fixed points. An American engineer has lately inquired into the matter, and found, by careful measurements, extending over several years and including several kinds of trees, that no upward growth had taken place. Certainly there was a slight change in the level of the marks, both rise and fall, which the author ascribes to the action of frost, &c. Cf. the *Transactions of the American Society of Civil Engineers*, 1889, vol. xx. p. 73.

L. L. K.

THE NORWICH ESTATES (7th S. ix. 89, 197).—The extract from the *Wolverhampton Chronicle* sent by Mr. G. C. PRATT does not really belong to that paper, but was taken from an article in the *Times*, written by the late Samuel Lucas, a review of Sir B. Burke's 'Vicissitudes of Great Families.' I can speak positively, as I supplied my old friend with these particulars about Sir William and Lady Norwich, having condensed them from a long letter from a clergyman near Kettering. "Honour to whom honour is due."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HUGHES OF BRECON (7th S. ix. 188).—In Nicholas's 'Annals and Antiquities of the Counties and County Families of Wales,' 1872, vol. i. p. 107, Samuel Hughes is described as "of Tregunter." Mr. EVANS will possibly obtain the information he desires from the list of sheriffs "printed, with notes," by Mr. Joseph Joseph, of Brecon, to which reference is made in Nicholas (pp. 103-4).

G. F. R. B.

ROBERT CLAYTON (7th S. ix. 168).—Robert Clayton, D.D., Bishop of Killala, trans. to Cork and Ross 1735, trans. to Clogher 1745, was son of John Clayton, D.D., Dean of Kildare 1708-1725. The latter was buried at St. Michan's (not St. Michael's), Dublin. See Brady's 'Records of Cork, Cloyne, and Ross,' vol. iii. p. 76, *et seq.* The present representative of the family is W. C. Browne-Clayton, D.L., Browne's Hill, Carlow, Ireland, who would, I am sure, be glad to communicate with your correspondent, as he has been gathering information for the compilation of the Clayton pedigree.

T. E. GAMBLE.

WAR IRON JEWELLERY (7th S. ix. 30).—Prussian families who gave their jewellery as patriotic contributions in aid of the War of Liberation received from the Government facsimiles in iron of the articles they had surrendered. This was told me many years ago by a German friend, who habitually wore, with justifiable pride, a massive iron signet ring, which he had inherited as a heirloom from his father, who had given the prototype of the ring as a contribution to the Prussian war-chest in 1813.

ISAAC TAYLOR.

OATS (7th S. ix. 107, 172).—It may be remarked, in connexion with the last reference, that Dr. Johnson's high appreciation of the 'Anatomy of Melancholy' was undoubtedly the inspiration of his well-known definition of the word *oats*, and that the reflection in it on the food of the Scottish people was quite unworthy of the doctor. In a measure it was resented by Lord Elibank, a man much respected by Johnson, in his happy retort, viz., "And where else can you see such horses and such men?" Boswell, too, was evidently hurt by the remark of his illustrious friend; for when he

was staying at Lichfield in 1776 he did not fail to notice that "oat-ale" and "oat-cakes" were served at breakfast; and, although he did not entirely agree with Johnson in his praises of Lichfield and its inhabitants, yet he could not refrain from saying, "It was pleasant to find that 'oats,' the 'food of horses,' were so much used as 'the food of the people' in Dr. Johnson's own town."

HENRY GERALD HOPE.

6, Freegrove Road, N.

THRUS HOUSE (7th S. viii. 447; ix. 51).—May I take it that MR. WEDGWOOD'S explanation of this term applies also to the place-name Thrus Hill? There is a hill so called in my native parish, in South Notts, famous for its gorse. The name has always been a puzzle to me.

C. C. B.

COAT-TAILS (7th S. ix. 127).—Will this information be of any use to DR. MURRAY? I remember seeing many years ago in an old odd number of *Punch* a cartoon, 'Landing of Queen Victoria in Ireland.' "Sir Patrick Raleigh" is represented as kneeling before the Queen and Prince Albert, and holding his coat before them, and saying, "May it please your Majesty to tread on the tail of my coat." I suppose the cartoon would have reference to the Queen's visit to Ireland in August, 1849.

F. C. BIRKBECK TERRY.

I was under the impression that it was very common knowledge that the "invitation," the origin of which is inquired for by DR. MURRAY, is derived from the legend—probably apocryphal—of old Donnybrook Fair, describing the conventionally pugnacious Irishman as with "caubeen" adorned with "dbudheen" stuck in the band on his head, in his shirt-sleeves, twirling a "shillelagh" with his right hand, while his left trails his denuded coat on the "flure" of a tent after him, asserting his disgust at the apparently peaceful proclivities of his fellows, and shouting the valiant challenge, "Past tin o'clock, and not a blow shtruck yet. Will any gentleman oblige me by threading on the tail av me coat?" NEMO.

Temple.

Faction-fights, which are so often mentioned in the history of "old Ireland," unquestionably originated in the want of confidence of the people in the administration of the law. Quarrels, therefore, descended from father to son. Hereditary disputes existed in every part of Ireland. Every relation of each family was expected "to stand by his faction," and although the majority of the combatants were ignorant of the cause of the dispute, yet times and places were appointed where they might meet and "fight it out." The following quotation from Mr. and Mrs. S. C. Hall's 'Ireland' (How & Parsons, London, 1841) may perhaps be of some service to DR. MURRAY:—

"The faction-fights are a'most, and may be more than a'most, gone off the face of the country. We ask each other how we were drawn into them, what brought them about; and the one answer to that is, Whisky! No gun will go off until it is primed, and sure whisky was the priming.' The man who was spoken to on the subject, an intelligent countryman, further remarked, 'We usen't to mind a bit of a shindy in those times: if a boy was killed, why we said it was "his luck," and that it couldn't be helped; and if a fellow trailed his coat over the fair green and dared any one to stand a foot on it, we enjoyed the fight that was sure to follow, and never thought or cared how it would end.'"

HENRY GERALD HOPE.

6, Freegrove Road, N.

SKELETONS OF THE TWO MURDERED PRINCES (7th S. viii. 361, 497).—A different account from any of those quoted in 'N. & Q.' as to the discovery of the bodies of these boys is given thus in 'The History of the Royal Family,' published 1713. It may be worth copying:—

"Anno 1483. Being thus barbarously murder'd, their bodies were bury'd at the stair-foot, near their Lodgings, under a heap of Rubbish; but King Richard hearing in what an obscure Place they were laid, order'd them to have a better Interment: whereupon a Priest belonging to Sir Thomas Brackenbury removed them, but, he dying soon after, it could not be discover'd where he had convey'd them, 'till in the year 1674 in the rebuilding several offices in the Tower, digging down the Stairs from the King's Lodging to the Chapel in the White Tower, about ten Foot in the ground were found the Bones of two young Striplings, in, as it seem'd, a wooden Chest; which upon Survey, were found proportionable to the ages of these two young Princes; the Skull of one being entire, the other broken, as were many of the Bones, and the wooden Chest, by the Violence of the Labourers, who, not being sensible of what they had in Hand, cast the Rubbish and them together, whereupon they were order'd to sift the Rubbish, and by that means preserv'd all the Bones; which being told to King Charles II., he commanded that the said Bones should be put into a Marble Urn, and deposited among the Reliques of the Royal Family in the Chapel of King Henry the Seventh at Westminster."

Y. T.

SCHOLES (7th S. ix. 127).—The following extract from 'The Industries of Wigan,' by H. T. Folkard, R. Betley, and C. M. Percy (Wigan, 1889, 8vo.), may throw light on the meaning of the above word:—

"A local writer with philological proclivities informs us that to (the ward of) Scholes must be given the honour of first working Wigan coal. 'Coal used to be quarried in Scholes,' he says. 'It crops out in several places about Greenhough Street, and is nowhere many feet deep. It must, therefore, have been worked at a very early period, and the heaps of *shows* (refuse and cinders; the same name with the same meaning is still in use in northern kitchens in the shape of *scow-rake*, for raking up ashes) would naturally give a name to the place. The natives also generally describe it as *The Scows*, that is *The Scholes*."

H. T. F.

Wigan.

The origin of this surname is not far to seek. It is evidently the place-name so common in York-

shire and Lancashire. There is a Scholes near Leeds, another near Normanton, another near Wigan, besides several others of less account.

C. C. B.

The Yorkshire surname Scholes may be a territorial surname, derived from the hamlet of Scholes, in Elmet, nine miles from Leeds. But since it usually appears in the West Riding Poll Tax Returns of 1379 as Ricardus del Scholes, Robertus del Scholes, Randolphus del Scholes, &c., instead of De Scholes, as would be the case if derived from the hamlet, it may probably be of topographic rather than of territorial origin, like Alicia del Strete, Willhelmus del Halle, Walterus del Stone, Johannes del Grene, or Johannes del Cotes, being derived from residence near some local *scholes*, which denoted shelters for sheep or cattle (O.N. *skjól*, a shelter). The somewhat similar surname Scales is derived from O.N. *skáli*, a shieling, or log hut. (See Ferguson, 'Northmen in Cumberland,' p. 45.)

ISAAC TAYLOR.

BOOKS WRITTEN IN PRISON (7th S. ix. 147).—The following is a list of some authors who have written books in prison. I give the names as they occur to me. Some of them may have been mentioned by Mr. J. A. Langford, whose book I have not by me just now. My list is very short, and I regret not to be able to make it longer; but I wish it may prove of some use, such as it is.

Ovid's 'Tristia' and 'Pontic Epistles' were written near the Euxine, in a country little better than a prison to the gallant poet who had been the friend and assiduous guest of the Emperor Augustus.

Boethius wrote his 'De Consolatione Philosophica' in his prison at Pavia, where he died in 524.

During his captivity the accomplished Sir Walter Raleigh wrote his 'History of the World' down to 170 B.C.

Bunyan wrote 'Pilgrim's Progress' and several other pious works in his prison.

Defoe wrote his celebrated 'Review' in his prison.

Pellisson, being a prisoner at La Bastille, wrote two 'Discours au Roi' and a 'Mémoire' in behalf of his friend Fouquet, the celebrated superintendent of the Treasury under Louis XIV.

In 1717 Voltaire spent eleven months at La Bastille, during which time he wrote the first two cantos of his 'Henriade,' and revised his tragedy of 'Œdipe.'

While a prisoner at Vincennes, Diderot, in the course of a visit paid to him by J. J. Rousseau, then quite unknown, induced him to stand up against the arts and sciences in his famous 'Mémoire,' which was crowned by the Academy of Dijon, and was the author's first step towards fame, glory, and misery.

Mirabeau was imprisoned in Vincennes on June 7, 1777. During the three years and a half which he spent in confinement he wrote 'Lettres à Sophie'; 'Les Lettres de Cachet et les Prisons d'État,' and it may be said that an author abler to treat such a subject could hardly have been found, for the son of 'l'Ami des Hommes' had been consigned to various state prisons by a royal order no fewer than fifteen times. During the same time he translated into French a part of the 'Elegies' of Tibullus, of the 'Baisers' of the modern Latin poet Jean Second, and of Boccaccio's 'Decameron,' and wrote his 'Mémoires du Ministère du Duc d'Aiguillon,' and many other works, a part of which were lost and the others not published.

Louis XVI., King of France, wrote his 'Testament' in his prison of Le Temple, Paris.

The Emperor Napoleon wrote, or rather dictated, his 'Mémoires' and his 'Campagnes' during his captivity in the island of St. Helena.

DNARGEL.

Paris.

By coincidence the same week that this query appeared there reached me a copy of the 'Conversazioni della Domenica,' in which the charming ode to spring, beginning,—

Le tems a laissé son manteau,

written during his twenty-five years' captivity by Charles d'Orléans in the fifteenth century, happened to be quoted, but in modernized spelling. A version nearer the original will be found in 'Feudal Castles of France,' by the author of 'Flemish Interiors,' p. 347.

If my memory does not betray me, I read a quarter of a century ago, in Cesare Cantù's 'Margherita Pusterla,' that he wrote the MS. of it in an Austrian prison "with burnt matches, on paper supplied to him for quite a different purpose."

My friend Mr. de Saraiva, formerly minister of Don Miguel, has in his possession, and has shown me, the MS. of a book, afterwards published, by some excellent Portuguese author, finely written all over the margins of a copy of some Latin work (I the works of Cicero) that had been conceded to him by the revolutionary government which held him in durance, but which at the same time denied him the use of stationery.

R. H. BUSK.

Except by those who possess Mr. Langford's 'Prison Books and their Authors,' it is difficult for MR. MASKELL's query to be answered as he desires. However, he will possibly find some information to his purpose in a 'Tentative Catalogue of our Prison Literature Chronologically Arranged,' by W. Carew Hazlitt, which appeared in the sixth volume of the *Bibliographer* (p. 70). Additions are made to the 'Catalogue' at p. 183 of the same volume by Mr. Walter B. Slater. In *Chambers's Journal* for 1885 (p. 5) will be found an article entitled 'Prison Literature.' The last book written

in prison is, I suppose, 'Leaves from a Prison Diary; or, Lectures to a Solitary Audience,' which was written by Michael Davitt when confined in Portland, and was published in 1884.

ALPHA.

I am not able to refer to Langford's 'Prison Books and their Authors,' therefore cannot tell whether Mr. J. MASKELL has on his list 'Poems Written in the Debtors' Ward, Winchester,' Thomas Hall author, 8vo., London, n.d.; long list of subscribers. There followed a second and third edition. Who was this Thomas Hall? Supposed date, end of last century.

VICAR.

"NUTS AND MAY" (7th S. ix. 168).—My children sing, "Here we come gathering nuts in [not "and"] May." FRANK REDE FOWKE.
24, Victoria Grove, Chelsea, S.W.

Your correspondent G. C. B. omits to mention that this chant of "Nuts and May" accompanies a dance and a game, played thus: Children divide into two equal bands, stand opposite, and begin to chant. One party advances. One of the standing party challenges one of the advancing party by bringing the name of the person challenged into the chant. These two then join hands, and pull each other till one pulls the other over. This goes on till the stronger side pulls all over. The game was very common in Lancashire some forty years ago, and probably is so yet. I never could hear of any explanation of the chant.

E. LEATON BLENKINSOPP.

RICHARD TREVOR (1707-1771), BISHOP OF DURHAM (7th S. ix. 208).—My copy of the Darlington 'Life' of this prelate has a beautifully engraved portrait (R. Hutchinson delin., J. Collyer sculp.). The same plate has been used for the illustration of Hutchinson's 'Durham,' i. 580. The memoir also contains an engraving of the seal of Bishop Trevor and a view of Glynd Place.

W. H. BURNS.

Clayton Hall, Manchester.

There is a print by Collyer, 4to., which Evans, in both volumes of his catalogue, values at one shilling.

ED. MARSHALL.

There is a portrait of this bishop, engraved by J. Collyer after R. Hutchinson, in profile, prefixed to his 'Life,' 4to. (Bromley).

JULIAN MARSHALL.

ANDREW SNAPE (7th S. ix. 48, 115, 197).—See 'N. & Q.' in 1883 (6th S. viii. 7, 136, 213, 274).

B. FLORENCE SCARLETT.

Jews in England (7th S. ix. 208).—Picciotto's 'Sketches of Anglo-Jewish History,' Trübner & Co.; Tovey's 'Anglia Judaica'; Margoliouth's 'History of the Jews in Great Britain,' Bentley, 1851; Basnage's 'History of the Jews'; three

volumes published in connexion with the Anglo-Jewish Exhibition, 1887; and the Catalogue of the Exhibition.

J. T. F.

Bishop Hatfield's Hall, Durham.

'Anglia Judaica; or, the History and Antiquity of the Jews in England,' Oxford, 1738, 4to., by Dr. Blossiers Tovey, LL.D., contains a full account of them up to the date of publication. It is rather rare, and is reviewed in the *Retrospective Review*, i. 200-224.

W. E. BUCKLEY.

There is an 'Anglo-Jewish Bibliography,' by Joseph Jacobs, published in connexion with the Anglo-Jewish Exhibition of 1887.

W. C. B.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176).—A cultured writer, who asks seriously and calmly, "Who was ever monarch of Ireland before Henry VIII.?" must be the possessor of a judgment warped by prejudice. I can offer no other explanation of the painful cerebration. Education saves him from the imputation of *ignorantia crassa*, and courtesy forbids me to accuse him of wilfully ignoring facts. But let me throw a gleam or two of the "fierce light" of history on the facts to which the question distortingly points.

Leaving aside all consideration of the unbroken succession of provincial kings under the Pentarchy from the fifth to the twelfth century (for which see O'Hart's 'Irish Pedigrees,' p. 718), the line of the "Ard-Righ," or Monarch of Ireland, is as continuous and indisputable as that of either Scotland or England. Roderic O'Connor was the hundred and eighty-third and last Milesian monarch of Ireland. D'Arcy McGee ('History of Ireland,' vol. i. p. 185) thus describes his end:—

"Near the junction of Lough Corril with Lough Mask, on the boundary line between Mayo and Galway, stands the ruin of the once populous monastery and village of Cong. Here Roderic O'Connor retired in the seventieth year of his age, and for twelve years thereafter—until the 29th day of November, 1198—here he wept and prayed, and withered away. Dead to the world, as the world to him, the opening of a new grave in the royal corner at Clonmacnoise was the last incident connected with his name, which reminded Ireland that she had seen her last Ard-Righ, according to the ancient Milesian constitution."

And O'Hart (*lib. cit.*, p. 598), referring to the treaty between this monarch and Henry II., says:—

"According to Rymer's 'Foedera,' vol. i. p. 31, King Henry II., in 1175, at Windsor, entered into a Treaty with the Irish Monarch, which was signed on O'Connor's behalf, as King of Connaught and Chief King of Ireland. By that Treaty Roderic O'Connor is made to become the King's liegeman, and to be King of Connaught, and Chief King of Ireland under Henry the Second."

With the reference of the 'Four Masters' at A.D. 1258 to Brian O'Neill, and the opinion of the late Rev. W. A. O'Connor that Felim O'Connor "and not Roderic, closed the line of Irish Kings" (A.D. 1316), I have nothing to do here, having discussed

them at length in 'N. & Q.,' 6th S. xi. 242. And as to MR. HOPE's interesting "page of Irish history," though the validity of Edward Bruce's election to the Irish sovereignty may be disputed on the ground that he was not a member of the Pentarchy, his coronation as King of Ireland is simply a matter of history. "Under the laws of 'Tanistry,' the Crown," as O'Hart observes (p. 637),

"was hereditary in the family, but not exclusively in primogeniture; the kings, princes, lords, and chiefs were elective. Ireland was divided into five Kingdoms, and each of the Kings of this Pentarchy was considered eligible for the crown, and to become Ard-Righ or Monarch."

And, alluding to Bruce's election, he writes (p. 621):—

"Donal O'Neill, Prince of Tyrone, and several other Irish princes and chiefs considered that the House of Bruce had a claim to the crown of Ireland, being descended from the old Scottish Kings who were of the Milesian Irish race."

Valid or not, the election at least shows there was a crown or monarchy to offer, as does also the fact that by Act of Parliament the crown of Ireland became merged in that of Great Britain, just as a similar process united the crowns of Scotland and England. And if a crown existed, there were, presumably, heads to wear it, the list of which any one who will take the trouble to look can find in McGee, Haverty, O'Hart, &c. J. B. S. Manchester.

COCK-PITS (7th S. ix. 7, 56, 138).—In further reference to DR. MURRAY's inquiry on this subject, I note that at the date of the Restoration the State cock-pit in London was at the back of Gray's Inn Walk, where mains of cocks were fought certainly until 1752; therefore the Whitehall pit, which Stow tells us was built "out of certain old tenements" by Henry VIII., and which is, I believe, the first pit whereof there is a record, could not have been devoted to its proper use after 1654, the date of Oliver Cromwell's edict against cock-fighting, or earlier. Charles II. appears to have required a pit nearer to St. James's than that at Gray's Inn, and he built the famous one in the Birdcage Walk (the steps leading to which still retain their original name, the Cock-pit Steps), where the great county and other mains were fought until 1816, when the authorities of Christ's Hospital, to whom the lease belonged, refused to renew it. A subscription pit was then built in Tufon Street, Westminster, which, as the St. John's Institute, is still standing. This pit was frequented by the royal and other patrons of cocking until about 1828, when a further move was made to one which is described in the *Sporting Magazine* and *Bell's Life* of that date as the "New Cock-pit Royal" Millbank.

At the latter pit the last great mains fought openly in London were contested, until by Act 5 & 6 William IV., cap. 59, the once royal sport, which had flourished almost uninterruptedly from a period anterior to the days of ancient Greece and Rome, was condemned, perhaps for all time.

S. A. T.

Constitutional Club.

Francis Horner, in his journal, which he kept during his stay in London, records, under date March 31, 1802, that he "occasionally attended both the Court of Chancery and the Cockpit," adding that "at the Cockpit, where a committee of the privy council decide prize appeals, I have heard Dr. Lawrence and the Attorney-General Law" ('Memoirs and Correspondence,' 1843, vol. i. pp. 182-3).

G. F. R. B.

CUTHBERT BEDE (7th S. ix. 203).—Mr. Bradley graduated at Durham in 1848, and the first part of 'Verdant Green' appeared at the end of 1853. Between leaving Durham and his ordination in 1850, he went to live at Oxford, where he got to know the late Rev. J. G. Wood and others, who figure in the pages of his book. See a notice (by the present writer) in the *Durham University Journal*, Feb. 8, ix. 10. Durham, *mutatis mutandis*, was patterned on Oxford, and life at the former is, or was, not so very much unlike life at the latter.

W. C. B.

"A GANGING SUIT" (7th S. ix. 209).—I do not remember these exact words. "A ganging plea" is at the beginning of the second chapter of 'The Antiquary.'

C. F. S. WARREN, M.A.

Longford, Coventry.

[Other correspondents write to the same effect.]

'IVANHOE' (7th S. viii. 429, 476; ix. 92, 176).—The account of the 'Civil War in Leicestershire' which is appended to vol. iii. part ii. of the 'Hist. of the County of Leicester,' by John Nichols, is the best reference that I can give to LAC for the siege of the castle at Ashby-de-la-Zouch. I may mention that some fine lithographic views of 'The Antiquities of Ashby Castle,' by James L. Pedley, architect, were "Printed and Published by J. & R. Jennings, 62, Cheapside, London."

J. F. MANSEGH.

Liverpool.

SPHERY (7th S. ix. 187).—It is in the fourth line of his epistle to his brother George that Keats uses this word. The line is thus printed by Mr. Buxton Forman:—

No sphery strains by me could e'er be caught.

This is evidently a reminiscence of Milton's "sphery chime." Amongst other "Miltonic words and turns of language" in Keats, the following may be noted. "Lydian airs," twice, first, as a quotation in the 'Epistle to George Felton Mathew'

(l. 18), and again in the 'Sonnet Written in Disgust of Vulgar Superstition': "sootheest sleep," in the sonnet 'To Sleep,' and (as has been already noted in these columns) "soother," as an adjective, in 'The Eve of St. Agnes,' xxx.; and "first-endavouring tongue" in 'Hyperion' (bk. ii. l. 171). These, however, are phrases that any one might have borrowed; Keats's debt to Milton was more than this. There can be no doubt but that his blank verse, at any rate, was more or less consciously modelled on Milton's, and there are scores of verses in 'Hyperion' which the master himself might have written, and thereby added to his fame. The Miltonic ring is heard throughout the poem, and some passages in it I frequently confuse with similar passages in Milton. Here are two or three of them:—

For me, dark, dark,
And painful vile oblivion seals my eyes.
iii. 186-7.

From chaos and parental darkness came
Light, the first-fruits of that intestine broil.
ii. 191-2.

One moon with alteration slow had shed
Her silver seasons four upon the night.
i. 83-4.

Cæus, and Gyges, and Briareüs,
Typhon, and Dolor, and Porphyryon.
ii. 19-20.

Other instances, equally striking, might be given.
C. C. B.

[The reference to Keats is supplied by very many correspondents.]

Miscellaneous.

NOTES ON BOOKS, &c.

Records of the Past. New Series. Edited by Prof. Sayce. Vol. II. (Bagster & Sons.)

THE new series of 'Records of the Past' is of more sterling value, though possibly of less general interest, than its predecessor. On the one hand, the progress of Assyrian and Egyptian scholarship has made it possible to give translations less tentative than before, while, on the other hand, the more important inscriptions having been included in the former series, only the gleanings of the harvest have been left to be gathered up by Prof. Sayce and his colleagues.

Among the new documents is an instalment of the inscriptions of Tellah (written in the pre-Semitic language of Babylonia), which are among the oldest written records in the world. We have also translations of several of the newly discovered Tel-el-Amarna tablets, which throw a flood of fresh light on the relations between Egypt and Western Asia in the century preceding the Hebrew Exodus. They belong to the reign of Khu-en-Aten (Amenophis IV.), and are copies of despatches and letters written in a Semitic language, and a cursive form of the cuneiform script, by Asiatic governors and princes, to the Egyptian court. Their importance is twofold. In the first place, they afford the earliest fixed standpoint in Egyptian chronology by linking it with the more definite chronology of Assyria and Babylonia, thus fixing the date of Khu-en-Aten's reign about the year 1430 B.C., and so proving that the Hebrew Exodus cannot have been earlier than 1320 B.C. In the next place, they explain the dominance of Semitic culture in Egypt at the close of the eighteenth dynasty. Khu-en-Aten,

the son of a Syrian princess, was a Semite in religion, and in his reign all the great offices of state were in Semitic hands, his Prime Minister, for instance, bearing the Semitic name of Duda (David). The rise of the nineteenth dynasty, that of the kings "who knew not Joseph," was plainly due to a native reaction against these Asiatic influences, and was marked by that enslavement and final expulsion of the Semitic element in Egypt which we know as the bondage and Exodus of the Hebrews.

In addition to these new documents, Prof. Sayce presents us with improved versions of several inscriptions imperfectly translated in the former series. Among these may be noted Maspero's new translation of the inscription of Uni from Abydos, which belongs to the time of the sixth dynasty, c. 3300 B.C.; a new translation, by the editor, of the standard inscription of Assur-nasir-pal; and a final translation of the Moabite Stone, by Dr. Neubauer, based on the amended readings of Drs. Smend and Socin.

Tales and Legends from the Land of the Tzar. Translated by Edith M. S. Hodgetts. (Griffith, Farran & Co.)

RUSSIAN folk-tales are very interesting reading, and have a character of their own. They are Oriental in dazzling display of wealth, in the subordination of women, and in the nature of the supernatural machinery. What is best in them is the insight they afford into the character of the *moujik*, with his craft and astuteness. A goodly collection of stories heard at school, taught by servants, or taken from existing works, has been got together. It is no more, however, as personal experience teaches, than can easily be read at a sitting. Comparatively little is in keeping with the ordinary folk-lore of Europe, though the treatment to which the devil is subjected reminds one of legends of Hood and Southey. A special feature, the significance of which we should like to know, is the description of huts standing on the legs of chickens. Some of the stories, notably 'The Snow-Maiden,' have a vein of poetry. Absolute recklessness of invention is, however, the chief attribute. Combined with this is a sort of sly humour, the effect of which is very entertaining. The volume deserves a hearty welcome.

The Bibliography, Biographical and Topographical, of Ackworth School. By John H. Nodal. (Manchester, Nodal & Co.)

THE Society of Friends have possessed for about a century a school at Ackworth, near Pontefract. It is not easy to exaggerate the importance of this institution in past times. The followers of George Fox were until comparatively recent days cut off from most of the great educational institutions of our country. The universities were shut against them because oaths had to be taken, and there were other reasons why members of the body found most of the great grammar schools closed to them. Ackworth therefore became something more than an ordinary school. It partook in some degree of the nature of a university. There was probably no school in England where a sounder education was given. Mr. Nodal, the compiler of this most useful handbook, is a well-known man of letters, who has been for several years the secretary of the English Dialect Society. He has evidently bestowed much pains on this little book. He does not claim for it perfection, but we may be well assured that there are very few books by Ackworth scholars of any importance that have escaped his notice.

We believe that the students at Ackworth have most of them been taken from north of England families. Among them have been several who have achieved a world-wide reputation. The late Mr. Bright was the

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Notes.

ERRORS OF PRINTERS AND OF AUTHORS.

MR. HARTSHORNE states (7th S. viii. 492) that "king at arms" appears in the *Court Circular* for Dec. 6, instead of "king of arms," and he closes his reply with the words: "It would be strange indeed if an ancient and honourable title should be at the mercy of the blunderings of printers." The question of the correct form of this title was raised in 'N. & Q.' by E. C. R., who said (7th S. vii. 448): "I am dogmatically assured, by what ought to be good authority, that the former [king of arms] is an error." It seems to me under these circumstances that, unless MR. HARTSHORNE knows that the printer altered "king of arms" into "king at arms" in the *Court Circular*, his severe remark is not justified in this instance.

As a printers' reader, and thus one of those falling under MR. HARTSHORNE'S censure, I should like to say something on the other side. Mistakes are often made by writers from various causes. One gentleman wrote of a painting by Holbein of Edward IV., though the king died some years before Holbein was born; another of an eye-witness of the execution of Charles II.; and a third of the coronation of Edward VII. I have met with wills that were proved in one year and said to have been executed in a later, and the converse error of a will being antedated sixty years. An astronomer might

be expected to be careful when dealing with figures, but I know one who multiplied the distance of the earth from the sun a thousandfold, stating it to be 92,000,000,000 miles. John the Baptist has been confused with the Evangelist in the mention of the festival of St. John the Baptist at the Latin Gate. I have found a woman called Juliana in one line, and spoken of by her mother's name a line or two afterwards; Trinity Sunday made to fall on the same date in two successive years; and Mr. Grant Allen confused with Mr. Grant White.

When a name has any peculiarity of spelling it is often misspelt. The Dean of Winchester has been called "Kitchen" by a fellow antiquary, and the Dean of Wells "Plumtree." "Badaeker" stands for the publisher of the well-known guides, "Trelawney" for Shelley's friend, "Simms" for the genealogist, and "Monk" for the editor of the 'Roll of Physicians.' Streatfield is often changed to "Streatfield." The *Punch* artist has been spelt "Leach," and Cuypp, "Cuppy." Halliwell-Phillips is another stumbling-block (one *p* is omitted even in the Prefatory Note to the second part of the 'New English Dictionary'). Sir "Wilfred" Lawson, Admiral Sherard "Osborne," "Churchhill," Lord "Lyndoch," Lady "Georgina Fullarton" (two mistakes), Bishop "Porteous," Mr. "Maxell" Lyte, "Liddel" (Liddell and Scott), Sir James "Scarlet," "Ericsson," and Carmen "Silva" are other misspellings. The first name of the late Llewellynn Jewitt is misspelt quite as often as it is correctly written. I read an article on the true authorship of Shakspeare's works in which the name of Mr. Donnelly, of Great Cryptogram fame, was misspelt every time it occurred. Names in fiction fare no better; witness "Allan Quartermain" for Mr. Rider Haggard's hero, and "Robert Elsemere" for Mrs. Humphry Ward's. What would MR. HARTSHORNE think of a gentleman who, referring to an article he had published, twice misspelt the name of the magazine in which it appeared? A bibliographer stated that "all the letters" were signed in one way, and immediately afterwards that one of them had a different signature. Another specialist mentioned six names and called them seven; he then put some aside, and, enumerating those remaining, included the very name he had omitted from his first list!

Orthography is a matter in which some writers fail. "Alotted," "ambitious," "auracular" (for *oracular*), "current" (for the fruit), "effect the result" (for *affect*), "exercise," "ichthyology," "neice," a "nuncupative" will, "ophthalmic," "preceeding," "prescribed" (for *proscribed*), "rythm," "will bare description," and "has been lead" may serve as specimens.

Sentences are sometimes very loosely constructed, are sometimes ungrammatical, and sometimes have no end whatever. A gentleman who prided himself on the purity of his style once wrote of a moun-

tainier: "After eighteen failures he succeeded at the nineteenth." The words "not only.....but" are frequently misplaced, as in the sentence, "The book contains not only good maps, but gives vivid descriptions." The right use of "which" also presents difficulties. I put a query to the sentence, "The Government is one which has a school for living languages, and which has lately been put under public examination"; but the writer refused to alter it, although he wished to say, I presume, that the school had been examined, and not the Government. It is possible that the fear of using "and which" caused the writer of the next sentence to fall into error: "Mr. B. exhibited an urn which had been used for cinerary purposes, which had been found in the parish." *Whom*, like *who*, is sometimes wrongly used, as in the following instance, "He left his work at the mercy of whomsoever might follow him." Sentences introduced by a participial clause need watching. The statement, "Being very wet, the housemaid took my coat," does not convey the meaning intended; the writer was wet, not the housemaid. The sentence, "The council have arranged to hold its exhibition next week," illustrates a misuse of such words as *council* and *committee*. Sometimes the mistake is reversed, and the verb is made singular and the pronoun plural. Two elementary rules are neglected in the brief sentence: "Neither Mr. A. or Mr. B. have done so." There is a plain contradiction in the expression "this phenomena." One other error may be mentioned—the disagreement between the verb and its nominative caused by a noun of different number coming between them. Two short sentences will illustrate this point: "Differences of opinion prevails on the matter." "His conclusion as to the object of these structures agree with those of earlier writers."

In saying so much as this I am not claiming infallibility for printers' readers generally or for myself in particular. I know too well that I make mistakes, or allow them to pass undetected. One of the gravest of which I am aware was that of causing the late Prince Consort, when writing on constitutional questions to the then Crown Princess of Prussia, to state that it is a well-known axiom that the king can do wrong. The "no" was left out, and I did not detect the omission.

When the subject of printers' errors is being discussed it ought in fairness to be borne in mind, that, if a writer makes a slip and it is detected by the printer, the error is corrected by the author, and the public knows nothing about it. When, on the other hand, the printer makes a mistake it is multiplied many times, and a thousand people may independently discover one error. If authors would take the trouble to write more distinctly when treating of difficult subjects and when mentioning proper names, printers' errors would be far more than one occasion an

author has been unable to decipher what he had written, and has had to change the form of the sentence to avoid the difficulty.

Nearly all the instances given above have come under my notice since MR. HARTSHORNE's letter appeared, and they are typical of the mistakes that are detected by printers' readers. I trust that the consideration of these facts may have weight with any one who is disposed to say that his contributions to literature are "at the mercy of the blunderings of printers." JOHN RANDALL.

MRS. ANNE TURNER AND YELLOW STARCH.

(See 2nd S. vii. 259; xii. 449.)

I do not propose to ask insertion of the following among the queries, for, to my mind, not the slightest doubt can be entertained upon the matter.

Is it not possible to give through your columns the *coup de grace* to the preposterous fable, for such I conceive it to be, that Lord Chief Justice Coke (anno 1615) ordered Anne Turner, convicted of complicity in the murder of Sir Thomas Overbury, to be executed in a ruff stiffened by the yellow starch the convict was credited with having invented?

This "fine old crusted" "shave" turned up again in the *Daily Telegraph*, that eminent preceptor in the department of our domestic history, so lately as Friday, February 14, 1890. We recognize the "fine Roman hand" to which we are indebted for the resuscitation of the legend; although it must, in fairness, be conceded that a passage occurs in the account from which it may be inferred that the popular journalist is not quite so confident as he usually appears to be as to the strict verity of the tradition he reproduces. I underline the qualifying words:—

"At all events, they have done their best to keep their produce white, for the historical effort made by the notorious Mrs. Turner in the days of James I. to render herself famous in the fashionable world as the inventor of a yellow starch met with a terrible judicial rebuke. Mrs. Turner, who was the Madame Rachel of her day, addicted to the compounding of love-philtres, was tried on the 15th of November, 1615, together with the Earl and Countess of Somerset—erstwhile Robert Carr, the young Scottish adventurer, and the beautiful but depraved Countess of Essex—for the poisoning of Sir Thomas Overbury in the Tower. She was sentenced to death by Lord Chief Justice Coke, who, after addressing her in pretty strong language, wound up by telling her categorically that 'she had been guilty of the seven deadly sins,' and declared, furthermore, that, 'as she was the inventor of yellow-starched ruffs and cuffs, so he hoped that she would be the last by whom they would be worn.' He accordingly gave strict orders—under what law on starch does not appear—that she should be hanged in that attire which she had rendered so fashionable. This addition to the sentence was fully carried out. On the day of her execution Mrs. Turner came to the scaffold as if arrayed for some festive occasion, with her face rouged, and a ruff stiffened with yellow starch around her neck, and 'numerous persons

of quality, including many ladies, went in their coaches to Tyburn to see the last of Mrs. Turner.* She made a penitent end, and the object contemplated by the Lord Chief Justice was fully attained, as the yellow starch has never been seen from that day to this."

Now, in the first place, Mrs. Turner was not tried with the Earl and Countess of Somerset. She was tried more than six months before their trial. Mrs. Turner's trial was on November 7, 1615. The peer and his wife (to point out that even those two illustrious criminals were not tried together, but consecutively, although true, might be deemed hypercritical) were tried on May 24 and 25 following. Mrs. Turner was tried at the King's Bench bar before a common jury; the Earl and Countess by that august tribunal the "Peers of England, Pillars of the State," in the Court of the Lord High Steward of England in Westminster Hall. Lord Chief Justice Coke did not pass sentence on Mrs. Turner: that grim office was performed by his *puisse*, Croke, J. Consequently it was not in giving judgment that the "Chief" told the accused that she had been guilty of the seven deadly sins, although he *did* anticipate the verdict, after the unfair manner of those days, by making the imputation in his "summing up" to the jury.* There is no contemporary authority whatever for the next passage appearing in inverted commas. There is no recorded or reported allusion to yellow starch in any shape or form in either charge or judgment. There is not existent now, and there was not in existence then, any law, either "on starch," or generally, empowering a judge to prescribe the costume in which a convict should suffer (of course I except ecclesiastical criminal proceedings, which are not *ad rem* the present matter); and it stands to reason that (especially in the case of a female convict) there would be almost insuperable difficulties in enforcing such an order if made. Let me endeavour briefly to trace the genesis of this legend. "Howell, a contemporary of Mr. Turner, in his 'Medulla,' states that she did, in fact, wear a ruff at her execution dyed with her yellow starch, and that, in consequence, this article of fashion became at once out of vogue."† *En parenthèse*, on Tuesday, November 13, 1849, when Maria Manning was executed with her husband on the roof of Horse-monger Lane Gaol, the female convict appeared arrayed in a black satin dress, and that fashionable material "became at once out of vogue" for ladies' apparel. We are at about the same distance of time from the O'Connor tragedy as the author who first promulgated the stupid report that Mrs. Turner's appearance at Tyburn in a yellow ruff was the result of an order by her condemning

judge was from the Overbury murder when he ex-cogitated his narrative. Yet no writer has been bold enough to arise as yet to assert that a detail of Mrs. Manning's final toilet was prescribed by Creswell, J.,* in passing sentence.

We first find the judicial direction as to the ruff appearing in 'Truth brought to Light by Time,' a pamphlet published to blacken the character of the Stuarts in the early days of the interregnum. This tract was written by one Michael Sparkes, under the *nom de plume* of Scintilla. Many similar productions, with the same object in view, were published about that time. One (although I am not sure that the title is not an alternative name for 'Truth brought to Light') appears as 'The History of the First Fourteen Years of the Reign of King James I.' This was also published in the third year of the Commonwealth. The motive of the writers is obvious—the inspiration not occult. Howell had related that Mrs. Turner was hanged in a ruff stiffened with starch of a peculiar colour—her own invention. Many people living in 1651 must have remembered the details of, and perhaps been present at, her execution. Vulgar rumour did the rest. *Voilà tout!* I hope I have done something more than merely "scotch the snake" this time. I sincerely trust that I have succeeded in killing him outright.

NEMO.

Temple.

SHAKESPEARIANA.

'CYMBELINE,' I. iv. 1 (7th S. vii. 124; viii. 222, 302, 402).—*Admiration*, as used by Shakespeare in the passages quoted from 'Cymbeline,' 'Hamlet,' &c., is rightly explained by Mr. WATSON as equivalent to *wonder*. Not only so, but I think the word *admiration* has this significance in nearly every instance in Shakespeare, and it is continually coupled with *wonder* as its equivalent. Thus, in 'All's Well,' II. i. 91, the word *admiration* is used as equivalent to the object by which the emotion is excited, and that emotion is *wonder*:—

Bring in the *admiration*; that we with thee
May spend our *wonder* too, or take off thine
By wondering how thou took'st it.

So in 'Henry VIII,' V. v. 40, the "bird of wonder" is succeeded, when it dies, by "another heir, as great in *admiration* as herself."

In 'Winter's Tale,' when Perdita is discovered, the narrator describes the changes in the king and Camilla as "very notes of *admiration*"; and in the same speech he says, "A notable passion of *wonder* appeared in them."

In 'Henry V.' the king reproaches Lord Scroop for his unexampled treachery. In other cases treason and murder work naturally, from intelligible motives, so that "*Admiration* did not

* Howell's 'State Trials,' vol. ii. pp. 934, 935. The 'Great Oyer of Poisoning,' Andrew Amos, pp. 46, *et seq.*

† Amos, 'Great Oyer of Poisoning,' p. 47.

* As in Mrs. Turner's case, the summing up was delivered by a "chief"—the Chief Baron—while the sentence was passed by a *puisse*.

whoop at them"; but Scroop's crime was unlike all others, and brought in "*wonder* to wait on treason and murder."

It seems, therefore, that *wonder* and *admiration* are synonymous with Shakespeare. And in this use of words he keeps to the Latin, which was evidently quite familiar to him—a language in which he could think and express himself. *Admiratio* is the Latin word for wonder, and Shakespeare's use of the word is best explained by this reference to classic phraseology. It will be seen, I think, that Shakespeare uses these two words, with almost scientific accuracy, to denote that kind of emotion that is excited by some strange and unintelligible spectacle—not unintelligible only, but unfamiliar also. And in this respect wonder is contrasted with knowledge, which causes the merely emotional sentiment of admiration to subside:—

Wonder on till truth makes all things plain.
'*Midsummer Night's Dream*, V. i. 126.

It is very remarkable how systematically Shakespeare associates wonder not with great, portentous, or sublime things, but simply with uncommon, unfamiliar, or rare things. Of this there are numerous illustrations. Even the sun, the sublimest object in nature, solitary and unique, is not an object of wonder till it is hidden. He hides himself that

Being wanted he may be more wondered at.....and
Nothing pleaseth but rare accidents.

'1 Henry IV., I. ii. 221, &c.

So "the owl by day," if he arise at that unwonted time, is "mocked and wondered at" ('3 Henry VI., V. iv. 55). An extraordinary cure of hopeless disease is "the rarest argument of wonder" ('All's Well,' II. iii. 7); and the whole philosophy of wonder, as depending on rarity, is splendidly expounded in the long speech which King Henry IV. addresses to his son ('1 Henry IV., III. ii. 29-91), in which what is "*seldom* seen," like a comet, is "*wondered at*"; and the king, who does not make himself too popular, is "*ne'er* seen but *wondered at*," and wins solemnity by "*rareness*," just as (again) the sun is only wondered at "*when it shines seldom in admiring eyes*."

Now why should not this very curious piece of human and social philosophy be traced to its source? Bacon's philosophy of wonder is precisely the same. "*Wonder*," he says, "*is the child of rarity*"; "*Admiratio proles est raritatis*" is his Latin.

"And," he goes on to say, "if a thing be rare, though in kind it be no way extraordinary, yet it is wondered at. While, on the other hand, things which really call for wonder, on account of the difference in species which they exhibit as compared with other species, yet if we have them by us in common use, are but slightly noticed."

In illustration of this he refers to singularities of

nature, "things, in fact, most familiar, but in nature almost unique," such as the sun, the moon, the magnet. These do not excite wonder, because they are not rare, but familiar. See '*Nov. Org.*, ii. xxxii.

Always with Bacon wonder is not true knowledge, but "broken knowledge." One of his maxims is "*Super mirari cœperunt philosophari*," philosophy begins where wonder ends.

R. M. THEOBALD.

'ROMEO AND JULIET,' IV. iii.—In '*N. & Q.*' 7th S. ii. 163, I drew attention to a story of a young girl being driven mad by some wild youths putting a skeleton into her bed, and I suggested that Shakespeare may have been told something of this sort, and refers to it when Juliet says,—

O! if I wake, should I not be distraught,
Environed with all these hideous fears!
And madly play with my forefathers' joints?
And pluck the mangled Tybalt from his shroud!

However this may be, there cannot be much doubt that Otway, in '*The History and Fall of Caius Marius*,' Act IV. sc. i., ed. 1727, vol. ii. p. 247, had Shakespeare in his mind, if not before his eyes, when he made Lavinia say:—

Or how, if, when I'm laid into the Tomb,
I wake before the time that Marius come
To my relief? There, there's the fearful point,
Shall I not then be stifled in the Vault,
Wherefore these many hundred years, the Bones
Of all my bury'd Ancestors are pack'd?
Where, as they say, Ghosts at some Hours resort,
With Mandrake's shrieks torn from the Earth's dark
Womb,

That living Mortals hearing them run mad!
Or if I wake, shall I not be distracted,
Invirion'd round with all these hideous Fears,
And madly play with my Fore-fathers' Joints;
Then in this Rage with some great Kinsman's Bones,
As with a Club, dash out my desperate Brains!

If this be not an adaptation of Shakespeare, it makes it still more probable that the story of the girl and the skeleton was well known in the seventeenth century.

K. P. D. E.

'OTHELLO,' I. i. (7th S. viii. 404).—MR. MORRIS JONAS is right to raise this question. Greater authorities than I can claim to be will perhaps supply an answer; but it seems to be one of those cases in which a double construction is possible, and editors are remiss in not calling attention to it. Having regard to the "Tush!" of the quartet, it would appear to be an added exclamation of impatience, equivalent to "I won't hear of any excuse." That, at least, is how I should interpret it.

HOLCOMBE INGLEBY.

THE 1604 'HAMLET'.—In much of the Shakespearean bibliography a mistake has arisen respecting the 1604 'Hamlet,' attributed primarily, it is said, to Lowndes. The title-page of this quarto has, "Printed by I. R. for N. L. and are to be sold," &c. I. R. is Roberts, N. L. is Nicholas

Ling; but, through some copyist's error, the publisher's name has been extended as "N. Landure." It will be seen that the words "and are" are thus repeated in a slightly modified form.

I hesitate to call this mere misprint a bogus word; but what about "Yaughan"? The 1603 quarto 'Hamlet' reads (Act V. sc. i.):—

"*Clowne.* No, I deny that, for looke you Sir, I stand here, If the water come to me, I drowne not myself: but if I goe to the water, and am there drowned, *Ergo* I am guiltie of my owne death: Y' are gone, goe y' are gone Sir."

The dialogue continues in this edition, omitting "Crowners quest law" and "Adam's coat of arms," and ends:—

"Goe fetch me a stope of drinke, but before thou goest, tell me one thing, who builds strongest of a mason, &c.....goe get thee gone.....fetch me a stope of beere go."

Then enter Hamlet and Horatio, and apparently the Second Clown does not return.

Here "Y' are gone, goe, y' are gone Sir" is a pean, or shout of triumph. It is omitted from the following quartos of 1604, 1605, 1607, 1611, which are all silent about "Yaughan," who first appears full-blown in the folio of 1623. Is this misreading of "Y' are gone" a ghost-word? I hold the first quarto of 1603 to be a genuine text because of the repetition of "Sir"—that is "sirrah"—in "look you Sir," "Y' are gone Sir." But in 'Henry V.' the quartos read (Pistol, Act II. sc. iii.), "No fur, no fur." If this stood alone we should read it as "No fear, no fear"; but the folio has, "No, for my manly heart doth yearn." Apparently the full text was then existing, but the reporter or copyist took the words inaccurately; so "fur" is a ghost, or bogus word, displacing "for," and apparently manufactured by the compositors.

A. HALL.

SIR J. D. FOWLER.—Sir John Dickenson Fowler was admitted solicitor in 1792, and settled at Burton-upon-Trent. Here he married a daughter of Mr. Abram Hoskins, and became high bailiff of the manor of Burton, coroner, and mayor, and acted as legal adviser to the agent of the Marquis of Anglesey. On July 4, 1815, Henry William Paget, second Earl of Uxbridge, was, for his bravery at Waterloo, created Marquis of Anglesey, and in 1818, George, the Prince Regent, honoured him with a visit at his seat, Beaudesert, near Lichfield, on which occasion the town council of Burton, headed by the high bailiff, presented him with an address. On Nov. 8, 1818, Fowler was knighted, but no records of this event ever appeared in the *London Gazette*. He died at Burton on Feb. 5, 1839, aged seventy, was buried there on Feb. 11, and his will was proved in O.P.C. in the month of March. Lady Fowler died Aug. 14, 1825, aged fifty-one, and there is a tablet to her memory in Burton Church. Fowler was succeeded as high

bailiff and coroner by his pupil and partner, the late John Richardson. The curious point is, that the name of this knight appears in the first issue of Dodd's 'Peerage, Baronetage, and Knightage,' in 1841, and was continued in the annual volumes up to 1864; it is also found in Walford's 'County Families' for 1860, and in other books of reference. So that the name was first given in these books two years after Sir J. D. Fowler's decease, and continued as that of a living man for twenty-three consecutive years, although the *Gentleman's Magazine* for 1839 duly chronicled Fowler's death.

GEO. C. BOASE.

36, James Street, Buckingham Gate, S.W.

WILLIAM GASCOIGNE, THE ASTRONOMER.—It may be well to rectify the accounts given in many books respecting the age of this astronomer, the first inventor of the wire micrometer, at the time of his death. Sir John Herschel states ('*Outlines of Astronomy*,' tenth edition, p. 93) that he "perished, at the age of twenty-three, at the battle of Marston Moor," and this statement, derived from Aubrey, has been often repeated. The late Rev. R. V. Taylor, however, has shown in his '*Biographia Leodiensis*' (p. 86) that he must really have been nearly ten years older when that battle was fought in July, 1644. It is, indeed, doubtful whether Gascoigne was killed then, or in an engagement at Melton Mowbray, which took place in the month of February in the same year; but it is certain that he was fighting in the royal cause. The writer of the account of Gascoigne in the new '*Dictionary of National Biography*' (vol. xxi. p. 47) says that he was born "not later than 1612." Apparently, however, the date of his birth cannot be fixed to a year, but it took place about that time, which would make his age nearly thirty-two at the time of his death. Horrox, who was his junior, had died before the commencement of the civil war. It is uncertain when Crabtree (who, like Horrox, observed the transit of Venus in 1639) died, and it has been thought that he lived until the Protectorate, but nothing is known of him after the outbreak of the war ('*Dictionary of National Biography*,' vol. xii. p. 431).

W. T. LYNN.

Blackheath.

THE BEAUTIFUL MABEL KELLY.—Hardiman, in his '*Irish Minstrelsy*' (vol. i. p. 122), referring to this lady, whose beauty and grace are extolled by Carolan in one of his finest odes, says he was "unable to ascertain with any degree of certainty to which branch [of the Kelly or O'Kelly family] she belonged." I searched for her pedigree in the Office of Arms, Dublin Castle, and after some trouble found it in '*Linea Antiqua*,' vol. ii. pp. 217, 240-1. She is there stated to be the eldest daughter of Edmond Kelly, Esq., of Feodane Castle, or Fidane, co. Galway, by his wife Margery,

daughter of Ulick Bourke, of Colmanstown in that county. One of her brothers, the third, was the Right Hon. Thos. Kelly, P.C., one of the Justices of the Irish Common Pleas. She married Richard Martin, of Dangan (uncle of Richard Martin, M.P., of Ballinahinch Castle), and had issue, who, however, all died young. The above particulars verified information I had previously received.

ARCHER MARTIN.

Winnipeg, Manitoba, Canada.

GROVER AND YEOMAN. (See 7th S. viii. 488; ix. 94.)—Hutchinson, in his 'History of Durham,' copies from the original "a singular licence" granted by Bishop Cosin to a subject, in which some light is thrown on the dealings of a seventeenth-century grocer, who, curiously, also furnishes an instance of a yeoman of that period, whose little freehold—"only one small house"—seems to have entitled him to be so ranked. This curious grant, the main part of which I quote below, is dated 1661, and is addressed by the bishop to all justices of peace, &c., of the county of Durham:—

"Knowe yee that whereas wee have benee informed credibly on behalfe of Henry Shaw yeoman that he is a free boroughman of Darlington and that he and his ancestors have sold grocery and other wayres in Darlington as a chapman there and that he hath noe other trade or calling whereby he can maintaine his wife and many small children and familie, havinge *only one small house* in Darlington and haveing bene lately molested for usinge that trade as not haveing served an apprentice thereunto by the space of seaven yeares, contrary to the forme of the statute in that case made and provided, and still greatly feareing to be troubled for the same wee nevertheless heareing that the said Henry Shaw is of good name and faime amongst his neighbors and haveing consideration of his poore state for diverse causes us movinge as much as in us is are content to lycense tolerate and suffer the said Henry Shaw to use and exercise the trade and occupation of a grocer or merchant or chapman [*sic*] within the towne of Darlington aforesaid or elsewhere within the said county palatine of Duresme and Sadberdge."

See Hutchinson's 'Durham,' vol. i., s.v. "John Cosin, Bishop of Durham." N. E. R.
Herrington, Sunderland.

PRINCE ALBERT VICTOR'S VISIT TO BENARES.—The following coincidence, described in the recent Indian papers, connected with His Royal Highness's visit, may be sufficiently interesting to find a corner in 'N. & Q.' On Jan. 14, 1799, Vizier Ali, the deposed Nawab of Oudh, then a political prisoner at Benares, treacherously murdered Mr. Cherry, the British Resident, and several European officers at the Residency at that station. Mr. Davis, F.R.S., the then magistrate, and his assistant, the Hon. Mountstuart Elphinstone, were warned in time, and were not present at the breakfast-party at which the massacre took place. Mr. Davis, hurrying home, had just time to send his wife and two children to the top of the

house, on which he had his astronomical telescope, and which was reached by a narrow winding staircase, when the house was attacked. He gallantly defended the staircase with a spear for nearly two hours, when the troops came up and routed the Vizier and his followers.

Mr. Davis's house is now the property of H.H. the Maharajah of Benares, and there, on Jan. 14, 1890, H.R.H. Prince Albert Victor of Wales, on the ninety-second anniversary of this gallant defence, returned His Highness the Maharajah's visit. From thence H.R.H. drove direct to the house of the Rajah of Manda, occupied as a mess by the volunteers of the Ghazipur Light Horse and Rifle Battalion, to express to Lieut.-Col. Rivett-Carnac, C.I.E., and the volunteers his approval of the manner in which the volunteers who had provided the escorts and guards had performed their duties. The house is the old Residency, and the officer commanding the volunteers, Col. Rivett-Carnac, of the Bengal Civil Service, is the grandson of the magistrate by whom the Nandesur house had been so gallantly defended on January 14 ninety-one years before. Mr. Davis, F.R.S., who had originally been an officer of the Royal Engineers, lived to return home and to become chairman of the East India Company. He was a well-known artist, and his sketch of the cantilever bridge in Thibet, made when attached to the mission there, was recently reproduced in the account of the Forth Bridge in the *Nineteenth Century*. Mr. Davis's little son, who was with his father during the attack, is still alive in the person of Sir J. F. Davis, Bart., K.C.B., F.R.S., of Hollywood Tower, Westbury, Gloucestershire, where the spear has an honoured place in the library and is borne by the family in their arms. Sir J. F. Davis, who was formerly H.M. Plenipotentiary in China, is, perhaps, the only European now living who can remember India in the last century. OUTIS.

NEWSPAPER ENGLISH.—Alas! not the "well of English undefiled." "In the know" is one of the latest contributions by reporters or sub-editors to newspaper English. For example: "Why should I think, though, when I am in the know?" "Perhaps some of our Radical readers who are in the know can give us a little information." I suppose "in the know" is a new and improved form of saying that I, or they, have knowledge of. The substitute for our old form of speech is a vile one, at least in the opinion of G. JULIAN HARNET.
Enfield.

BOTTLE-SCREWS.—Dr. Murray has this word in the 'N. E. D.' as obsolete, meaning "cork-screws," as we now call them. The latest (and only) date which he gives is 1702. It may, perhaps, be worth while to note its occurrence, more than a hundred years later, in 'A Biographical History of England,' by Rev. J. Granger, fourth edition, vol. iii., 1804,

p. 148, where the author thus describes "Madama Killegre [perhaps Killegrew];.....her hair is dressed in many formal curls, which nearly resemble bottle-screws." JULIAN MARSHALL.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MATTHEW LOCKE'S MARRIAGE.—Matthew Locke, who always, I think, signed his name as I have written it, married a Herefordshire woman named Gamons, according to A. Wood, under 'Silas Taylor.' Hawkins gives her name as Gammons, and tells us that Locke was very intimate with S. Taylor, a good antiquary and musician, the author of a 'History of Gavelkind,' and composer of the well-known anthem "God is our hope and strength." "Their acquaintance," he says, "commenced through Locke's wife, who was of the same county with Taylor, viz., Hereford." Grove's 'Dictionary of Music and Musicians' takes no notice at all of this precise and apparently good information, but tells us that

"he married Alice, the daughter of Edmund Smyth, Esq., of Armables, Herts, on March 8, 1663/4, and that he is stated in the register to be thirty years old at the time."—Appendix, p. 705.

But the writer does not say if Locke is described in that register in such a way as to identify him. Failing such description or other evidence of identity, why does he assume, in the face of the old information quoted above, that the Matthew Locke of the register must be the Matthew Locke of his biography, the "Composer in Ordinary to the King" (1661); or, in other words, that there was, and could be, only one Matthew Locke living on March 8, 1663/4? I think that it would have been well if he had stated his reasons for making this very large assumption and disregarding Wood's evidence entirely. Perhaps some correspondent can give the necessary explanation.

JULIAN MARSHALL.

ROTHERHAM ENCLOSURE AWARD.—I am anxious, for a literary purpose, to see the map which accompanied the Rotherham Enclosure Award of 1764, which was made in pursuance of an Act of Parliament passed two years previously. From inquiries I have made I find that it has strayed from its proper place of custody.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE FIREBRACE, DASHWOOD, EURE OR EWERS, AND BACON FAMILIES.—In the *Country Magazine*; or, the *Gentleman and Lady's Companion*, the *London Magazine* (vol. v. p. 459), and the *Gentle-*

man's Magazine (vol. vi. p. 487) it is stated that Sir Cordell Firebrace, Bart., and knight of the shire for Suffolk, was married on or nearly about August 20, 1736, to Miss Dashwood, of the same county, an heiress. I most particularly wish to know: Did this marriage actually take place; and, if so, where and when, by licence or banns? Who was Miss Dashwood; what were her Christian names; where and when did she die; and where was she buried?

In the *London Magazine* (vol. vi. p. 645) and *Gentleman's Magazine* (vol. vii. p. 637) it is stated that this same Sir Cordell Firebrace was married on October 26, 1737, to Mrs. Eure (*née* Miss Bridget Bacon, third daughter of Philip Bacon, Esq., of Ipswich, and relict of Edward Ewers, of Ipswich), a widow lady with a large fortune. When and where was she born and baptized; when and where married to Mr. Ewers (or Eure) and to Sir Cordell Firebrace? Who was Mr. Ewers?

Also, can any one furnish me with that portion of the Bacon pedigree showing this Bridget Bacon's ancestry and parentage? She again married, on April 7, 1762, Mr. William Campbell, a brother to John, fourth Duke of Argyll. C. MASON.

29, Emperor's Gate, S.W.

MALAGIGI.—In which of the Italian poets can be found (book, canto, verse, &c.) the story of Malagigi, the necromancer, sending a company to sleep by reading to them from a magic book?

K.

[Malagigi appears in Ariosto, 'L'Orlando Furioso,' cantos xxvi. and xlii.; but we trace no such incident as you mention.]

MR. MORLEY AND MR. GLADSTONE.—Some time ago I invited Mr. John Morley's attention to the epigrammatic and striking statement generally attributed to him, viz., "Mr. Gladstone's mind is a mint of logical counterfeits." The right honourable gentleman replied as follows:—

"I do not remember the expression to which you refer; but I dare say that in the heat of some temporary controversy I may have used it."

* Mr. Morley's reply being neither definite nor decided, perhaps some correspondent will oblige by giving the source of the remarkable expression.

W. J. POOL.

17, North View, Heaton, Newcastle-on-Tyne.

LINDO, A PORTRAIT PAINTER.—Henry Peareth, Esq., of Little Houghton, in the county of Northumberland, who died December 25, 1790, bequeathed his portrait, by the "famous Lindo," and it is now in the possession of his great-grandson, F. Brumell, Esq., of Morpeth. Who was Lindo; and did his fame extend beyond the immediate locality?

E. H. A.

GLEE ON THE SUBJECT OF THE INFLUENZA.—The *Daily Graphic* of January 15 last has an

article bearing upon 'Former Epidemics of the Influenza,' and states that when the "scourge" took its departure in 1782 a "glee" was arranged for Vauxhall Gardens by Mr. Barthelemon. Can any of your readers tell me where this piece of music now exists, and whether any one possessing it would allow Mr. Barthelemon's great-grandson to look at it?

S. V. H.

ANDREWS'S 'REVIEW OF FOX'S BOOK OF MARTYRS.'—I have lately met with a copy of the original publication, in numbers, of "A Critical and Historical Review of Fox's Book of Martyrs, shewing the Inaccuracies, Falsehoods, and Misrepresentations of that Work of Deception. By William Eusebius Andrews." It began to appear on Nov. 5, 1823, price threepence. After No. 25, the numbers were put up in one volume, as vol. i., with an index, pp. 424, Lond., 1824. The numbers 26-52, pp. 430, came out in a similar manner, as vol. ii., 1826. At vol. ii. p. 409 there is the statement, "We shall, in our next volume, display barbarities practised in England in Queen Elizabeth's time."

The book appears to be scarce. Dr. Garratt favours me with the statement that there is only vol. i. in the British Museum; Mr. G. A. Law that there is no copy in the Signet Library or the Advocates' Library. But there is a copy, in two volumes, in the Bodleian.

Lowndes, s.v. "Andrews," mentions three volumes, as also Mr. Gillow, in his 'Bibliographical Dictionary of English Catholics,' who further observes that there was a second edition in the press at the time of the author's death in 1837, which came out in two volumes, 12mo., in 1853, for which reference I am indebted to Mr. Law.

Can any one inform me whether vol. iii. is to be met with, if, as I presume must have been the case, it ever came out? Or can any one compare the republication in 1853 with the original, to ascertain whether this was so?

Andrews was a bookseller in Chapter House Court. The work has in each number an illustration, of inferior workmanship, but of expressive character.

ED. MARSHALL.

BELL INSCRIPTION.—May I ask some kind reader of 'N. & Q.' to help me with a translation of the following inscription, which is copied from a bell at Ledsham, near Leeds?—

+ OSACER ET DANIEL PRO GENTE
HAYYARDEN ADORA.

From the initial cross I take the bell to be of the end of the fifteenth century.

J. EYRE POPPLETON.

Spring Vale Road, Sheffield.

MEDIAEVAL FOWL NAMES.—Among the Pontefract charters in the 'Monasticon' I find one from Robert de Lacey, in which he is represented as

making his monks of Pontefract a grant of the township of Dodsworth "unde ex monachorum benivola (sic) permissione dabuntur michi *spernarii* ibi hereditantes." What were these *spernarii*? Hunter ('South Yorkshire,' ii. 260), in quoting this charter says, "The word is not to be found in Ducange," but he makes no attempt to put a meaning to it. Doubtless Dodsworth had a reason for using the word *spernarii*, for the word is his—a substitution for *sprivarii*, which is the original. But in another and later charter of the same Robert de Lacey, which Dodsworth did not publish, I find the phrase amplified into "dabuntur michi *spreverii*, *falcones* et *ostorii* ibi hereditantes." What were these "*spreverii*, *falcones* et *ostorii*"? Doubtless varieties of raptors—but what? It may be a clue if I state that in the 'Catholicon Anglicum' the word *asprerarius* appears, with "hawk" as the meaning, which suggests that *spernarius* of the 'Monasticon' is only careless copy for *speruarus*. In the original, however, the first syllable is *spr* or *spre*, not *sper*.

R. H. HOLMES.

Pontefract.

ARMS WANTED.—To what names do the following coats belong? (1) Gu., a lion rampant or; supporters, two lions or. Viscount's coronet. Date, 1657. (2) Az., a chevron ermine between three fire-buckets argent. Both are, I believe, French coats, though the second seems, to my inexperience, a very unlikely French blazon.

ROSS O'CONNELL.

Killarney.

HESIOD.—Is there any edition of Hesiod that gives all the fragments preserved up and down in Greek literature by Athenæus, Pausanias, &c.? Thomas Cooke, his translator, says that much of his 'Theogony' appears to have been lost. Hesiod won at Chalcis a prize for poetry—"a well-ear'd tripod." Was a tripod a common prize? Did it in any way symbolize the prophet and bard?

C. A. WARD.

Walthamstow.

[Most editions contain, as we believe, the fragments.]

YEOMANRY CAVALRY OF GREAT BRITAIN.—Can any reader of 'N. & Q.' give me information concerning the history of the above force since its first enrolment in 1761; of those regiments that remained in existence after the peace of 1814; and as to whether any account of the force and its services, or any private regimental records have at any time appeared?

Y

THE GALILEE, ITS MEANING.—I have no doubt this subject has been discussed in 'N. & Q.' before; but I wish to know whether Dean Stanley's explanation of the term in his 'Sinai and Palestine' may be accepted as the best? He says that Galilee "came to be regarded as the frontier between 'the

Holy Land' and the external world, 'Galilee of the Gentiles,' a situation curiously illustrating, if it did not suggest, the use of the word in ecclesiastical architecture—the 'Galilee,' or Porch, of the Cathedral of Palestine." See fifth edition, p. 364. A. P. HOWES, M.A.

[See 2nd S. i. 131, 197, 243; ii. 119; 4th S. ii. 378, 381, 495, 612; iii. 87, 230.]

RE-DEDICATION OF CHURCHES.—The dedication of Patching Church, Sussex, of which my father was rector thirty-eight years, being unknown, and all means used to discover it having failed, it was re-dedicated, at the restoration last year, to St. John the Divine, as the adjoining parish of Clapham, to which Patching is now united, has its church dedicated to St. Mary the Virgin. Are there many similar instances? The only one known to me is that of Millington, in this Riding.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

ADMIRAL BYNG.—Among the names of the officers composing the court martial that assembled in June, 1746, on board the Prince of Orange, at Portsmouth, for the trial of Admiral Lestock for misconduct in the action off Hyères, I see the name of "J. Byng." Is this the Admiral Byng who was shot March 14, 1757, by sentence of court martial (as Voltaire says, "pour encourager les autres.")? J. C. Temple.

DOWAL.—Prof. Max Müller, in his 'Three Lectures on the Science of Language,' delivered at Oxford last year, asserts that to *dowal* is merely to "dove-tail," i.e., to cut the ends of boards so that they should fit like dove-tails (p. 20). I could understand "dove-tail" yielding *dowtal* (as *day-tale* yields to *daytal*), but hardly *dowal*. Is there no more probable account of the word?

A. SMYTHE PALMER.

South Woodford.

PETER STUYVESANT.—Among the curiosities of the "Virtuoso's Collection," described in 'Mosses from an old Manse,' Hawthorne mentions "Peter Stuyvesant's wooden leg, that was fabled to be of silver." Who was this hero? I should be glad of a reference to the story to which allusion is made.

GEO. L. APPERSON.

Wimbledon.

[Is it in Washington Irving?]

STIRLING FAMILY.—Can any of your readers give me information regarding a family named Stirling, or Sterling, of Castle Stirling, near Castlebar, co. Mayo? A member of this family is believed to have been resident there in the year 1770.

R. P. T.

MILTON'S POETIC THEORY.—Where does Milton's well-known theory of poetry—that it should

be "simple, sensuous, and passionate," occur? Also, what is the exact meaning of "sensuous" here? Coming from Milton, it can have none other than a pure meaning; *cela s'entend*. Does it mean that poetry should appeal to the imagination and the feelings rather than to the reason? Where does Milton say that verse was his native language, and that in writing prose he had, so to speak, the use of only his left hand?

JONATHAN BOUCHIER.

AUTHORS OF QUOTATIONS WANTED.—

A little power, a little sway,
A sun-beam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave.

They are quoted in John Wesley's 'Journal,' Aug. 19, 1760. M. P.

'Tis but the casket that lies here,
The gem that filled it sparkles yet.

C. W.

Lenis alit flammas grandior aura necat.

H. H. C.

Replies.

"THE WAG OF ALL WAGS WAS A WARWICKSHIRE WAG."

(7th S. ix. 228.)

This is a line from a song written by David Garrick and set to music by Charles Dibdin. It was performed at the jubilee at Stratford-on-Avon in 1769, and subsequently at Drury Lane Theatre, London. The song is too long to quote here. Each verse ends with a refrain, which was probably sung in chorus. The first is, "The lad of all lads was a Warwickshire lad"; the second, "The bard of all bards was a Warwickshire bard"; the third, "The wit of all wits was a Warwickshire wit"; the fourth, "The Will of all Wills was a Warwickshire Will"; the fifth, "The man of all men was a Warwickshire man"; the sixth, "The wag of all wags was a Warwickshire wag." The seventh verse reads thus:—

There never was seen such a creature,
Of all she was worth, he robb'd nature,
He took all her smiles, and he took all her grief,
And the thief of all thieves was a Warwickshire thief.

The songs written for the jubilee by Garrick, Bickerstaff, and others were published in a small word-book of twenty-seven pages, under the title 'Shakespeare's Garland.' Dibdin's music composed for the same occasion was published by Johnston. Both works are lying before me.

W. H. CUMMINGS.

At the Shakspeare jubilee in 1769, a song, composed, I believe, by Garrick, was sung, which began:—

Ye Warwickshire lads and ye lasses,
See what at our Jubilee passes.

The refrain of the first stanza was—

The lad of all lads was a Warwickshire lad.

He was spoken of as the Poet of Nature :—

He took all her smiles and he took all her grief,
And the thief of all thieves was a Warwickshire thief.

I remember no more. J. CARRICK MOORE.

[MR. JULIAN MARSHALL obliges with the same information. The song is given in the 'Poetical Works of David Garrick,' Lond., 1785, 2 vols.]

"COCK-AND-BULL STORY" (7th S. viii. 447).—My attempt at an explanation is merely suppositive, nor would I put it forth but that it is unlikely that any authoritative explanation will be forthcoming, and because by general consent the hitherto published explanations are unsatisfactory. There were two animals known to our ancestors as most pugnacious, most courageous, and enduringly combative even to death—these were the cock and the bull. Hence these were employed as giving them the amusements of cock-fighting and bull-baiting, and both were favourite pastimes and known to all. When, therefore, a traveller or other told an absurd and incredible tale, it would readily be said of him by some sharp-witted fellow, and at once understood by all, that the tale was similar to that that might be told of a regular set-to between a cock and a bull—and equally credible.

May I add that the common phrase quoted as "I would pit her" (p. 93) is derived from cock-fighting? Being set forth at length, the phrase is equivalent to, "I would pit her as my bride in the cock-pit and back her for a cool hundred."

Another supposition, however, is possible, viz., that these two well-known and noisy animals were chosen as those to each of whom the noise of the other was a blatant absurdity. And this supposition is rendered more probable by the French form of the phrase "*coq à l'âne*," where the sound of either is to the other—like the tale that has been told—mere sound without sense.

BR. NICHOLSON.

DR. MURRAY says that the first example of "cock-and-bull story" is dated only 1828. Grose's 'Classical Dictionary of the Vulgar Tongue,' ed. 1796, has :—

"*Cock and a Bull Story*. A roundabout story, without head or tail, i. e., beginning or ending."

F. C. BIRKBECK TERRY.

NUNN FAMILY (7th S. ix. 148).—The annexed fragmentary notes of this Suffolk family may interest your correspondent.

By an inquisition taken in the thirty-eighth year of Henry VIII., Simon Nunne of Ringsfield, was found to die seized of a capital messuage called Wryngeys, in Beeston, with lands, &c., in Norfolk. James, his son and heir, by Margaret, daughter of Thomas Guybon, Esq.

Martin Nunn and George Nunn, gentlemen,

sold Little Southwood Park, co. Suffolk, to Sir John Croftes, 16 Elizabeth.

Mary Nunne, of the liberty of Bredewell, London, spinster, daughter of Richard Nunne, of Bungay, co. Suffolk, had licence to marry William Downes, yeoman, at St. Andrew, Holborn, June 20, 1620. (Marr. Lic., Bp. of London.)

Robert Nunn, of St. Martin-in-the-Fields, gent., bachelor, about twenty-eight, and Susanna Bennett, of Bury St. Edmunds, spinster, about twenty-eight, to marry in parish church or churches, of St. Edmunds Bury, Suffolk, Sept. 29, 1673. (Marr. Lic., Vicar-Gen. of Canterbury.)

A white marble monument on the north wall of the chancel of Southwold parish church, co. Suffolk, to Thomas Nunn, gent., who died Sept. 24, 1762, aged seventy-six. Arms: Sa., a saltire between four lions' gambes erased and erect or. Pedigrees of Nunn of Tostock, co. Suffolk, Harl. MS. 1560, fo. 57; 1820, fo. 40; Arms of Nun, Harl. MS. 1820, fo. 45.

In an old heraldic MS. volume, *penes me*, is this entry: "Nunn of Suffolk. Sa., Saltier between 4 Lyons paws Or."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CONVICTS SHIPPED TO THE COLONIES (7th S. i. 104; ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195; vi. 227; viii. 154, 217, 510; ix. 74).—As an illustration of the fact that convicts were shipped to the colonies and sold, and that there were ports to which it was legal to send them, while to transport them to other places was not "allow'd by Law," the following "Deposition" may be interesting. I copied it from a large mass of papers (at present unindexed, but arranged in chronological order) in the Court House, Boston:—

The Deposition of Peter Montgomery taken this 6th day of July 1749.

Who being duly Sworn & Examined, Saith That about the last of September last, in the Town of Belfast in Ireland said Deponent was present, when Katharine M'Koy & Mary M'Koy were Delivered by The Sub-sheriff & Jaylor of the County of Down to James Potts, merchant in Belfast That the said Weomen were brought aboard his Majesties Barge which barge carried both said Weomen aboard the Eagle sloop commanded by Oliver Airy to which Airy the aforesaid Potts was Security but dont know what to Indemnify him for carrying said transport Weomen to a place not allow'd by Law. That said two Weomen were for a while confin'd under Deck that they were used and called Convicts during the passage untill she made Harbour at Boston where said Potts treated the hands and others aboard by way of Bribe to conceal what they knew of said Weomen being Convicts as he intended to sell them for Voluntary Servants. That the said Deponent was present when the s'd Potts sold these Weomen and said they were good Spinners and honest Weomen as far as he knew.

PETER MONTGOMERY.

Copy Exam'd

Middlecott Cooke, Cler.

JOHN MACKAY.

Sworn to Inf^r Court
by s'd Montgomery.

Cambridge Mass U.S.

BOOKS IN WILLS AND INVENTORIES (7th S. ix. 125).—In reply to DR. FURNIVALL's suggestion, I may perhaps be permitted to state that in the will of John Goodyere, of Monken Hadley, gentleman, dated May 10, 1504, 19 Hen. VII., and proved P.C.C. at Lambeth (Book Holgrave 12), mention is made of his "best prymer covered with crymysin velvet and clasped with silver and gilt" (which he bequeaths to Margaret, his wife), of "a boke of regimen principum in parchement," of "a boke of dives et pauper in printe," of "a boke of the Knyght of the tower in print," of "the caunterbury tales in parchement," of "an olde boke of the cronycles of yngeland," of "an olde boke of bonnauentur," and of "a queyr of phisik of the secrets of women." An edition in small folio of 'Dives et Pauper' was printed by Richard Pynson in 1493, and another (likewise in folio) by Wynkyn de Worde in 1496. The latter concludes with the postscript:—

"Here endeth a compendyoue treatyse dialogue of Dives & Pauper. That is to saye, the ryche & the poore fructuously treatynge upon the x comandementes, fynnyng the iii daye of Decembre, the yere of our lorde god MCCCCXXXVI. Empryntyd by me Wyken de Worde at Westmonstre."

There are copies of either edition at the British Museum. FREDK. CHAS. CASS.

Monken Hadley Rectory.

Let me remind DR. FURNIVALL of the list of books in the 'Paston Letters' (Arber's edition) in the inventory of Sir John Falstolf, of Caistor Hall, Norfolk, where there is also an interesting account of the sums paid for copying and binding books.

B. FLORENCE SCARLETT.

Walter de Bruge, Canon of York, left (1396) "Domino Johanni Wormyngton unum librum vocatum Pers plewman" ('Test. Ebor., Surt. Soc., i. 209).

W. C. B.

SOWCARK (7th S. ix. 49).—This looks rather like the popular pronunciation of Socca, which is as follows in Migne's *Ducange*:—

"Servitium socce: obligatio qua vassalli agros domini arare et colere tenentur; etiam id quod solvitur pro ejusdem obligationis exemptione."

ED. MARSHALL.

CAST LINEN (7th S. ix. 203).—Of all the difficulties Dr. Murray has to contend with, I suspect that none is greater than the contempt and indifference with which his work is regarded, and the resolute determination which "English scholars" show *not* to consult it. Of course any one who looks at it will at once see the entry at p. 159, col. 3, to the effect that the pp. *cast* is used "of garments: thrown aside, discarded, no longer worn: now usually *cast-off*"; and four quotations are given to prove this, one being from the Bible.

What are we to think of the scholarship of one

who is so unacquainted with English literature as to call this *cast* "a Scotch or Irish idiom, for which the Queen's English equivalent would be *cast-off*"? He cannot have read his Bible (see Jerem. xxxviii. 11), nor a certain play called 'As You Like It' (see III. iv. 17), nor Scott's 'Fair Maid of Perth' ("Your cast garments," chap. xxx.). He might at least have consulted Johnson's 'Dictionary,' which quotes "to cast the rags of sin" from Dryden.

But seriously, it is really a little too bad to ask a question which five minutes of "research" would have answered; and a little less temerity would have been more judicious.

Wright's 'Bible Word-book' has yet one more good quotation from Gascoigne's 'Steele Glas,' ed. Arber, p. 80, "When hatters use to bye none old cast robes."

WALTER W. SEAT.

[Many correspondents state that in the army the phrase "cast horses" is used of horses that have been condemned.]

OLD SCOTTISH BALLAD (7th S. viii. 508; ix. 17).—Some further information regarding the ballad of 'Sir Walter Ralegh sailing in the Lowlands,' will be found in the *Western Antiquary*, vii. 20, 110, at the former of which references is printed a complete version of the ballad, from the copy in the University Library, Glasgow (Euing Collection), with an interesting commentary by your correspondent DR. T. N. BRUSHFIELD. A condensed version, as sung by the peasantry, has also been printed in a valuable work ('N. & Q.,' 7th S. vii. 264), to which I have previously drawn attention, Mr. W. H. Long's 'Dialect of the Isle of Wight,' p. 145.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE ORIGIN OF "GRAND OLD MAN" (6th S. viii. 389; 7th S. ix. 5, 98).—There is a reference at 7th S. ix. 5 to the use of this term by Dean Hook in an application of it to Handel. At 6th S. viii. 389 I gave another instance from the same authority for it, which is emphasized by the insertion of it in Canon Bright's 'Early English Church History,' ch. vii. p. 223 (Clarendon Press, 1878):—"That was a great day in Canterbury, the second Sunday after Pentecost, May 27, 669, when the 'Grand Old Man,' as Dean Hook calls him (Archbishop Theodore), took his seat on the throne of St. Augustine." There is reference in the note to Hook's 'Archbishops,' vol. i. p. 151, 1860. At the same time I compared with it the lines from the 'In Memoriam,' cix:—

The grand old name of gentleman,
Defamed by every charlatan,

to which I now ask to subjoin the lines from 'Lady Clara Vere de Vere':—

The grand old gardener and his wife
Smile at the claims of long descent.

So far it seems that the phrase was not only a

familiar one with Dean Hook, but that there has been shown no earlier use of it than his.

ED. MARSHALL.

HEDGES (7th S. ix. 187).—It is difficult to see why the etymology of this name is asked for, unless the question is meant as a trap. It is obvious to a plain man that *hedges* is the plural of a well-known English word which must be familiar to all in the form *hedge*. We have a collection of farm-buildings near Cambridge at a place called the King's Hedges; on which I may remark that King is a very common surname in these parts.

At the same time, it is worth noting that the A.-S. dictionaries do not give us the origin of *hedge*; they only give *haga*, the origin of the *haw* in *hawthorn*, and *heg*, the origin of the *hey* in *heybote* and of the *hay* in *hayward*. But there is yet a third form, viz., A.-S. *hecg*, a feminine sb. representing a Teutonic form **hag jū*, with the genitive and dative *hece*; and the modern English *hedge* is derived, as hundreds of English words are, from the dative case rather than from the nominative. Examples of *hecg* are very rare, but the genitive occurs, with the late spelling *hegge*, in a late copy of a charter of King Offa, originally made in 785. See 'Cartularium Saxonicum,' ed. Birch, i. 339. The original sense of *hedges* is enclosures. Surely this sense is simple enough!

WALTER W. SKEAT.

THE 'QUARTERLY REVIEW' ON SIR JOHN HAWKWOOD (7th S. ix. 184).—In my previous communication I called attention to some curious inaccuracies in this article. Here is another, and even grosser blunder. On p. 8 the reviewer states:—

"In little more than three months, in one of his campaigns, Hawkwood and his company had exacted from Florence, Pisa, Lucca, and Arezzo for his service 174,800 golden florins, and from the Commune of Siena alone two millions and a half of francs—enormous sums in those days. In addition he was receiving an annual pension of 1,200 florins from the Florentine Signoria."

On p. 9 we read:—

"Bernabo, with his suspicious nature, soon showed mistrust of Hawkwood, who revenged himself by joining a league against his father-in-law, at the head of which was the Pope, and at once began operations by devastating the Milanese. But the Papal Legate, the Cardinal William de Moellet, was more ambitious of adding some of the territories of the Republic of Florence to those of the Church than of warring with the Visconti, and Hawkwood, at the head of a company called the 'Santa,' or 'Holy,' which he had formed, commenced a campaign against the Florentines. He was, however, bought off by them with 220,000 florins, and by the grant of an annual pension of 1,200 florins."

Will it be believed that the campaign against Florence mentioned in this latter passage is the same with that referred to in the former; though in the one Hawkwood is represented as levying

220,000 florins upon Florence alone, and in the other as levying 174,800 florins upon Florence, Pisa, Lucca, and Arezzo jointly, while the two millions and a half of francs which in the former passage he is stated to have levied upon the Commune of Siena was not levied by him upon that or any other commune, but is merely the approximate equivalent in French money of the 174,800 florins contributed by Florence, Pisa, Lucca, and Arezzo jointly, plus a sum of about 50,000 florins which he did levy upon Siena? Yet such is the account of the matter given by Messrs. Marcotti and Leader, the substantial accuracy of which may be verified by any one who will refer to the 'Chronica Sanese' in Muratori's "Rerum Italicarum Scriptores," xv. 245-6, from which it appears that Florence contributed 130,000 florins, Pisa 35,000 florins, and Siena 35,000 florins, plus 1,000 florins to Hawkwood's agent for the negotiation of the treaty.

I subjoin the summary statement of the several sums received by Hawkwood in the course of this campaign, with which they conclude their full and clear account of it ('Giovanni l'Acuto,' p. 77):—

"E in quei giorni l'Acuto riscoteva altre grosse taglie dai Sanesi e dai Lucchesi: l'accordo con Lucca importava 6 mila fiorini, contro le solite promesse di trattare amichevolmente il territorio lucchese: di quello con Siena non ci consta precisamente la cifra, che possiamo però ritenere non inferiore ai 50 mila fiorini. Ad ogni modo in poco più di tre mesi fra Firenze, Pisa, Lucca e Arezzo la compagnia inglese aveva ottenuto 174,800 fiorini d'oro; quindi, con quelli di Siena, quasi due milioni e mezzo di franchi, somma enorme in quei tempi, senza contare la pensione vitalizia di 1,200 fiorini assicurata all' Acuto."

In English:—

"And at that time Hawkwood was extorting other large contributions from Siena and Lucca: the pact with Lucca was for 6,000 florins against the usual promises to treat the Lucchese territory as that of a friendly state: the precise value of the pact with Siena is not clear, but we cannot put it down as less than 50,000 florins. In one way or another, in little more than three months, between Florence, Pisa, Lucca, and Arezzo, the English company had collected 174,800 florins of gold; making, with the money contributed by Siena, about two millions and a half of francs—an enormous sum in those times—without counting the life annuity of 1,200 florins assured to Hawkwood."

There are still some other points to be noted in connexion with this article.

J. M. RIGG.

9, New Square, Lincoln's Inn.

Is not Stowe the authority for Sir John Hawkwood's having been knighted by Edward III. during the French wars, when Hawkwood was serving under the Black Prince?

B. FLORENCE SCARLETT.

THACKERAY (7th S. ix. 205).—I have a distinct recollection of Thackeray's face in 1832, when he was living in the Temple, and can assure Mr. HAMILTON that his nose was as straight as most

noses are before 1835, when he met with the accident at Montmorency. The portrait Mr. HAMILTON mentions must have been engraved from some picture painted before 1835. I have a portrait in oils which is very like what Thackeray was in 1832, and the nose is straight. Moreover, he did not then wear spectacles.

OCTOGENARIAN.

WILLS IN RHYME (7th S. viii. 346, 472; ix. 72).—As wills in rhyme are by no means numerous, I enclose the following, which is given in the obituary for July, 1789, in the *European Magazine* of that date:—

"Mr. Jacket, one of the principal clerks belonging to Messrs. Fuller & Co. He died suddenly at the Royal Exchange. The following is his will, since proved in the Commons:—

I give and bequeath
(When I'm laid underneath)
To my two loving sisters most dear*
The whole of my store,
Were it twice as much more,
Which God's goodness has granted me here.
And that none may prevent
This my will and intent,
Or occasion the least of law racket,
With a solemn appeal†
I confirm, sign, and seal
This the true act and deed of Will Jacket."

C. A. WHITE.

Preston-on-the-Wild-Moors, Salop.

COCK-PENNY (7th S. ix. 7, 90, 156).—May I add the appended quotation from the 'History, Directory, &c., of Cumberland and Westmorland' (1829), by Parson and White, to those from Baines which I have already given? In these counties, we are told, after the Reformation,

"free schools were.....established in almost every township, and endowed with stipends for the masters to instruct the children.....free of expense, except the parents of the pupils choose to reward the preceptor's diligence by an annual gratuity at Shrovetide, called to this day a cock-penny."—P. 26.

J. F. MANSEIGH.

Liverpool.

STAG MATCH (7th S. vii. 508; viii. 36, 495; ix. 111).—The statement about the Duke of Cumberland's horse-races is made by Lord Stanhope in his 'History' (iii. 311), on the authority of "Rev. James Hay of Inverness; attestation to Bishop Forbes, received June 30, 1750."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

QUAKER MARRIAGE (7th S. ix. 208).—The following, extracted from the *Academy* of February 15 last, may throw light on marriages by consent:—

"The decrees of the Council of Trent relating to marriage had, as a matter of course, no effect in England, and therefore, until the passing of the Marriage Act of

* Elizabeth and Anne.

† In the name of God, &c.

1753, nothing was absolutely necessary beyond the consent of the parties."

R. B.

GREEN STOCKINGS (1st S. ix. 398).—Last October a Worcestershire lady was married, her elder sister Mary being unmarried; thereupon a Scottish spinster said to me, "Ah! now Mary will have to wear the green stockings."

W. C. B.

WIND FROM A CANNON-BALL (7th S. vii. 426; viii. 57, 395; ix. 35, 152).—In the 'Memoirs of John Sheffield, Duke of Buckingham' (second edition, London, 1729) I find the following paragraph at the close of his account of a fight with De Ruiter's ships, off Southwold, which lasted all day:—

"I observed also two things, which I dare affirm, tho' not generally believ'd. One was, that the wind of a cannon bullet, tho' flying never so near, is incapable of doing the least harm; and indeed, were it otherwise, no man above deck would escape. The other was, that a great shot may be sometimes avoided even as it flies, by changing one's ground a little; for, when the wind sometimes blew away the smok, it was so clear a sunshiny day, that we could easily perceive the bullets (that were half spent) fall in the water, and from thence bound up again among us; which gives sufficient time for making a step or two on any side."

WALTER HAMILTON.

Clapham.

AMPOULE (7th S. ix. 107).—The unnamed French writer wrote, perhaps, in ignorance of the ceremony of anointing, or used metaphorically only the words quoted, as MR. WARD suggests, who is right in saying that the sacred ampoule contained only oil. With reference to the Rheims oil, the legend is that at the consecration of King Clovis "a dove, fairer than snow, suddenly brought down in his mouth a vial full of holy oil. All were delighted with the fragrant of it, and when the archbishop had received it the dove vanished" (Hincmar's 'Life of St. Remigius,' c. 21). Another writer says:—

"When he that bore the chrism was absent, and kept off by the people, lo! suddenly no other doubtless than the Holy Spirit appeared in the visible form of a dove, who, carrying the holy oil in his shining bill, laid it down between the hands of the minister."—Aimoin, i. 16, 'De l'Hist. de France.'

Both these passages are quoted by Menin in his 'Treatise of the Anointing and Coronation of the Kings of France,' translated, London, 1723, 8vo., p. 19, and are copied from him by Arthur Taylor in his 'Glory of Regality,' London, 1820, 8vo., pp. 60, 61, who adds:—

"The same oil which was thus received is said to have remained ever since undiminished, as that consecrated by Moses (Exodus xxx. 23-25, made of the principal spices myrrh, sweet cinnamon, sweet calamus, cassia, and oil olive) is reported to have lasted till the captivity, or about 900 years."

In the additional notes, pp. 347-352, Taylor

gives many details on the practice of anointing, and the composition of unguents, with references. The unction of the Greek emperors is said to have been τῷ θεῷ μύρον, which was a συναγωγή τῶν εὐπνόων ὑλῶν, as Dionysius mentions. Durandus, in his 'Rationale,' lib. vi., says, "Chrisma conficitur ex balsamo et oleo." In no case is mention made of milk or honey. The anointing of the kings of England from an ampulla containing the consecrated oil is described by Taylor at p. 191; but he does not give details of the preparation of the oil, or state whether it is kept from coronation to coronation.

W. E. BUCKLEY.

The legend of the ampulla brought from heaven by a white dove, and containing the oil with which the Frank King Clovis was anointed by St. Rémy at his baptism in 496, is, as every respectable legend ought to be, considerably younger than the fact it relates to. It is mentioned for the first time by Hincmar, the Archbishop of Reims, who was born in 806, and died in 882. The ampulla was always used thereafter at the coronation of the kings of France down to Charles X. It was kept at Reims in the tomb of St. Rémy. It was a glass phial, 41 millimètres high, with an aperture 16 millimètres in circumference. It was filled with a kind of "gruel thick and slab," which, in the long run, had become solidified, and of a reddish-brown colour. When it was time to use it at the ceremony of coronation, the High Prior of St. Rémy, from whose neck the rich shrine which contained it hung by a silver chain, scooped from it a particle by means of a gold needle, and this was mingled with the chrisam (a compound of oil and balm), preparatory to the anointing of the king. The legend says that there was such a relation between the holy phial and the life of the reigning king as for the bulk of the balm it contained to diminish if his health happened to be impaired. The ampulla was destroyed in 1793 by Ruhl, a member of the Convention, then appointed Commissioner in the Department of the Marne. But, before delivering the phial to that officer, Abbé Seraine, the "Curé" of St. Rémy took out of it a part, which was reverently kept in a crystal vessel enclosed in a silver-gilt shrine, and was used for the last time at the coronation of Charles X. in 1825. I think it may be admitted that, in the phrase of the very old French writer here quoted, the word *milk* refers to the oil, and the word *honey* to the balm, which composed the chrisam. Milk, indeed, can be an allowable substitute for oil, referring to the sweetness of the savour, and honey for balm, referring to the sweetness of the odour.

DNARGEL.

Paris.

ARCHIBALD MOFFLIN (7th S. ix. 148).—May I add to my query respecting Archibald Mofflin? I

find the name, as spelt on his wife's gravestone, is Maughlin, not Mofflin. I fancy his marriage was about 1770. J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

QUEEN ANNE BOLEYN (7th S. ix. 43, 97, 167).—Happening to possess a copy of Baker's 'Chronicle,' 1674 (first published in 1641), I turned to it and read on p. 283:—

"Queen Anne her self on the nineteenth of May, on a Scaffold upon the Green within the Tower, was beheaded with the Sword of Callice [Calais] by the Hangman of that Town; her body with the head was buried in the Quire of the Chappel there [i.e., in the Tower]."

Not concerned as to whether she were a blonde or a brunette, I should yet suppose that a limited search would determine the question.

BR. NICHOLSON.

BERKS AND OXFORDSHIRE: DUNCH FAMILY (7th S. viii. 7, 97, 391, 513; ix. 191).—Oxford men, and especially those who rowed, will remember the two tall hills which rise out of the dead flat country some three or four miles west of Wallingford, near the confluence of the Thames and Isis, and which we profanely called "Mother Bunch." These formed part and parcel of the property of the Dunches. E. WALFORD, M.A.
Hyde Park Mansions, N.W.

GINGERBREAD FAIRS (7th S. viii. 27, 79).—These were and, I believe, still are held in Hungary on the festival of the saint to whom the parish church is dedicated.

L. L. K.

OYSTERMOUTH (7th S. ix. 168).—I have just come across this name in the 'Institutions for the Archdeaconry of Bedford.' On August 21, 1357, Mag. Thos. Yunge, Rector of Oystermouth, dioc. Menen, was inst. to Clifton Rectory, on exchange with Roger de Wythynghon, Rector of Clifton.

F. A. BLATDES.

Bedford.

HILL-NAMES: WYRRAL, WORLE (7th S. ix. 167).—These are English, and not Celtic words. The two forms here given are variants of the same word, which appears to mean a rounded or wheel-shaped eminence, or a circle of earth or stones. In Jamieson's 'Scottish Dictionary' *whorle* is "a very small wheel," and in West Kent a wheelbarrow is still known as a *whorlbarrow*. To trace the word further back, the 'Catholicon Anglicum' has "qwherel of a spyndylle, *giraculum*." This is the same word as the Old Norse *hvirfill*, which is equivalent to the Latin *vertex*, a word which has the twofold meaning of whirl, eddy, and the top or highest point of a hill; and it is remarkable that the same twofold meaning should be found in the Teutonic languages. There is a hamlet called Whirlow, near Sheffield, which is written Wherlow in 1601, Whorlow in 1650, and Wharlow in 1659. I take the prefix in this word to be *whirl*, meaning

either a rounded eminence or barrow, or a circle of earth or stones. The old form probably was **hwærfil-hlāw* or **hwærel-hlāw*. It is certain that Whirlow is the name of a hill-top; but if any circle or other prehistoric remains ever existed there the plough or the spade has removed them. Another analogous name is Worrall, a hamlet in Ecclesfield, South Yorkshire. Some writers have identified this place with the *Wihala* of Domesday. Perhaps one may guess the old form to have been **æt hwærfle* or **æt hwærele*, at the hill-top, a description which accords with the situation of the place. With these words we may compare the place-name Wheeldon, which probably means wheel hill, i. e., a hill upon whose top or side was a circle of earth or stones, though this word might be connected with the practice of rolling the fire-wheel down hill on St. John's eve.

S. O. ADDY.

Sheffield.

There is a Hundred of Wirral, or Wirrall, in Cheshire. Its name, however, appears in Domesday Book as Wilaveston, which is said to have been derived from a small village now called Wilaston.

It is remarked in Camden's 'Britannia' (1695) that from Chester "northwestward there runneth out a Chersonese into the sea, inclosed on one side with the estuary *Dee*, and on the other with the river *Mersey*: we call it *Wirall*, the Welsh (because it is a corner)" (col. 560); and "call'd by the Saxon Annals *Wipheale*, and by Matthew Westminster more corruptly *Wirhale*" (col. 570).

J. F. MANSEIGH.

Liverpool.

BYRON'S BIRTHPLACE (7th S. viii. 366; ix. 233).—MR. JULIAN HARNEY may rest assured that on my return to England I will do my best to induce those in authority to place a suitable tablet—no longer, alas! to mark the house where Byron was born, but to mark the site whereon that house originally stood. I do not anticipate any difficulty in this matter.

RICHARD EDGCOMBE.

Beau Site, Aigle, Switzerland.

GREAT BERNERS STREET HOAX (7th S. ix. 128, 198).—The *New Annual Register* gives the date as Nov. 27, 1810, and writes of it thus: "This very malignant species of wit was most successfully practised at the house of Mrs. Tottenham, a lady of fortune, at No. 54, Berners Street." After giving the details, so well known, it is stated "this hoax exceeded by far that in Bedford Street a few months since." In the memoir of Barham, prefixed to the third series of 'Ingoldsby Legends,' eleventh edition, published by Bentley, 1855, p. 49, is the following passage:—

"He (Hook) then gave us many absurd particulars of the Berners Street hoax, which he admitted was contrived by himself and Henry H—, who was formerly contemporary with me at Brasenose, and whom I knew

there, now a popular preacher. He also mentioned another of a similar character, previous in point of time, of which he had been the sole originator. The object of it was a Quaker who lived in Henrietta Street, Covent Garden."

In Jeaffreson's 'Novels and Novelists,' vol. ii. p. 117, subject "Theodore Hook":—

"The idea of the joke was borrowed from France, where it had been performed on a small scale, albeit Hook to the last stoutly maintained that it originated in his fertile humour."

These extracts show that there was a rehearsal of the hoax, and that Henry H— became a popular preacher, and may thus be identified. The exact day, perhaps, can be fixed, as the three letters inserted in the *Register* quoted above are dated Monday, and refer to two o'clock to-morrow. Was Tuesday Nov. 26 or 27, 1810?

HARDRIC MORPHYN.

Henry H— was Henry Higginson, an intimate friend of Theodore Hook when the former was at Brasenose. He subsequently became a clergyman of High Church views, and of exemplary life. I should be glad to hear from whom Theodore Hook got the idea of his hoax in Berners Street: it was not original.

WILLIAM FRASER of Ledecune Bt.

GARRULITY (7th S. ix. 229).—It is rather odd to ask a question under a heading which purposely refers to something else. I suppose a "propensity to scribbling" may be abbreviated to "itch for writing," or "love of scribbling." If it is to be put into a single word, I think I should call it "ink-thirst."

WALTER W. SKEAT.

Garrulity is the *cacoëthes loquendi*, not *scribendi*. For *cacoëthes scribendi* there is no equivalent for the German word. Is such a phrase wanted? If so, it is not far to seek: *pen-flux* would be excellent, and far better than the awkward *cacoëthes scribendi*. But I ask again, Is it wanted? C. A. WARD.

Walthamstow.

The nearest approach to such a term as is asked for seems to me to be found in the title of the work called 'Scribbleomania.'

W. E. BUCKLEY.

THE LETTERS OF AND TO HORACE WALPOLE (7th S. ix. 189).—In connexion with this inquiry may I mention, for the information of Mr. O. MASON, that in my copy of 'Horace Walpole's Letters,' 9 vols., published by Henry G. Bohn, London, 1861, the editor, Peter Cunningham, states as an advertisement—

"that the leading features of this edition consist in the publication for the first time of 'The Entire Correspondence of Walpole' in a chronological and uniform order, and in the publication equally for the first time of many letters either now first collected or first made public" (p. xxxv. vol. i.)

I need hardly add that Macaulay's essay on

'Horace Walpole' in the *Edinburgh Review* (October, 1833) was founded on the edition by Lord Dover, 2 vols., 8vo., London, 1833.

HENRY GERALD HOPE.

6, Freegrove Road, N.

MR. MASON will find some information on the subject of his inquiry in Peter Cunningham's preface which is prefixed to the last volume of his edition of 'Horace Walpole's Letters.'

G. F. R. B.

"A DUCK AND A DRAKE, AND A HALFPENNY CAKE" (7th S. ix. 68).—To the references at the close of the query may I subjoin a few lines? In his notes on Minutius Felix, 'Octav.,' c. iii., the Rev. H. A. Holden observes, "'The game loses much of its dignity,' says Lord Hailes, 'when it is expressed under the vulgar appellation of Duck and Drake'" (Cambridge, 1853, p. 51). A similar falling off in the practice of an ancient game is observable in the "Ludere par impar" of Horace, 'Sat.,' ii. iii. 248, Suetonius, 'August.,' c. lxxi., which is also "micare digitis" in Cicero, 'De Natur. Deor.,' ii. xli., 'De Off.,' iii. xxiii. It is the Italian *mora*.

So Jeremy Taylor has an allusion to the honesty necessary for this when he says:—

"He is a good man with whom a blind man may safely converse; *dignus quicum in tenebris mices*, to whom in respect of his fair dealings the darkness and light are both alike."—*Serm.,* xxiv. pt. ii. § vii. vol. iv. p. 632.

ED. MARSHALL.

Henry Peacham, in 'The Worth of a Penny; or, a Caution to Keep Money' (London, 1647), has a reference to this game. He says:—

"I remember, in Queen Elizabeth's time, a wealthy citizen of London left his son a mighty estate in money: who imagining he should never be able to spend it, would usually make 'ducks and drakes' in the Thames, with Twelve pence, as boys are wont to do with tile shreds and oyster shells. And in the end he grew to that extreme want that he was fain to beg or borrow sixpence: having, many times, no more shoes than feet; and sometimes 'more feet than shoes,' as the *Beggar* said in the comedy."

C. C. B.

BEXHILL CHURCH AND HORACE WALPOLE (4th S. xii. 474).—In reply to a query made so long ago as December 13, 1873, by the Rev. C. F. S. WARREN, in which he asks what became of the window taken from Bexhill Church and given to Horace Walpole—a window which contained portraits of Henry III. and Eleanor of Provence—I beg to state that the window was purchased at the Strawberry Hill sale for my grandfather, the late Rev. Sir Thomas Gery Cullum, Bart., F.S.A., and is now in my possession at Hardwick.

G. MILNER-GIBSON-CULLUM, F.S.A.
Hardwick House, Bury St. Edmunds.

PRESENT NUMBER OF CHRISTIANS (7th S. ix. 209).—I think Mr. KREBS will find what he wants

in 'A Century of Christian Progress,' by the Rev. James Johnston, published by James Nisbet & Co. It is generally stated that there are about 500,000,000 Christians in the world. Mulhall, in his 'Dictionary of Statistics' (last edit., 1886), puts them at 392,332,000.

JOHN CHURCHILL SIKES.

50, Agate Road, the Grove, Hammersmith, W.

Philips' 'Handy-Volume Atlas,' 1887, puts the population of the world at 1,500,000,000, and Christians at 430,000,000. W. C. B.

The third edition of the recently issued little handbook which is entitled 'Everybody's Pocket Cyclopædia' gives some "Religious Statistics," which are said to be taken from Schem's 'Statistics of the World.' The number of followers of Christianity is stated to be 338,000,000, but this appears to be a misprint for 388,000,000, as in another table the Roman Catholics are said to number 201,000,000, the Protestants 106,000,000 and the Eastern Churches 81,000,000.

J. F. MANSERGH.

Liverpool.

EDWARD FITZGERALD (7th S. ix. 207).—Your Indian correspondent COL. PRIDEAUX refers to some interesting letters, the internal evidence of which shows them to be from the late Edward Fitzgerald, to 'N. & Q.' in the years 1860 and 1861, signed "Parathina," and asks why Fitzgerald should have assumed such pseudonym. An article in *Temple Bar* for March seems to me to give a sufficient reply. Fitzgerald hated the great crowded city, loved retirement and solitude, lived at Woodbridge, and was constantly wandering "along the shore" (*παρά θύρα*) of the sea, on the Suffolk coast. His friends said he preferred the companionship of the rough sailors and fishermen to the literary and social charms of London. Such, indeed, seems to have been the case. He even went into partnership with the captain of a herring lugger. On the shore he would meditate on Homer, and in the letters referred to would naturally adopt such *sobriquet* as "Parathina."

A. C.

The correspondent, whoever he was, who used the signature "Parathina" must surely, with a recollection of Homer, have written from some place "by the shore of the loud-roaring sea." The explanation is almost too obvious.

JULIAN MARSHALL.

[Many replies to the same effect are acknowledged.]

THE FIRST AND ONLY FEMALE FREEMASON (7th S. ix. 206).—This well-known story has been already printed and discussed in 'N. & Q.' (see 5th S. iv. 103; v. 157, 311). But I do not remember to have hitherto seen mentioned the authority of "one Richard Hill, who lived to a great age." As Mr. RULE dates from Ashford, where seem-

ingly the paper he quotes was published, I would suggest that he should make some attempt to ascertain from the editor and correspondent the source from which the story as it there appears was taken. If I knew the editor's address I would do it myself. Supposing that "Richard Hill's" original version could be discovered, the story might possibly be placed on a more satisfactory footing than it at present holds.

C. F. S. WARREN, M.A.

Longford, Coventry.

My notes remind me that I saw a few years ago, in the south transept of St. Patrick's Cathedral in Dublin, a monument erected by Miss St. Leger to the memory of her sister-in-law. The sister-in-law's figure surmounts the monument, and she holds on her lap a medallion having Miss St. Leger's profile in relief on it; and you read that "Miss St. Leger, sister of.....secreted herself in a clock-case at a Masons' meeting, and being discovered was forced to become a Mason; the only female Mason." This is surely authentic enough.

HAROLD MALET, Colonel.

P.S.—I could find out from Dublin if my notes or memory are playing me false, should it please MR. RULE.

The "one slight error" that MR. RULE points out does not exist. The Hon. Elizabeth Aldworth's father, Arthur St. Leger, was created, June 28, 1703, Baron Kilnadown and Viscount Doneraile, which titles became extinct on the death, *s.p.*, of his grandson, the fourth viscount, April 25, 1767. The viscountcy was, however, revived in 1785, in the person of St. Leger Aldworth, our heroine's younger son. The present Lord Doneraile is her great-great-grandson.

C. E. GILDERSOME-DICKINSON.

[R. J. FYNMORE, P. M., and E. S. H. corroborate this information.]

DETACHED BELL TOWERS (7th S. ix. 107, 169).—Speaking of Salisbury Cathedral, it is stated in 'England Illustrated' (1764), vol. ii. p. 327:—

"The bells for the service of this church, which are eight in number, hang in a strong, high-built steeple, erected in another quarter of the churchyard; the walls of the spire, which towards the top are little more than four inches thick, being judged too weak for such a weight of metal; so that in the cathedral there is only one bell, which rings when the bishop comes into the choir."

A north-east view of Salisbury, on the opposite page, shows the tower surmounted by a spire. Dodsworth's 'History of Salisbury Cathedral' says (p. 131):—

"At a short distance to the north of the church was a large and substantial belfry, which was probably erected at the same time as the principal building,"

that is, between 1220 and 1258. The belfry was destroyed during the alterations at Salisbury Cathed-

ral in 1789, under the direction of the then famous architect James Wyatt. Of these alterations the Rev. Dr. John Milner writes, in his 'Dissertation' on alterations of ancient cathedrals (1811):—

"Several monuments of antiquity have thereby been demolished or defaced.....Such was the large ancient belfry, of the pointed style, which stood in the church yard, without any way interfering with the church itself."

HENRY F. POLLARD.

Old Cross, Hertford.

The belfry tower at Elstow, near Bedford (John Bunyan's home), is either wholly or partially detached from the church.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Two other instances are Warmsworth, near Doncaster, and Henllan, a small village five miles from Denbigh.

GEORGE KENTON.

There is one at Westbury on Severn, in the county of Gloucester.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

I had one pointed out to me when driving near Sprotborough, in Yorkshire, but cannot remember the name of the place. The tower was at a considerable distance from its church. L. L. K.

Many instances have already been collected in 'N. & Q.' 1st S. and 2nd S. See General Index, s.v. "Belfries."

W. C. B.

SOURCE OF POETRY WANTED (7th S. ix. 127, 192).—"The Haunch of Venison" was written by James Smith, of 'Rejected Addresses' fame. It is to be found in Smith's 'Comic Sketches,' published in 1841—a most delightful book, by-the-by. If Miss MACLAGAN will favour me with her address, I will send her a copy of the poem.

A. H. CHRISTIE.

17, Norfolk Square, Hyde Park.

ST. MARY OVERY, NOW ST. SAVIOUR'S, SOUTH-WARK (7th S. ix. 209).—There is, I apprehend, more in the Rev. F. C. CASS's question than at first appears. I am inclined to think St. Saviour's and St. Mary Overy were two different buildings. St. Mary Overy, or, more correctly speaking, St. Saviour's, occupies the site where stood a priory of nuns, which was, I understand, founded by a female called Mary—a virtuous person—who owned a ferry over the Thames prior to the building of London Bridge. The priory was for some time used as a college of priests, but somewhere about 1106 it was refounded. This building was, about the year 1207, destroyed by fire, but immediately rebuilt, being dedicated to St. Mary Magdalen. The monastery and church was rebuilt in the reigns of Richard II. and Henry VIII. The parishes of St. Magdalen and St. Margaret purchased the conventual church from Henry, and

were then united; the church, being repaired, was named St. Saviour's. In a book published by the Company of Parish Clerks, 1732, it is stated, with regard to St. Saviour's, "It is often called St. Mary Over-rees, but very erroneously"; and, with regard to the position, "The church of St. Saviour is situated at the south-east angle of St. Mary Over-rees-dock." Of course, I do not touch the etymological side of the question, but the foregoing may assist towards the object aimed at by the Rev. F. C. Cass. ALFRED CHAS. JONAS.
Swansea.

Pennant, in his 'London' (p. 44, first edition) writes as follows with reference to this church:—

"The first religious house was that of St. Mary Overie, said to have been originally founded by a maiden named Mary for sisters, and endowed with the profits of a ferry cross the Eye or river Thames."

T. W. TEMPANY.

Richmond, Surrey.

Canon Taylor, in his 'Words and Places,' p. 188, says:—

"Close to London Bridge we find the church of St. Mary Overie, or St. Mary of the Ferry. This name, if we may believe the old traditions, recalls the time when the Thames was unbridged, and when the proceeds of the ferry formed the valuable endowment of the conventual church. So Horseferry Road is a reminiscence of the ferry which Westminster Bridge has superseded."

In a foot-note Canon Taylor explains that "this etymology, as well as the myth of the miserly ferryman and his fair daughter, are open to grave suspicion. St. Mary Overie is probably St. Mary Over-ea or St. Mary by the Waterside. The Anglo-Saxon *ofer* is the same as the Modern German *ufer*, a shore."

S. ILLINGWORTH BUTLER.

RUTLAND HOUSE, KNIGHTSBRIDGE (7th S. ix. 229).—Rutland House, a large red-brick mansion, occupied the site of the present Rutland Gate. John, Duke of Rutland, died here May 29, 1779. The celebrated Marquis of Granby, his son, also resided here. The whole estate, consisting of above six acres, was offered for sale by Mr. Robins in 1833, but was bought in, and in a year or two after the house was pulled down, and the land let for building. Rutland Gate was commenced in 1838, and completed, as far as Clytha House, in 1840. The remainder has been built since, the whole being completed in 1856. I know of no print or drawing of the house. There is not one mentioned in the Grace catalogue. See Davis, 'History of Knightsbridge.' L. G. S.

CHILD'S COT ON A FUNERAL MONUMENT (7th S. viii. 327, 477; ix. 176).—A recent instance of a similar memorial deserves to be added. In the churchyard of Kirk Ella, East Yorkshire, there is an upright gravestone, "In affectionate remembrance of Annie, the beloved wife of Edward Ed-
departed this life February 1, 1878,

aged sixty-six years [Prov. xxvii. 1]." At the top of the stone is a medallion in relief, measuring about twelve inches in width and eight in height, whereon is represented a bedroom, showing a window with a blind, a fireplace, and a picture on the wall; by the side of the bed (of the sort called, I believe, a French tester) kneels a woman in her night attire, in the attitude of prayer. Below this is inscribed "Many a night she knelt in prayer." The mason was "G. H. Leake, Anlaby Road [Hull]." W. C. R.

"LES GANTS GLACÉS" (7th S. ix. 187).—The author of 'Guy Livingstone' says that this *sobriquet* was applied to the Black Mousquetaires. The exploit in question, which was the successful assault of a fortress which had repelled all the attacks of the troops of the line, occurred in the civil wars of the Fronde, nearly a hundred years before Fontenoy. E. L. H. TEW, M.A.
Hornsea Vicarage, East Yorks.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 169, 218).—

Gods meet gods and juggle in the dark.

Dryden and Lee's 'Œdipus,' Act IV., end.

As a parallel to this see another line of Dryden's:—

Birds met birds and jostled in the dark.

'Hind and Panther,' line 1898.

G. P. S. E.

(7th S. ix. 169.)

Lose this day loitering, &c.

The quoted lines are translated from the 'Prelude at the Theatre,' which is prefixed to the first part of Goethe's 'Faust.' The lines occur near to the end of the 'Prelude,' and appear—one or two words only being different from those used by Longfellow—in the edition of 'Faust' (p. 82) by John Anster, LL.D., which is published in Morley's "Universal Library."

J. F. MANSEIGH.

Life, that dares send

A challenge to his end,

And when it comes say,

Welcome, friend!

is from Crashaw's 'Wishes. To his supposed Mistress,'

C. C. B.

(7th S. ix. 189.)

A late contributor, CUTHBERT BEDE, wrote of this in 4th S. ix. 35, as follows:—

"Unrecorded saying: 'Like the Walsall man's goose.' One of the popular dishes of the Christmas season, goose, reminds me of a local saying that has not (I believe) yet been noted in these pages. It is this: 'Too much for one, and not enough for two, like the Walsall man's goose.' The presumed foundation for the saying is that an inhabitant of Walsall, Staffordshire, when asked if he and his wife were going to have a goose for their Christmas dinner, replied in the negative, adding that the goose was a very foolish bird: it was 'too much for one and not enough for two.'"

MR. FENGELLY, at p. 103, in stating that he had met with the saying in many separate parts, gave specially Tewkesbury.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Diary of a Tour in 1732, through Parts of England, Wales, Ireland, and Scotland. Made by John Loveday of Caversham. Now first printed from a Manuscript in the possession of his great-grandson, John Edward Taylor Loveday. (Edinburgh, Privately printed.)

As a contribution to the Roxburghe Club, of which august body he is a member, our constant and loyal friend Mr. Loveday prints for the first time, with an introduction, a diary of travels by his great-grandfather. As the work is practically unattainable to others than members of the club, it may seem tantalizing to give an insight into its contents. Such task, however, must be essayed. At the period when the journey the description of which is given was undertaken John Loveday was twenty-one years of age, and had just taken his B.A. degree at Magdalen College, Oxford. As an undergraduate he had shown taste and aptitude for philological and archaeological pursuits; and Hearne, the eminent antiquary, who was indebted in subsequent days to Mr. Loveday for valuable assistance in his laborious pursuits, spoke of him in 1723 as "optimæ spei juvenis, literarum et literaturæ amantissimus." In acknowledgment of this compliment and in pursuance of a long-maintained beneficence, Mr. Loveday at his own expense restored Hearne's monument in Oxford.

Mr. Loveday's own contributions to scholarship are found in the pages of the *Gentleman's Magazine*, in a sense the 'N. & Q.' of the last century. Scholarly writers testify in their introductions to his assistance. Nichols, in his 'Literary Anecdotes,' speaks in high praise of him; and Miss Berry gives a delightful account of the old Tory country gentleman who lived at Caversham, near Reading, and had married a cousin of hers.

Sufficiently adventurous for those days was the trip on horseback that was undertaken. Starting from Oxford, Mr. Loveday proceeded by Stratford-on-Avon, Lichfield, Stafford, Shrewsbury, Carnarvon, Bangor, to Anglesey and Dublin; explored the south of Ireland; returned through Wales to Chester; continued by Liverpool, Manchester, Preston, Lancaster, Kendal, Penrith, Carlisle, and Dumfries to Glasgow; visited spots of interest in Scotland; and returned by Berwick, Newcastle, Durham, York, Lincoln, Nottingham, &c., to Oxford. Not one-tenth of the places of interest he visited is mentioned in this summary. Of personal adventure there is scarcely a trace. Once in Scotland we find a suspicion that his luggage, which he has sent in charge of a youth, may have been stolen. Apparently, however, travelling was as safe then as now it is. At various houses of nobility, gentry, and ecclesiastics whom he meets he receives hospitality, which he records, and is aided on his travels. His notes, however, made apparently for his own information and to a certain extent corrected and elaborated in later life, deal mainly with churches, castles, libraries, pictures, and other objects of a similar class. For scenery he shows an amount of admiration which, without being extravagant, was uncommon in those days. Various forms of provisions supplied him are thought worthy of comment. Drinkable claret appears to have been generally obtainable at from eightpence to two shillings a bottle, and less in Ireland. A century later he would scarcely in the country have found a bottle. Sometimes he copies a quaint epitaph, at another he depicts the proceedings at an Irish wake. At Machynlleth he observes—which bears upon a recent discussion in 'N. & Q.'—that "The People would never bury N. in ye Churchyard till Dr. Parry ye Minister ordered his own Grave to be there." When in Wales they come in

the wake of the licensing justices, who drink all the wine, and have to be "content to spend ye Evening over a Mug of Milk." On the "White Hart Inn," in Dublin, he observes that, like the hotels in France, it "dresses no Meat for ye Guests. We had our Dinners brought Us from a Cook's Shop." Port wine was not to be obtained in Ireland. Of the Irish ladies he says, with regret, that they "make use of expressions bordering too near upon Swearing." Of Baronhill, by Beaumaris, he speaks with much admiration. "Nothing, they say, for situation, except Mount Edgcombe, by Plymouth, can exceed it." In Cumberland cel-pie he hears spoken of as "sneck Poye" (snake pie). In Edinburgh he and his companion, Mr. Pearreth, are charged one shilling apiece per night for beds, and are told it was always the custom, upon which they "made bold to introduce another Custom,—not to give ye Servants one half-penny." A very graphic account of Scotch inns is subsequently given.

Mr. Loveday is a pleasant, observant, well-informed, and agreeable companion, and we are thankful to his descendant for the opportunity of roaming in his company.

THE *Fortnightly Review* leads off with Mr. Swinburne's essay on 'James Shirley.' "An ingenious and fertile talent," a "bright and lively talent," these are the words of praise bestowed on the last of the so-called Elizabethan dramatists, a man who at his best reflects Fletcher and at his worst is on a level with Brome. 'Leaves from a Diary on the Karun River,' by the Hon. George Curzon, gives, among other things, a striking account of Turkish jealousies and misconduct. Mrs. Lynn Linton draws an edifying literary parallel between "then and now," in which is a good account of the original *Saturday Review*. Mr. Oswald Crawford, under the head 'The London Stage,' arraigns modern theatrical management. 'Idealism in French Fiction' and Sir Morell Mackenzie's paper on 'The Reform of the College of Surgeons' also arrest attention.—'Was I Hypnotized?' by Mr. Hamilton Aidé, gives, in the *Nineteenth Century*, some startling experiences at a *séance* directed by "Mr. Sludge, the Medium." 'Continental and English Painting' is a rather too rapid summary by J. A. Crowe. Mr. Herbert Spencer concludes his treatise on 'Justice,' and Lord Ribblesdale describes 'Hunting at Gibraltar.' An important and an almost forgotten chapter is opened out by Mr. Walter Frewen Lord in his 'English Conquest of Java.' There are also an article on 'Horseflesh' and some further reviews of 'Noticeable Books.'—Mlle. Blaze de Bury writes in the *New Review* on 'The Loves of Chateaubriand,' and Sir Morell Mackenzie on 'The Effect of Smoking on the Voice.' The views in the latter are sensible and moderate, a rare thing in similar papers. 'Exiled to the Arctic Zone' is a terrible paper of Stepaniak. 'Folios and Footlights,' by Mr. L. F. Austin, deals very little with footlights and not at all with folios, at least in their technical sense.—In the *Century* appears an illustrated paper, of cruel interest, on 'The Slave Trade in the Congo Basin.' Mr. Stillman's 'Italian Old Masters' deals with Giovanni Bellini. 'An Artist's Letters from Japan' retain all their freshness and interest. 'The Serpent Mound of Ohio' and 'The Old Poetic Guild in Ireland' are noteworthy portions of the contents. Some striking views of the Shoshone Falls are given.—An excellent number of *Macmillan's* has a curious variety of contents. 'Early Landholding and Modern Land Transfer' is a thoughtful paper by Sir Frederick Pollock, an authority on the subject. Miss Godkin's 'The Young Cavour' has a title that might easily mislead. Mr. Keene in 'Conflicts of Experience' deals largely with proverbs. 'Poets and Puritans,' by J. G. Dow, is far less than just to the merits of some poetry of the Puritans. Mr. Kipling's 'The Man Who

Was' is a story. As such it is outside our scope. We commend, however, its moral to a sleepy country.—'John Kenyon and his Friends' in *Temple Bar* brings to light an interesting and a half-forgotten individuality. 'A Day and a Night on the Aiguille du Dru' supplies a record of experiences the reverse of pleasant. 'Dandyism' is readable.—In *Murray's* appear *Lady Frederick Cavendish's* excellent account of 'Five Months in South Africa'; a good account of 'Mary Howitt, Quaker and Catholic'; and a paper, apparently from an American source, on 'Walters and Restaurants.'—In the *Gentleman's* 'The Thin Red Line' traces back in imagination to prehistoric tradition and myth that thin red line which has won England's battles. 'Book-Fires of the Revolution and Restoration' applies to England a kind of investigation dear to Peignot in France. In a notice of 'Beronde de Verville' Mr. Arthur Machen shows that he has never understood Rabelais. Mr. Percy Fitzgerald writes on 'Little Tours.'—The *Cornhill* has a pleasant descriptive article 'Nature at Night.' 'More Circuit Notes' is very readable, but tells in new shapes and as facts very old bar stories. 'Plasticuffs in Fiction' is rather short for its subject.—*Longman's* gives a scientific but very readable paper on 'Music and Dancing in Nature.' 'The Voice of Spring' is agreeable. Mr. Lang's 'At the Sign of the Ship' is not quite up to form.—'Rowing at Oxford' is described in the *English Illustrated* by Mr. W. H. Grenfell and 'Rowing at Cambridge' by Mr. R. C. Lehmann. These articles are well illustrated, both writers supplying their own portraits. 'Social Life in Bulgaria' and 'A Glimpse of Highclere Castle' are attractive portions of a good number.—The Rev. S. Baring-Gould continues his contributions to the *Newbury House Magazine*.—*All the Year Round* describes 'Some Singular Punishments.'

Many of the book catalogues for the present month have abundant interest. Messrs. H. Sotheran & Co. announce a complete set of *Archæologia* with indexes, a fine set of the 'Monastic Anglicanum,' a complete set of the 'Minutes of Proceedings of the Institution of Engineers,' the Percy Society Publications, a collection of theatrical memoirs, and some superb works in natural history. The *Book-Lover's Leaflet* of Messrs. Pickering & Chatto is rich in early poetry and Americana. Messrs. Jarvis & Son issue a special catalogue of water-colour drawings, portraits, &c., including the series of original portraits of the Kit-Cat Club. The catalogue of Mr. Ridler includes many specimens of early printed works by Wynkyn de Worde, Veldener, &c. Miscellaneous books are represented in the catalogues of Mr. E. W. Stubbs, Mr. Arthur Reader, and Mr. John Salkeld of London, Mr. Wm. Downing and Mr. Jas. Wilson of Birmingham, and Mr. Henry Marsh Gilbert of Southampton. Mr. Robert Forrester of Glasgow has a good collection of Elzevirs.

The publications of Messrs. Cassell begin with the *Encyclopædic Dictionary*, Part LXXV, giving "Toothful" to "Trichoglossine." Under "Top" some useful illustrations of top-mast and top-gallant are supplied. "Touch," with its derivatives, affords curious illustrations, as do "Transom," "Transplanter," "Tortoise," &c.—Part LI, of the *Shakespeare*, including an extra number, deals with 'Hamlet,' the conclusion of which it gives, and with 'King Lear,' of which the first act appears. The opening illustration to this, showing the curse on Cordelia, is very dramatic, as is the selection by France of the dowerless Cordelia.—Part XXV. of *Neumann's History of Music* has a portrait of Emanuel Bach. The letterpress is occupied with Johann Sebastian Bach and with Handel.—*Picturesque Australasia*, Part X, has a full-page illustration of mustering sheep

and a second of Stawell. Many excellent illustrations of the western district of Victoria are also supplied.—*Old and New London*, of which Part XXXI. appears with an extra sheet, extends from Whitehall, of which a view about 1650 is given, to Westminster. Of this picturesque portion of London, rich in historical associations, many spirited views are afforded. No portion of the work is better executed or more interesting than this.—*The Holy Land and the Bible*, Part VII., exhibits numerous pictures of pastoral pursuits, and has a design of a snake charmer and a view of the Wady Ghuzze. *Celebrities of the Century*, Part XV., begins with Jean Baptiste Say and ends with D. F. Strauss. Many important biographies, including those of Schiller, the Schlegels, Schopenhauer, Schliemann, Schourvaloff, Schubert, the various bearers of the name of Scott and Sheridan, all the Smiths of distinction, and the Stephensons, are given.—*Woman's World* has the usual class of contents.

We notice with regret the death of an old contributor, who, we believe, was consulted as to the establishment of 'N. & Q.'—Mr. Edward Hailstone, F.S.A., of Walton Hall, near Wakefield. This place is familiar to many Europeans and Americans as the home and grave of Charles Waterton, the great traveller, on whose death it came to his only son, Edmund Waterton, whose signature was familiar to our readers. Mr. Hailstone, who was educated at Richmond School, under the rule of its celebrated master "Tate of Richmond," afterwards Canon of St. Paul's, for many years resided at Horton Hall, near Bradford, where he had collected a noble library, containing certainly the finest collection of Yorkshire publications in England, from the noble folio to the broadside and chap-book. This he removed to his new residence some eighteen years ago, where he died on Monday, March 24, at the age of seventy-two years.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. G. CHRISTIE ("Borrowing Days").—See under head 'Borrowed Days,' 5th S. v. 266, 335, 527; vi. 18, where the subject is fully discussed.

HARRY HEMS ("Entrain or Intrain and Detrain").—These words are now in familiar use with regard to military movements. See 6th S. iv. 247, 454.

B.—The English word *envoy* is never pronounced like the French *envoi*.

J. B. S. ("Trolde").—The same as *trolls*, for which see Cassell's, Latham's, Stormonth's, or any comprehensive dictionary.

H. A.—Note will appear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 12, 1890.

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Notes.

CAPTAIN JOHN SMITH OF VIRGINIA.

(Concluded from p. 224.)

Having thus accompanied our narrator through his "travels and adventures," so far as they are stated to have been taken from Fernezu's book, let us, in conclusion, examine the grant of arms which seems to form the *pièce de résistance* of Smith's book. As already stated, there are three transcripts of it extant. The "original," which Sir William Segar, Garter King, saw, and from which he made the official copy preserved at the Herald's College, is apparently lost, and we are, therefore, unable to examine Prince Sigismund's sign-manual and seal. To all appearance, the draughtsman who copied the latter has largely drawn upon his imagination, as it differs from all other known seals.* Should the unexpected happen, and the "original" turn up, we should be able to compare the signature with that on a letter addressed to Lord Keeper Sir John Puckering, dated Alba Julia, Sept. 11, 1593 (Harl. MS. No. 7011). *En passant*, I wish to direct attention to the fact that although the patent was granted on Dec. 9, 1603, and Capt. Smith reached England in 1604, it was not registered at the College of Arms until Aug. 19, 1625.

With regard to the text of the document, the

* Cf. J. B. v. S. [Baron Joseph Bedeus], 'Die Wappen und Siegel der Fürsten von Siebenbürgen' (Hermannstadt, 1838). The charge of three wolf's teeth is correct,

title of Prince Sigismund is set forth as "Dei Gratia Dux Transilvaniæ, Wallachiæ, et Vandalorum [?], Comes Anchard, Salford, Growenda [?]."* We may safely say that this is unique. It is certainly the only known instance in which a Prince of Transylvania assumed the title of the Dukes of Mecklenburg, and described himself as the Duke of the Vandals. In his official documents the prince is generally styled "Dei Gratia Transilvaniæ, Moldaviæ, Wallachiæ Transalpinæ et Sacri Romani Imperii Princeps, Partium Regni Hungariæ Dominus, Aurei Velleris Eques et Siculorum Comes." This, of course, varies according to various dates, but the above represents it in full. Where "Anchard, Salford, and Growenda" may be Smith's commentators do not inform us, and probably no mortal can tell. The mysterious earl's name and full title are given as "Henricus Volda, Comes de Meldri, Salmariæ et Peldoie primarius."† Salmaria and Peldoia, for all we know, may be very important places or provinces; but we know nothing of them, and probably they are also in cloudland.

The locality from which the patent is dated is given as "Lesprizia in Misnia" in the original Latin text,‡ and in the English translation as "Lipswick in Misenland." Misnia is, as we know, the Marquisate of Meissen; but we search the map in vain for a place named Lesprizia, nor do the gazetteers of Germany help us in the matter.§

When Prince Sigismund was secretly negotiating for the transfer of Transylvania to the Austrian dynasty the emperor promised to reinstate him in the possession of the Duchies of Oppeln and Ratibor, in Silesia, formerly owned by him; but the prince at first did not seem inclined to go back to his old home, and would have preferred some quiet nook in the Tyrol, close to his friends in Italy, and far away from all places frequented by Hungarians ("tractus remotior ab omni Hungarorum commercio"). And although he subsequently agreed to settle in Silesia, he never went there, but to Libochowitz, which was presented to him by the emperor on Dec. 18, 1602.¶ But Libochowitz is on the river Eger, in Bohemia, close to Prague, and not in the Marquisate of Meissen. So it cannot be meant by "Lipswick"; and we have, therefore, here to face another mystery, this time a geographical blunder in what purports to be an official document, dated from the very place.

I hope I have laid enough evidence before the

* In the Harleian MS. No. 1507, "Comes Anchard, Salford, Grewenda."

† "Henricus Val Daw.....Moldri.....Poldavæ" in the Harl. MS.

‡ "Le Sprize in Misnie" in the Harl. MS.

§ Cf. e.g., H. Rudolph's 'Orta-Lexikon v. Deutschland,' Zürich, 1868.

¶ 'Monumenta Comititalia Regni Transilvaniæ,' vol. v. pp. 131, 161.

reader to prove that the patent, as published in Smith's own book, is an exceedingly clumsy piece of forgery. But the captain's audacity is apparently exceeded by the credulity of his dupes. We may find some excuse for a man placed in Sir William Segar's position in the seventeenth century appending his signature and official seal to this precious document, but it is difficult to conceive how any modern author, with all the opportunities of research at his disposal, can be deceived by such a transparent fraud, and undertake the hopeless task of defending the captain's veracity. The drift of Mr. Henry's argument is not quite clear. "Grazebrook," he exclaims, "in his 'Heraldry of Smith,' says he found Smith's coat of arms.....in the British Museum, Harleian MS. No. 578. Burke, in his 'Encyclopædia of Heraldry,' describes it also. And then," he adds triumphantly, "with such proof of the most remarkable incidents in his early life we need not look beyond Smith's own statement for evidence of the rest of his narrative."* Mr. Henry's canons of evidence must be very elastic. Grazebrook says more. He gives three different coats of arms, two of which are attributed to Capt. Smith in the MS. referred to, and one of them, no doubt, was worn by him. But there is no tittle of evidence to show that he had any right to do so. One of the coats—Vert, a chevron gules—is bad heraldry. With regard to Sir Bernard Burke, he no doubt described the arms from the official transcript in the Heralds' College, of the historical value of which the reader is now able to form his own opinion.

Prof. Arber bases his defence of Smith on the same treacherous ground. He states that "of the authenticity.....of this grant of arms, and of the all-important corroboration that it affords to the 'True Travels,' there is no doubt at all."† But this is assertion, pure and simple, and no proof. Any unbelieving Thomas is invited to undertake a pilgrimage to Queen Victoria Street, London, where the grant may be inspected for what Mr. Montague Tigg would call the "ridiculously small sum of five shillings."

Since the above lines were in MS., I have submitted to the Hungarian Heraldical and Genealogical Society of Budapest a short paper on this subject, which was read at one of their meetings. The text of the grant of arms was read in full, and created no small amount of mirth. The paper has since been published in the society's official journal, the *Turul*.‡ The editor—the secretary of the society—having occasion to refer to the grant, alludes to it as "this interesting forgery," and thereby gives what may be considered an official confirmation of the conclusion arrived at by every unbiassed reader with regard to the value of what

Mr. Ashton calls "this irrefutable testimony of the most improbable events in Capt. Smith's career."*
LEWIS L. KROPP.

THE VAUDOIS AND OTHER SURVIVALS.

The late Mr. Henry Bradshaw's collected papers (*vide* review of same in the *Spectator* of March 8, and Mrs. Wainwright's interesting letter in the *Spectator* of March 22) throw light on the origin of the Vaudois, falsely called Waldenses, a name which should only be applied to the "poor men of Lyons," the followers of Peter Waldo. Dr. Gillies is, of course, the main authority on the Vaudois. But, religious opinions apart, the real position and origin of the Vaudois cannot be too clearly stated, and that without controversial animus, just as though one were speaking of the Essenes or the Therapeutæ, or the Shi-ites and Sunnis in the faith of Islam. No sound historian and critic can maintain that the Vaudois are, or were, a remnant of uncorrupted primitive Christianity. St. Jerome's evidence is clear, namely, that the Vigilantian heretics were fixed in his time in the Cottian Alps, and that the Vaudois are the spiritual descendants of the Vigilantians, not of the primitive Christians. For their retaining an apostolic tradition there is no evidence. Primitive heresies have, on the whole, not survived as organized bodies, but rather as an undercurrent in the church and the world. For example (*vide* M. Rénan), Aristotelic and Arabian pantheism, formulated by Averroes, had its "recrudescence," or second life, in the materialistic pantheism of the North Italian philosophers. The French *cagots* were probably vestiges of heretics. Peter Waldo's followers were a "survival," not, like the Vaudois, of the Vigilantians, but of the Paulician heretics. There is reason for supposing that Ochino and his followers in Spain (generally represented in England as persecuted Protestants) were at least part founders of English Unitarianism, of which Essex Chapel, Strand, was once a nucleus; and the brothers Sozzini, North Italian patricians (*vide* late Dean Milman's 'Essays'), who Latinized their name as "Socini," were of the same pantheistic, philosophical school, and, in fact, developers of the pure Averroism. Crellius, a later writer, developed the Arian and Socinian doctrines in his tract 'De Uno Deo Patre.' Another relic of ancient heresy in Europe is probably to be found in the Socinian Protestants of Hungary and Transylvania. The latter, of course, are known as Zseklers. They are mentioned in a note to Alearo Aleari's poems, Firenze, G. Barbera, editore 1882, 'I sette Soldati,' p. 330: "Fra i sette monti Dei cavalieri Sécleri io nascea, Dove Sandor cadea." A note, p. 341, adds:—

* 'Adventures of Capt. Smith,' by John Ashton (London, 1883), p. xiii.

* Address, p. 49.

† Smith's 'Works,' Introduction, p. xxv.

‡ Vol. vi. pp. 164-168.

"La Transilvania, il paese delle sette montagne, è come una immensa fortezza; è la Svizzera dell'Oriente. I Carpati a mezzogiorno la ricingono d'una muraglia gigantesca. Colà vivono i Scleri, gagliarda gente della famiglia Magiara. Erano i beniamini di Bem. Il poeta patriota cantava di loro: il sangue dei Scleri non è degenerato; Ogni goccia è un diamante."

Without embarking on controversy, I hope to have shown in this note that the Vaudois and other Protestants, so far as their religious descent can be traced, are not heirs of the primitive Church, but "survivals," perhaps under new names, of heresies. The Protestants of Transylvania are now, or were till lately, partially subsidized by the Anglican Society for the Propagation of the Gospel; and if this still be done, the act is practically the last link between Anglicanism and that foreign Protestantism once called "the cause," and even now at times confounded with the Anglican Communion. H. DE B. H.

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(To be continued.)

THE IRISH BRIGADE IN THE SERVICE OF ENGLAND.—In Mr. FitzPatrick's admirable edition of 'The Correspondence of Daniel O'Connell,' London, 1888, a copy of which I have just purchased, mention is made in a note at p. 1 of

'the General Count O'Connell, born at Darrinane in 1748, a distinguished officer of the Irish Brigade in the service of France. He finally became colonel of one of the British regiments, into which the Brigade was formed at the restoration of the Bourbons.'

The words I have italicized are hardly in accordance with the facts of the case, which briefly may be stated as follows. The dissolution of the famous Irish Brigade dates from 1791. By a decree of the National Assembly, July 21, all regiments, excepting the Swiss, were no longer to be distinguished from, but placed in every respect on the footing of, French regiments. In this decree the Irish regiments were, of course, included; but the differences of opinions and feelings amongst the Irish relative to the turn the French Revolution had taken were so intense, that there was a secession from the numbers in the service of the new Regime. While one portion of "the officers" of the Irish Brigade decided upon resignation and migration rather than serve a power so hostile to the French throne, the other portion preferred to remain in France as their country. They con-

sidered themselves the soldiers of France; they remained faithful to her destinies; and they offered their swords to the Republic and to the Empire.

The statement to which I have drawn attention, viz., that the Irish Brigade was formed into British regiments, must, therefore, be accepted with the reservation that it was only the emigrant officers who became English soldiers, being, like the English, desirous for the restoration of the Bourbons. As my authority for the exception I have taken to the accuracy of the note in question is O'Callaghan's 'History of the Irish Brigades in the Service of France,' and as I have failed to find any information in reference to the number of officers and men who resigned the service of the French Republic and emigrated to England, I shall be glad to know what proportion of the old Irish Brigade entered the military service of this country, and also the subsequent history of the regiments of "Dillon," "FitzJames," "O'Connell," &c., or, in other words, of the new Irish Brigade in the service of England. It may be remarked that the General Count O'Connell referred to herein was uncle of the great Daniel O'Connell. He entered the French service, at the age of fourteen, as a lieutenant in the Earl of Clare's regiment, and having distinguished himself in the Seven Years' War, at the sieges of Port Mahon and Gibraltar respectively, he declined at the Revolution an important command offered him by Carnot, feeling it was his duty to follow the fortunes of Louis XVI. and his family. He, however, in the decline of his life, enjoyed the rare privilege of the full pay of a French general as well as that of an English colonel (!), and died at Madon, near Blois, July 9, 1833, aged eighty-nine.

"There never lived a more sincere friend—a more generous man; and in his prosperity he never forgot God nor the land of his birth—Ireland."

HENRY GERALD HOPE.

6, Freegrave Road, N.

CURIOUS DISCOVERY OF A MURDER. (See 2nd S. vi. 18.)—More than thirty-two years since the following curious note appeared in 'N. & Q.' transcribed by an old Oxford friend from a collection of anecdotes written in Rawlinson MS., B 258, in the Bodleian Library. It may be added that he yet survives as a very old contributor, and still pursues his career of usefulness. Having frequently read this anecdote—and it has done duty repeatedly—I hold it may perhaps be interesting to fix its paternity, as is done in this case. One would, however, like to know whether it is a record of an actual fact, and whether the murderess suffered the just punishment of her crime:—

"Dr. Airy [sic], Provost of Queen's College, Oxon, going with his servant accidentally throo St. Sepulcher's churchyard in London, where the sexton was making a grave, observed a skull to move

shewed it to his servant, and they to the Sexton, who taking it up found a great toad in it, but withal observed a tenpenny nail stuck in the temple bone; whereupon the Dr. presently imagined the party to have been murdered, and asked the sexton if he remembered whose skull it was. He answered it was the skull of such a man that died suddenly, and had been buried 22 years before. The Dr. told him that certainly the man was murdered, and that it was fitting to be enquired after, and so departed. The sexton, thinking much upon it, remembered some particular stories talked of at the death of the party, as that his wife, then alive and married to another person, had been seen to go into his chamber with a nail and hammer, &c.; whereupon he went to a justice of peace, told him all the story. The wife was sent for, and witnesses found that testified that and some other particulars she confessed; and was hanged."

History is said to repeat itself, and in this case we have a reproduction of the death of Sisera by the hand of Jael, the wife of Heber the Kenite, as recorded in the Book of Judges. Jael probably used a tent-peg and the wooden mallet for driving the peg into the ground; in the above instance a hammer and tenpenny nail were used. Henry Airay, D.D., was Provost of Queen's College, Oxford, 1599-1616, and is commemorated by name in 'A Thanksgiving for the Founder and Benefactors of this College,' used occasionally at the present time in that college. This was drawn up by Thomas Barlow, Bishop of Lincoln, 1675-1692, and formerly Provost of Queen's College, 1658-1677.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHRISTOPHER BULLOCK, ACTOR.—The annexed extract will suffice to correct the date of his death found in the 'Dictionary of National Biography,' vol. vii. p. 254 :—

"Christopher Bullock was buried April 8, 1772."—Parish register, Hampstead, co. Middlesex.

Park, in his 'Topography of Hampstead,' 1818, p. 322, says :—

"He died April 5; his corpse was attended from his father's house at North End in this parish to the place of interment by a great number of theatrical gentlemen."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THIRD-CLASS RAILWAY CARRIAGES.—The following extract from the *Sussex Daily News* seems worthy of being preserved in 'N. & Q.' :—

"In order to appreciate the contrast between now and then, it is only necessary to remind the reader of the character of the primitive third-class railway carriage and the series of discomforts under which a journey was undertaken in those days [1840-5]. They were wholly uncovered, and some had not even the accommodation of seats, the division of the sections in each carriage being simply an iron rail. The dust and sparks from the engines, mingled with the constant descent of fine ashes, were very tantalizing to the passengers, who frequently used umbrellas as a protection from this annoyance; and in bad weather it was difficult to say which was the most trying, the coal-dust or the rain.....From the old open

trucks we got to the covered vehicles with open sides, and then came into vogue what was known as the 'Parliamentary' carriage, a conveyance having what sailors would call a 'flush deck,' the seat being ranged all round the sides, with a back-to-back form down the middle."

We have certainly improved since then.

E. W.

[We have travelled between Leeds and Dewsbury in carriages like those mentioned, without covering or seats. If a remote memory may be trusted, there was nothing but the four walls of the truck, and the journey, though short, was very fatiguing.]

GEOGRAPHICAL ERROR IN MACAULAY'S ESSAY ON CLIVE.—May I ask, through the courtesy of 'N. & Q.,' whether the following curious geographical mistake (if it may be so termed) in one of the most popular of Macaulay's essays has ever had public attention called to it? In the essay on Clive, when telling of the progress of the small British force towards Moorshedabad in June, 1757, to depose Siraj u' Dowla, he says: "Clive had advanced to Cossimbuzzar; the Nawab lay with a mighty power a few miles off at Plassey." Cossimbuzzar (which was the commercial port within a mile of Moorshedabad) is here a mistake for *Outwa*; the river Bhágirathi, an armed host, and some thirty miles of ground still intervened between Clive and Cossimbuzzar. It was Outwa which was the scene of the historical council of war which Macaulay describes in the succeeding sentences. The error is tolerably obvious to the reader of the essay alone, as a little further on the author announces the arrival of Clive at Moorshedabad "in a few days" after the battle of Plassey.

The wonder is not that a busy writer dealing with strange names should let such a mistake slip from his pen, but that the obvious error should apparently not have disclosed itself to the revising eye in the vast number of editions of this essay which have been issued during the past fifty years, down to the very last one (the Trevelyan edition), published only a short time ago.

H. E. B.

P.S.—With reference to this same Cossimbuzzar, it is a curious coincidence that when Macaulay has occasion to mention its position (in the essay on Warren Hastings), he is not quite orthodox in describing it as a town which lies on the *Hooghly* instead of on the Bhágirathi. The latter river, indeed, was historically known in the last century as "the Cossimbuzzar river."

FLAYED ALIVE.—The following is an extract from Throsby's 'History of Leicestershire,' published 1790 :—

"Almost a century ago a shepherd boy, a servant to one Day, a Farmer, of Sharnford, folding sheep in a field near High Cross, was threatened by some villains if he did not leave his master's doors undone (or unmade) at night, they would, the next time they found him a folding, skin him alive! The boy, however, told his master

and he was kept from folding for some time. But going again, these unparalleled and execrable villains skinned the boy alive in a hollow place in the field near High Cross, and hung his skin on a thorn. The story goes that they skinned a sheep to wrap him in. The boy went home in this woeful condition and expired in great agony."

I was born in Sharnford close on seventy years ago, and when a youngster heard this story from many of the old folk. They used to say the boy was found in the field wrapped in the sheep-skin, and that he said he suffered the most when they pulled the skin over his finger and toe nails. The field in which this crime was perpetrated was a large rough piece of ground belonging to the glebe, and was covered in patches with gorse and thorn-bushes. The identical thorn on which the skin was said to have been hung was still growing some fifty years since.

TENAX.

TOMB OF THOMAS HEARNE, THE OXFORD ANTIQUARY.—On a recent visit to Oxford, as the gate of the churchyard of St. Peter-in-the-East was unlocked, I strolled into the churchyard endeavouring to find the tombstone of Thomas Hearne. Though, like Old Mortality, I made a patient and careful search, it could not be seen. Has it been destroyed, or has it been removed? Some thirty or thirty-five years ago it was to be seen on the southern side of the churchyard—a small tomb, raised a little above the ground, and said to have "been restored by Thomas Hearne Seymour, of Thame," who was probably a collateral descendant. The date of Hearne's death was recorded June 10, 1735, at the age of fifty-seven, and the two following appropriate passages of Scripture were inscribed on the tomb, in allusion to his predilection for antiquities:—

"Remember the days of old, consider the years of many generations; ask thy father, and he will show thee: thy elders, and they will tell thee."—Deuteronomy xxxii. 7.

"Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) shall not they teach thee, and tell thee, and utter words out of their heart."—Job viii. 7, 8, 9.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[See review, Loveday's 'Diary of a Tour,' ante, p. 279.]

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE.—Although to the majority of educated ears readin' and writin' is probably well-nigh as offensive a pronunciation as 'ouse and 'ome, there are very many refined persons who, while they regard A-dropping as a proof of vulgarity, habitually drop the final *g* of the participle. But—assuming, as I think we may fairly do, that there is here no question of fashion or of provincial dialect—does not the *g*, no less than dropping the *h*, need the sense of perception? In a very inter-

esting chapter of 'Modern Painters' (part ix.) Mr. Ruskin points out that corruption of pronunciation by blunted sense is vulgar in "a deep degree," and he quotes the language of Mrs. Gamp's appeal to her bottle when "so disposed" by way of illustration. On turning, in 'Martin Chuzzlewit,' to the memorable conversation between that lady and her "pardner," Betsy Prig, I find that the final *g* meets with no more consideration than the initial *h*. On one occasion, where Sairey Gamp speaks of a "feelin' art," the two letters are stifled in the same breath.

These preliminary remarks I venture to make in directing attention to a rhyme in a poem entitled 'Forlorn,' recently published by Lord Tennyson in the volume 'Demeter, and other Poems.' It occurs in the first stanza:—

He is fled—I wish him dead—
He that wrought my ruin—
O the flattery and the craft
Which were my undoing.

These are the words of no vulgar person, so that it is clear that the Laureate regards the *g* of the participle as of negligible value so far as sound is concerned.

In the chapter of 'Modern Painters' referred to Mr. Ruskin also writes:—

"You shall know a man not to be a gentleman by the perfect and neat pronunciation of his words; but he does not pretend to pronounce accurately; he *does* pronounce accurately; the vulgarity is in the real (not assumed) scrupulousness."

But in the pronunciation of the *g* there is surely, with people of culture, no more of that "pretension" which Mr. Ruskin condemns than in the aspiration of the *h*. There is no effort, no conscious act even, in either case. It may be that the curtailing of the ending *ing* has become sanctioned by use; but if, in the rhyme I cite, the Poet Laureate is countenancing what may fairly be regarded as slipshod English, my small note of protest will not be ill-timed. HENRY ATTWELL.

Barnes.

EXPEDIENCY OF FULL REFERENCES.—May I venture to suggest to contributors to 'N. & Q.' that the value of their contributions would be greatly enhanced if, when quoting from authors, they would give not merely the title of the book from which they quote, but the chapter and verse? To those who, like myself, verify quotations, much time would be saved. To illustrate my meaning, I take the number for March 22, where DR. MURRAY, giving instances of the expression "Cold shoulder," quotes lines from 'St. Roman's Well' and 'The Old Curiosity Shop,' but does not mention the chapter. To find these passages means a possible loss of half an hour. This is a mild omission as compared with cases where the author's name alone is given—e.g., Dryden, Thackeray, Beaumont and Fletcher, Macanlay—without any

reference to the play, novel, or essay where the quotation may be found. It ruffles the temper of even
A GOOD-NATURED MAN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ROYAL SCOTS, OR "PILATE'S GUARDS."—Under this heading the *Scotsman* of March 18 gives an account of a lecture delivered at Edinburgh, in which the lecturer stated that Julius Cæsar formed a Caledonian legion, which was subsequently sent to Palestine, and that from this legion, a part of which was then quartered at the "castle of Antonio," Pilate selected the guard deputed to watch the Holy Sepulchre. What authorities are there for this statement?

There is a legend of the centurion Altus, an Irish Celt, who was present at the crucifixion, and embraced Christianity, being convinced by the miracles which he then witnessed. The story is told in verse in 'Lays of the Western Gael,' by Sir S. Ferguson.
JOHN E. T. LOVEDAY.

MACDONALD.—Of what family was the "Miss Macdonald" whose portrait, by Laurence, is engraved in the *Magazine of Art* for March; and in whose possession is the picture?

CORNISH CHOUGH.

HERALDIC.—Can any one identify the following coat, which appears on a dinner service of Lowestoft china, and from the shape of the shield probably dates circa 1800? I have failed to find any similar coat in the well-known printed authorities, and have met with a like result in the MSS. that I have referred to. Or, on a chevron az, between three griffins' heads erased gu., a swan's head erased proper, ducally gorged, enclosed by two bees of the field. Crest, a talbot passant, per pale arg. and gu., resting the dexter paw on a shield az, charged with a bee or. Beneath the crest is the letter G. It may be the arms of an Irish family. I should be much obliged if those having MS. ordinaries of arms would kindly look up the coat.

A. VICARS.

MEDHOP: CLAYTON.—I should be very grateful for some information on the subject of Miss Medhop, an heiress in King's County, who in 1639 married Trevor Lloyd, "a captain in the army of Charles I.," eldest son of Evan Lloyd, of Bodidris, Denbighshire, ancestor of the Lloyds of Gloster, King's County.

Also I should be glad to know whom Col. Randall Clayton (of Moyaloe, co. Cork) married. He lived in the seventeenth century, and his daughter, Dorothy Clayton, was the wife of James Waller,

eldest son of Sir Hardress Waller, of Castletown, co. Limerick.

KATHLEEN WARD.

Castle Ward, Downpatrick.

JOHN FRY, OF BRISTOL, who died June 28, 1822, aged thirty (see *Gent. Mag.*, vol. xcii. ii. p. 566), author of a 'Selection of Poetical Works by George Carew,' 'Legend of Mary Queen of Scots,' &c. Who were his parents; and what relation was he to Thomas Fry, printer, of Bristol, and to Richard Fry, of Santa Cruz, Tenerife? Answers direct to
E. A. FRY.

Yarty, King's Norton.

'LA FRANCE MARITIME.'—Can any reader of 'N. & Q.' obligingly give me any information about a French work bearing this or some very similar title? It was probably published late in the last or early in the present century. My father, in or about the year 1850, had three volumes of it. The pictures in these volumes were the delight of my early boyhood's days. Whether it was a work complete in three volumes, or a serial publication, I do not know. As I recollect it, it was a large quarto in size, in stiff boards, covered with green paper, printed and engraved in a manner specially illustrative of its contents. It was full of very good engravings (many on steel, I think), depicting exciting naval combats, struggles with pirates, and all kinds of incidents connected with shipping. I cannot find it in the British Museum Catalogue.

LOUIS J. DESSURNE.

46, Catherine Street, Strand, W.C.

WILLIAM CECIL, LORD BURGHLEY.—Mackenzie Walcott, in his 'Memorials of Westminster' (p. 181), states that this famous Elizabethan statesman received his education at Westminster School. Is there any authority for this statement? It is, I think, somewhat doubtful, and I should be glad to know of any other written authority on the subject. Dr. Jessopp, in the 'Dict. of Nat. Biog.' (vol. ix, s.v. "Cecil, William") asserts that he received his early education at the Grammar Schools of Stamford and Grantham, and in 1535 entered St. John's College, Cambridge; this statement is repeated in the Catalogue of the present Tudor Exhibition at the New Gallery (p. 90), and in the new edition of 'Chambers's Encyclopedia.' Other books of reference to which I have referred content themselves by commencing with St. John's College. Lord Burghley was a benefactor to Westminster School, giving, in 1594, "a perpetual annuity of twenty marks yearly, to be distributed among the scholars elected from hence to the two universities" ('Alumni West.', p. 537), and Lady Burghley made a gift of books to the school. His great-grandson, Algernon Burghley, was Captain of the School in 1644.

ALPHA.

HOGG OR HORSMAN.—In Ward's 'Men of the Reign' (1886) it is stated that Sir James Weir

Hogg was known in the House of Commons "by the nickname of 'Superior Person,' which had been given him by D'Israeli" (p. 435). Was not this nickname applied by Disraeli to Horsman? I should be much obliged if any reader of 'N. & Q.' could give me the exact reference to Disraeli's speech in which "the Superior Person" appears.

G. F. R. B.

"PLUS JE VOIS LES HOMMES, PLUS J'ADMIRE LES CHIENS."—Who was the originator of this saying? I have heard it attributed to Madame du Deffand and to Madame de Staël. Comte Alfred D'Orsay puts as a P.S. to a letter written from Paris to John Forster in 1853:—

"Une autre fois je vous parlerai politique, c'est trop dégoûtant pour le moment. Lamartine me disait hier, plus je vois des représentants du peuple, plus j'aime mes chiens."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BUFALINI.—Could any of your readers furnish me with information concerning the Italian family of Bufalini in the seventeenth century? I possess a fine portrait of one of this family in armour of the time of Louis XIII.–XIV., with the following inscription on it: NIC^{CO} BUFALINI MAR^{AL} DI FRA^{CO} ROI M^{NO} DI C^{PO} GEN^{LE} DI S.M., which shows him to have been in the service of France, and to have risen to the highest point in his profession. Now Cardinal Mazarin's mother was one Ortensia Bufalini. Could this Nicholas be a relative, attracted to the French Court by his omnipotent cousin? G. MILNER-GIBSON-CULLUM, F.S.A.

"GOOD, BAD, OR INDIFFERENT."—Is it known when this expression first came into use? I have met with it in 'A King and no King,' by Beaumont and Fletcher, Act III. sc. iii.:—

"Bessus. Do't for you! by this air, I will do any thing, without exception, be it a good, bad, or indifferent thing."

F. C. BIRKBECK TERRY.

PRAYER-BOOK ABRIDGED.—There is an 8vo. edition of the Book of Common Prayer, "Oxford: Printed by Thomas Baskett, Printer to the University, 1756." All the prefatory matter (except the calendar and tables) and nearly all the rubrics are omitted. It seems to be an early attempt at an "arranged-as-said" edition. The "Benedicite" and "Benedictus" are wanting, and nothing is said about the anthem after the third collect; but the Athanasian Creed remains. Is anything known of it; and what authority had it? There is bound up at the end Brady and Tate's "New Version of the Psalms," London, Stationers' Company, 1760.

W. C. B.

'MERURIUS RUSTICUS.'—I recently purchased a small volume the first title-page of which is *Anglice Ruina*, dated 1647, followed by 124 pp.

of preface, the last two pages being printed in a different type from the rest. Next comes 'A Prayer for Preservation from the Enemy,' following which is 'Mercurius Rusticus,' printed in 1648. Then comes another 'Mercurius Rusticus,' printed at Oxford in the year 1646, after which is 'Querela Cantabrigiensis,' printed in 1647. The last portion of the volume is entitled 'Micro Chronicon,' also printed in 1647. The volume appears to have been bound soon after the issue of the parts, and it bears on the first title-page the name "Wm. Lestranger, given me by my Broth. J. L. S., 1680." The strange feature about the volume is that the signatures and the pagination of the two parts of 'Mercurius Rusticus' follow on, notwithstanding that the 1648 edition precedes that of 1646. How can this be accounted for? F. A. BLAYDES.

Bedford.

"ONE LAW FOR THE RICH AND ONE LAW FOR THE POOR."—This phrase is in common use in Lancashire, and is nearly always intended to express the idea of the inequality of justice—that is to say, that there are two laws, one for the wealthy man and another for the poor man. Is not this a paraphrase of an earlier version, intended to convey an exactly opposite meaning, viz., that for the rich and the poor there is only one law?

H. FISHWICK.

CHARLES BATHURST.—Can any one tell me aught of Charles Bathurst, who commenced bookseller in London before 1738, and was a publisher at least as late as 1772? J. SARGEANT.

Felsted.

MOHAMMED.—A fifteenth-century chronicler, compiling from various sources, writes that Mohammed had "the wylde gowte," and explained to his wife that it was not a disease, but the result of the radiance of the Archangel Raphael when he appeared to him. The compiler appears to be following the pseudo Ildefonsus in his continuation of Isidore (Migne, xcvi., col. 321 A.), but there the disease is called the falling sickness, epilepsy. Can any one explain the expression "wylde gowte," for which the French version of the same chronicle gives "goutte cha [five down strokes] e"? What can this last word mean?

M. B. Cantab.

CAPT. WILLIAM MCFUNN, R.N.—Information is desired concerning William McFunn, an officer in the Royal Navy, who was present at the siege of Quebec with the British fleet in 1759 and 1760, and about 1765 was appointed Governor of the island of Antigua, in the West Indies. Returning to Philadelphia in 1768, he died after a short illness. He married Miss Biddle, of Philadelphia, a sister of Commodore Biddle, a prominent naval officer of the American Revolution. His son, William Biddle McFunn, whose

name was afterwards changed to William McFunn Biddle, was a Philadelphia banker and financier, and was the grandfather of the late Spencer Fullerton Baird, secretary of the Smithsonian Institution, and U.S. Commissioner of Fisheries, and one of the most prominent of American naturalists, upon whose biography I am now engaged. Any information as to the ancestry or place of birth of Capt. McFunn, or anything in relation to his record as a naval officer, or the date of his appointment as Governor of Antigua will be most useful, and will be very gratefully received.

G. BROWN GOODE.

Smithsonian Institution, Washington.

HERALDIC.—Can any of your readers suggest the name of the family or person bearing the following coat of arms? Gules, a bend ermine, between three boars' heads or. Crest, a boar's head on a baron's (?) coronet, surmounting a helmet of nobility. The coat occurs upon the portrait of an elderly man, with peaked grey beard; and the only legible inscription is "atatis suæ. 1621. 5 Mai."

L. G. R.

STEEVENS FAMILY.—The Rev. Richard Steevens, Rector of Bottesford, co. Leicester, from 1752 to 1771, died March 13, 1771, *æt.* fifty-three. He was buried at Grantham, where there is a monumental inscription to his memory. His wife was Jane, who died Nov. 18, 1751, *æt.* fifty-three, and was buried at Grantham. Can any correspondent give me any particulars of her surname and parentage?

GEO. J. ARMYTAGE.

Clifton Woodhead, Brighouse.

Replies.

SIXTH CENTENARY OF DANTE'S BEATRICE.

(7th S. ix. 81, 131, 230.)

The ingenuity required to maintain an historic doubt has great fascinations. I accept this as a ground of excuse for what otherwise I could only treat as a heresy—the theory of the mere allegorical Beatrice which PROF. TOMLINSON revives. As I have had to write elsewhere* at some length on this exhaustless subject, not only has my reply to him been delayed, but I must here confine myself to the merest rejoinder to his attack on what I had advanced.

1. That his main argument appears lengthy is merely because he illustrates it by numerous texts of Scripture; but it is, in fact, summed up by himself in his third paragraph in few words:—

"If we read the 'Vita' by the light of these passages, the above conclusion [that Beatrice was not a beloved maiden, but only a poetical name for Divine Wisdom] I venture to think becomes irresistible."

* In a paper for which I have been asked by the Royal Archaeological Institute.

To this I reply that if we were to read Wellington's despatches "by the light of" certain texts in the Bible, and at the same time discarded historic confirmatory testimony, we might equally well maintain that Wellington was never anything but an allegorical instance that an upright man with a righteous cause will get the better of his antagonists.

The passages with which PROF. TOMLINSON parallels the Bible texts he quotes are to be found with little straining in the 'Commedia'; but to find them in the 'Vita' would be to use language in an entirely "non-natural" sense. And besides, the question is not, Is it possible to strain words so as to make out such a parallel? but, Is there a tittle of evidence to suggest that Dante intended his 'Vita' to be read by the light of those texts? I answer, It is quite the contrary. Where he was using symbols in the 'Convito' he made a point of saying so. Why should he not have said it equally in the 'Vita' had he been writing an allegory, and not a confession of love?

2. If the historical testimony confirmatory of the 'Vita Nuova' is not so ample as that which supports Wellington's despatches, it is yet far too ample to be discarded. The earliest commentators of the 'Commedia' mention Beatrice as an earthly love, though, as they are commenting on the 'Commedia,' and not on the 'Vita,' they are not called to run into detail. Villani, the driest of chroniclers, and Dante's neighbour and contemporary, speaks distinctly of the 'Vita' as the true tale of his youthful amours. Boccaccio, of course, narrates the history circumstantially in all its phases, and Boccaccio, if only his contemporary in infancy, lived quite near enough to his time to be able to collect authentic testimony on the subject, and he tells us of the pains he took to do so. I am not ignorant that it has been sought to discredit Boccaccio, to call him "garrulous," and the rest. But it is no reason because a man has written romance that he should not be able to write a biography. If, by a slip of the pen, he wrote the name of one Pope for that of another, it does not at all follow that he need have been mistaken in his main facts. The alleged vision of Dante's mother before he was born is only similar to what has been repeated in the lives of many great men by great biographers; and the other vision after his death, by which his son was led to the cupboard where the lost cantos of the 'Commedia' were treasured up, is but pale beside the analogous stories which spiritualists believe to-day. There is nothing in either of these traditions from which to infer that because Boccaccio mentioned them he was romancing when he undertook to write down facts. Any one who reads the latest edition of the 'Vita Intera' will be amply repaid by the interest of a pleasant record as well as by the quaint and at the same time acute moral reflections with which

it is interspersed. That all other biographers of Dante have more or less copied him, far from being a reproach, is a confirmation of his loyalty, for it proves that his 'Life' had been handed down with the approval and adhesion of all among whom the tradition of the facts of Dante's life remained floating. Though writing was not quite so common as at our day, pens were not lacking who would have contradicted him had he departed from facts which must still have had many echoes when he wrote; and Bruni, lamenting that he dwelt so much at length on Dante's youthful love rather than on his youthful prowess in the battle-field, yet far from denying the fact of that youthful love, himself mentions the 'Vita Nuova' and the love-songs in one category.

3. I have not to explain, as PROF. TOMLINSON asks me, "why Dante never courted Beatrice," because I read that he *did* court her. His son* tells us he was her *procurator*, which I take to stand for "suitor," as well as her *amator*. If PROF. TOMLINSON intended to have asked "why he did not obtain her in marriage," that has been variously accounted for. Some think he may have been absent from Florence when she was betrothed; some that the father may have had reasons for preferring Messer Simone. To myself it seems perfectly accounted for, for those who read his narrative as it stands, and not like those Dante commentators who, Berni says, take into their heads,

Quel che è chiaro intorbidare.

His intensely poetical adoration made him tremble to treat her as an earthly thing. To be near her, to bask in the sunshine of her smile—that smile which was "a miracle"; to hear the sound of her voice, "which engendered in the heart every meek and tender thought"; to look into those eyes, which "seemed to imbue with *gentilezza* all whom they looked upon"—was so great delight that a nearer approach was profanation. The quintessence of *dolcezza* which his highly-wrought organization derived from the transient contact of the lightning of her smile was as much joy as his young soul could bear. Some day, he thought, he would approach to press her hand; but not yet—O, not yet! This was the superlative manner of his courtship. Has PROF. TOMLINSON not, perchance, known of some who, while standing on the brink of imagined happiness, "fearing to tread," have seen an unworthy rustic "rush in" and carry off the coveted prize? Methinks the event is not so altogether uncommon that there need be any difficulty in taking the word of the most truthful of men.

4. I leave it to Boccaccio to explain to PROF.

* If it can be proved that the passage alluded to is not by his son, it is, at all events, the testimony of an early commentator.

TOMLINSON why Dante married Emma Donati. I will only of myself suggest this: that "the lady at the window" betrayed him into a passing belief that her sympathy would prove to be a consolation which was not realized. This is a probability which any person of any experience will know there is little reason in life to be sceptical about. That Dante should have written so sweetly of her before marriage, and then should never have alluded to her in any writing after marriage, is proof both of his disappointment and of his noble forbearance. He must have said to himself, "It was I who was in fault in suffering myself to believe it possible that any other woman could console me for Beatrice; and though I have been deceived in her, no word of reproach will I record against her."

5. I leave it to Ozanam to convince him that Beatrice's marriage was a marriage of filial obedience; that she never cared for any but Dante; but that, being married to "a just man," she passed to Paradise "*dans tout l'éclat de sa virginité*."

6. And I leave it to Dante's own veiled words to supplement this, and convey the tale which, under the eyes of contemporaries, he could not tell more plainly without wounding some susceptibilities—that she died for love of him. There is no other meaning (without perverse distortion) to be put on the words in which, with magnificent self-command, he tells us he cannot treat of why she departed from us, however much any might wish to hear of it, for in so doing he would have to speak too much about himself. No other meaning (without perverse distortion) can be put on Beatrice's exquisitely turned reproaches and his spontaneous self-abasement at her feet, and then the tender and final reconciliation, which is the first act of their meeting, in canto xxx. of 'Purgatorio.' But, understood aright, it is the counterpart and is the complement to the first love-meeting in the 'Vita Nuova'; it has no *raison d'être* but the aberration which let him be persuaded into marrying Emma while his heart was still with his "Beata Beatrice." This temporary aberration makes the story all the more human—all the more sympathetic. Peter himself had an aberration, and denied his Master; but that does not stand in the way of our honouring his life-long devotion to that same Master.

7. I now come to what, with a skilled opponent, is a pleasanter moment, and I make the most of professing that I fully and completely agree with PROF. TOMLINSON when he says, "Dante is consistent throughout, from the first page of the 'Vita' to the last of the 'Commedia.'" And I am pleased to be brought in contact (even though it be but for the sake of differing) with any one who is so far ahead of most other people as to have arrived at this knowledge of the unity of conception of these two unique works. But our agree-

ment is not for long. Those few who argue for a mere allegorical Beatrice begin with the 'Commedia' and work backwards; those who worship the historical Beatrice begin with the 'Vita Nuova' and work onwards. Those who begin with the 'Commedia,' and first meet the "gloriosa donna" on her pinnacle, are so dazzled that they cannot recognize her in the fair child of earth of that Florence May-day meeting. They know her first in the radiance of the supernal blaze in which Dante enveloped her in the apotheosis of her idealization, and they deprive themselves, and would deprive the world, of all that is most human, most endearing, most practical in Dante's writings, namely, the pathway he traces for the exaltation of the lowliness of the earth-maiden.

Those who begin with the 'Vita Nuova' begin where Dante himself began. They study it as the first book he wrote. Not written all at once, but noted down sonnet by sonnet with all the freshness of his ever-fresh impressions of his love, and then collected under the fostering influence of the friend to whom he addressed his inmost heart's confession. That the spark which ultimately expanded into a flame which illumined the whole world should have been kindled by the flash of flint and steel when the eyes of youth and maiden met is prodigious, undoubtedly; the effect was beyond everything that has happened before or since. But it is altogether consonant with the order of human life. It is the highest reach of human ways, but it contains nothing outside the mode of human ways.

But that a boy of nine should suddenly, without any reason (for, mind, if there is no historic Beatrice there was no May-day communion of glances), have become enamoured of "Theology," of "Divine Wisdom," of "Political Economy," according to the three erratic opinions on the subject, would have been rather monstrous than admirable. And, still more, that this boy of nine should have been so abnormally theology-stricken at the date of 1274 and yet not have gone into the priesthood or the cloister, but continued in secular life, writing what for all the world read like love-sonnets, is absolutely incredible. My mind refuses to think of Dante—Dante, who in every page speaks of woman as never man spake—in the shape of such an abnormal animal.

How different is the result of the other mode of procedure. We begin by enjoying the delicious confidences of his early passion. We see this passion mature under the influence of invincible constancy. We watch this "true love" running its proverbially unsmooth course. We see it stand proof under every ordeal to which love can be put. We see it endure beyond the power of even death. And we thus find ourselves led up insensibly to that rapturous outburst of love triumphant which PROF. TOMLINSON quotes, and which I requote for the sake of two slight differences of translation:—

"After [the events of, or after writing] this sonnet there appeared to me a vision of marvellous things, which made me resolve to sing no more of this blessed one until such time as I could treat of her in an altogether more worthy manner."*

We here learn plainly how that it was in the lonely, silent hours of bereavement—desiring, straining after her whom he might no more see in the flesh—that he was, through his pure and chastened affection, brought to the consoling realization of her glorified state. This dazzling realization he calls "a vision of marvellous things," and it so awes, while it inspires him that before he trusts himself to tell it in *rima* he resolves to ponder it in his heart until he shall arrive at a command of language to write it down in the way worthiest of her who indwelt it. Now that he has seen her in her high estate, he is no more content to sing of her "in sonnets," he must set his whole being to invent another strain. He is satisfied she will not in the mean time be displeased with him for his silence, for he realizes her invisible presence abiding with him so surely that he knows she is very well aware of his studious preparation for the task ("si com' ella sa veracemente").

That this serenity was in its early days traversed by many paroxysms of yearning grief he has told us in the 'Convito'; and the crushing of these more commonplace regrets was the task of preparation with which the greater production was to be approached. But if any can doubt that the 'Commedia' is the work which in this place he says he was going to set himself to write in Beatrice's honour, and that thus Beatrice—i. e., the Florentine maiden Beatrice—was the original inspirer of the sublime poem, then for those persons language can have no value; for it would have been impossible for Dante to have told these facts in plainer words.

As he thought of her more and more as his radiant ideal in bliss, and less and less as his white-robed spotless maiden of the sunny streets of Florence, it is clear that his admiration proportionately expanded her perfections. She had from the first been the guiding-star gradually leading him to the

* One or two words in translating may make a vast difference. I have not the least idea of imputing an intentional alteration to PROF. TOMLINSON; but I think the absolutely literal rendering I give of the passage brings out more clearly the true purport of the author. First, the mention of the sonnet at the beginning has an importance which I am ready to believe escaped PROF. TOMLINSON when he omitted it. And, secondly, though "più degnamente trattare di lei" sounds very like "till I could treat of her in a manner more suited to her dignity," and the latter in any indifferent passage would be a fair rendering of the former, the arbitrary introduction of the expression "her dignity" might make a vast difference to the question at issue; for it suggests the stateliness of Theology or Divine Wisdom. I might as fairly expand my translation into "till I could treat of my fair maid in a more worthy manner."

loftiest reaches of the soul, and in her high estate he grew to regard her beatified spirit as the very ray of communication of supernal knowledge. The whole conception running through the two works is thus one, simple and sublime.

To those who have time to divest themselves of their previous knowledge of the 'Commedia' and study diligently the 'Vita Nuova,' or, not having time for that, will but simply set themselves to realize the scene described in "the sonnet of sonnets," of which I have endeavoured to present them with a literal rendering *ante p. 81*,* all this will be transparently clear. When he calls her a child of heaven rather than earth, he quotes from Homer, who did not apply the words to "Divine Wisdom," or "Theology," or any allegorical being, but simply to Hector. The 'Vita Nuova' was the confidence of a life poured out into the ear of a friend cognizant of its main facts, and it can only be read aright from the standpoint of one who antecedently worships afar off his friend's mistress.

8. In reply to what PROF. TOMLINSON says concerning "the expression at the beginning of the 'Vita' which has puzzled those who regard Beatrice as the poet's earthly love," I reply that it puzzles us because the verbal construction is unusual. Dante was creating a language, and so his utterance is not bound down by rule; besides, it is more than probable that the sentence is spoilt by the copyist. No manuscript of Dante's hand exists. No one can make sense of it without altering the construction, for the same combination of words could not be used now. A variety of suggestions have been made by important writers, but I have seen none which makes such a sentence as I can fancy Dante wrote. The context seems to me to imply that what he intended was, "Many [*e.g.*, the poor or sad whom she had consoled, &c.] considered her as a *beatrice* (= one making blest, a consoler), who did not know that Beatrice happened actually to be her name." But what matters to the question at issue is that it is an absolutely equal puzzle for those who deny Beatrice's *storicità*. There is nothing in the passage at all like the English rendering "who knew her by no other name." The words are "*la donna de la mia mente*

la qual fu da molti chiamata beatrice li quali non sapeano che si chiamare."

Of course my announcement of the sixth centenary has brought me a vast amount of correspondence. To three writers who have not favoured me with their names and addresses I must beg to tender my acknowledgments in this place.

1. To A. J. M. His suggestion with regard to exhibits from the works of the Rossetti family had been so far forestalled that Miss Christina Rossetti has sent me for transmission some fine photographs of her brother's paintings of Beatrice, also a copy of her sister's 'Shadow of Dante.' If any one wishes to contribute any other works I shall be happy to forward them to Florence.* I hope Miss Rossetti may be inspired to entrust me with a sonnet of her own to add to the greetings in verse and prose I am receiving every day from our best writers to form a garland of homage to Beatrice. I may mention that it is the intention to frame the autographs of these from writers of all nations, to be placed permanently in the new "Sala Dantesca" now being added to the Bibliotheca Nazionale, for the purpose of commemorating this great celebration. A. J. M.'s other suggestion—that women of the lower class should be thought of on such an occasion—had also been provided for by the committee, as the "Classe Operaie" is one of the chief categories.

2. I have carried out so far as I was able R. and J. F.'s suggestion that I should apply to the librarians of our great public libraries to inquire if they had any appropriate exhibits in their recesses which they would loan. But I have not had any signal success here. University College has a Dante collection which I have been invited to search; but though it has many things very valuable to the Dante student here, I did not find anything that would be unknown to Florence. Any practical assistance with regard to public or private collections would be very valuable.

3. I adopted at once Viator's idea of enlisting Messrs. Cook & Son's co-operation, and I have obtained their concurrence. The Italian railway and steamboat companies have all agreed to grant circular tickets (which Cook will supply) for visiting any part of Italy on this national occasion, between March and July, at greatly reduced fares.

R. H. BUSK.

16, Montagu Street, Portman Square.

I am bound to admit to your courteous correspondent W. B. that in my book on 'The Sonnet' (1874) I accepted without inquiry the ordinary theory of the relations between Dante and Bea-

* As this was somewhat hastily written, I beg to subjoin a corrected version:—

So gracious and discreet my fair is seen,
That when her head in courtesy is bent,
The flame of every forward word is spent—
Extinguished every rapturous glance too keen.
She threads her way through incense-clouds of praise,
Meekness so guileless in her aspect blent,
She seems a thing of grace from Heaven lent,—
A miracle for theme of mortals' lays.
Such pleasures in her, longing eyes admire
That dear delight the heart is taught to prove,
Delight known but to him it penetrates;
While from her lips he thinks there emanates
A spirit debonnaire and full of love,
E'er whispering to his anxious soul, "Suspire!"

* A copy of D. G. Rossetti's 'Early Italian Poets,' containing the 'Vita Nuova,' was, by mere coincidence, brought to my notice, at the very time of my sending this to press, in the price-list of Reader, of Birmingham, for the sum of 4l. 10s.

trice. I was more interested in the relations between Petrarch and Laura, and was satisfied that the lady was not Madame de Sade, of Avignon, the mother of eleven children, but the native of a village near Vauluse, and that she died before the eve was near ("E compié mia giornata innanzi sera") unmarried. In 1877 I published a translation of the 'Inferno' in English tierce rhyme, and this led to an invitation from the Council of University College that I should undertake the Barlow Lectures on the 'Divine Comedy.' I entered on this task in 1878, and continued my lectures in the two following years, delivering thirty-six in all. I need not say that the preparation for a task of such magnitude involved a great deal of reading, and I had the use of Dr. Barlow's magnificent Dante library. I saw the necessity of a clear definition of the relations between Dante and Beatrice, and in this respect I was assisted by Dr. Barlow's opinion, derived from the early commentators. He says:—

"Dante depicts Divine Wisdom in a visible female form, the most lovely his imagination could devise, following the example of Scripture, in which her beauty and influence are justly exalted above all created things."

If it be granted, as I suppose it readily will be, that the Beatrice of the 'Convito' and of the 'Commedia' is an allegorical being, I do not see how we can escape from the conclusion that the Beatrice of the 'Vita' is equally so. And here I must remind your correspondent A. J. M. that Dante nowhere quotes the collocated names Beatrice Portinari; he never mentions the latter name; but we have it on the authority of Boccaccio that Dante's father took the boy in 1274 to a May-day festival at Folco Portinari's. This may be a sufficient answer to A. J. M.'s question as to why Dante chose Beatrice Portinari to personify Divine Wisdom. And further, his explanation of the difficult passage at the beginning of the 'Vita' is similar to that offered by D. G. Rossetti, who thus translates it: "The glorious Lady of my mind, who was called Beatrice by many who knew not how she was called." He characterizes this as the most puzzling passage in the whole of the 'Vita Nuova,' which is "so full of intricate and fantastic analogies.....that it seems admissible even to suggest a whimsical solution of a difficulty which remains unconquered." He suggests as an explanation of the passage that "any person looking on so noble and lovely a creation without knowledge of her name must have spontaneously called her Beatrice:—i.e., the giver of blessing." I hope I shall not be guilty of disrespect if I receive this explanation with a smile.

In reply to MR. A. HALL I beg leave to state that I have never thrown any doubt on the existence of Beatrice Portinari, or questioned the fact that the boy Dante may have seen the girl Beatrice at the May-day festival in 1274. My point is this

When Dante, at the age of seven-and-twenty—or, as some say, nine-and-twenty—wrote the 'Vita,' he blended a small amount of fact with a very large infusion of fiction. He describes at the very beginning, in a most exalted style ("by virtue," as he says, "of strong imagination") the effect upon him of this "youngest of the angels"; it was the beginning of his new life ("incipit vita nova"); but his love, if such it were, was always under the control of his reason. But what took place between the age of nine and eighteen he does not think fit to relate; but at the latter age he met this "wonderful lady" in the street and received her most gracious salutation, so that he "seemed then and there to behold the very limits of blessedness." When questioned as to his intentions respecting Beatrice, he declared that his only object was to be recognized and publicly saluted by her. "All my happiness dwelt in her salutation, which very often surpassed and overwhelmed my power of utterance."

I do not wonder at the sober-minded Witte, the president of the German Dante Society, in his 'Erläuterungen,' being puzzled at the extraordinary effects attributed to the salutation of Beatrice:—

On him who's worthy, meekly she bestowed
Her salutation with a look benign,
So that his heart with goodness overflowed,

and other similar marvellous effects, which certainly could not be claimed for any mortal woman, however gifted.

At the time when the 'Vita' was written Dante held a high position in Florence; he was employed on important embassies, was listened to in council with admiration, and consulted with deference on State affairs. Will it be believed that under such conditions he could have written a love-sick story, if we take it literally, full of the most exaggerated and even grotesque praises of a pretty girl? I say again, if taken literally. But if we regard the 'Vita' as an allegory, as an intellectual treatise on love—not the love of woman, but of Wisdom, of Divine Wisdom, as depicted in some of the finest poetry ever written—the whole story becomes intelligible to me, and I see reasons for much that cannot otherwise be explained, as when, to cite only one example, in the vision Beatrice eats Dante's heart, I call to mind the words of Scripture: "I gave her my whole heart, I loved her, and sought her out from my youth, I was a lover of her beauty." And so on in a hundred other similar passages.

Adopting this theory, the 'Vita' becomes one of the most beautiful allegories that was ever written, a knowledge of which, as Rossetti remarks, is necessary to the full comprehension of the part borne by Beatrice in the 'Commedia.'

With regard to W. B.'s three objections, I may be allowed to reply to the first, that, so far from the Old Testament style of personification being foreign to Dante's style, it seems to me to be identical

tical with it. I admit that Divine Wisdom is impersonal, but Dante, following the example of Scripture, depicts it in a visible female form of surpassing loveliness, and exerting a marvellous influence on all who could catch even a glimpse of her. In the 'Convito' Beatrice personifies Science, or Philosophy; and here I may mention one of those odd cases in which the poet is figurative and the reader literal. Dante says that he often sat up all night contemplating the home of his beloved. Curious inquirers ascertained that Beatrice and Dante "lived within fifty yards of each other," and supposed that our poet was so absurd as to sit up all night to gaze at the house of the Portinari, whereas he simply means that he sat up all night studying philosophy. Again, in the 'Commedia' personification is abundantly insisted on. In the 'Inferno,' canto ii., the gentle lady is Divine Mercy, Lucia is Enlightening Grace; the ancient Rachel is the Contemplative Life, and so on with a crowd of other cases.

Second objection. As to the historical view, I have already referred to Boccaccio; and, thirdly, as to the common-sense view, I do not see what we gain by admitting that such a person as Beatrice Portinari actually lived in Florence and that Dante knew her. The point to be insisted on, and proved from the internal evidence of Dante's work, is that the Beatrice of the 'Vita' is the Beatrice of the 'Commedia' ('Beatrice, loda di Dio vera!'). I have already taken up so much space, for which I beg to apologize, that I can only venture briefly to refer to one case, and that is towards the end of the thirtieth canto of the 'Purgatorio,' where Beatrice appears and identifies herself with the Beatrice of the 'Vita Nuova':—

Questi fu tal nella sua vita nuova
Virtualmente, eh' ogni abito destro
Fatto averebbe in lui mirabile prova.

Aleu tempo il sostenni col mio volto;
Mostrando gli occhi giovinetti a lui,
Meco li menava in dritta parte volto.

C. TOMLINSON, F.R.S.

Highgate, N.

MONASTIC LIFE (7th S. ix. 207).—The following works—not, however, limited to the fifteenth and sixteenth centuries—will afford some insight into the monastic life of the period required:—

1. Rev. T. D. Fosbrooke. *British Monachism; or, Manners and Customs of the Monks and Nuns of England*. London, 1817, 4to.—Third edition, enlarged, royal 8vo., with plates, London, 1843. First edition was in 2 vols., 8vo., 1802. The third edition often catalogued at a moderate price.

2. Samuel Fox. *Monks and Monasteries: being an Account of English Monachism*. London, James Burns, 28 of "The Englishman's Library," 1843, 1s. 6d. 1000 copies.
3. H. P. Day. *Monastic Institutions, their*

Origin, Progress, Nature, and Tendency. London, 1855, 12mo. A few shillings.

The great work is Dugdale's 'Monasticon'; and in French, Helyot's 'Histoire des Ordres Monastiques,' &c., Paris, 1714, 4to., in 8 vols. These are expensive works. W. E. BUCKLEY.

LEX may ask of Kegan Paul, Trübner & Co. for the 'Clunian Visitation,' just out. He will find a good deal of monastic life therein set forth. S.

See 'Notes for the History of the Religious Orders' in Southey's 'Commonplace Book,' second series, pp. 368–401.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Mackenzie Walcott's 'Church and Conventual Arrangement,' Atchley & Co., six shillings, might be of some use, and, of course, Dugdale's 'Monasticon.' J. T. F.

Bp. Hatfield's Hall, Durham.

See Dean Church's 'Life of St. Anselm,' ch. iii.; 'Memorials of Ripon,' Surtees Soc., preface to vol. iii.; Dean Waddington's 'Hist. of the Church,' L.U.K., 1833, ch. xix. W. C. B.

In the volume of the *Art Journal* for 1856 LEX will find a series of four papers contributed by the Rev. Edward L. Outts, B.A., entitled 'The Monks of the Middle Ages.' They appear on pp. 285, 313, 341, 358. The histories of the various orders are given in a very exhaustive manner, and there are copious woodcut illustrations representing the habits of each society. I am unaware if these papers have ever been issued as a separate publication. JOSEPH BEARD.

Ealing.

I would suggest the following works to LEX as likely to prove useful:—

Fosbrooke's *British Monachism*.

The *Rites of Durham*. Surtees Society.

Jameson's *Legends of the Monastic Orders*.

Henry VIII. and the English Monasteries. By Feis. Aidan Gasquet.

F. A. B.

'Monks and Monasteries: being an Account of English Monachism,' by Samuel Fox, M.A., F.S.A., published by Burns nearly fifty years ago, now probably to be had at Masters's, published at five shillings, is a handy book on the subject, with some useful tables of the monasteries and nunneries of the various orders, and has short accounts of some of the most celebrated.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

LEX will probably be able to obtain some of the information which he desires from 'A Short History of Monastical Orders,' by Gabriel d'Emilliane. This work was published in 1693.

J. F. MANSERGH

Liverpool.

HORSELYDOWN FAIR (7th S. ix. 188).—Timbs says with reference to this picture:—

"On May 11, 1854, Mr. G. R. Corner, F.S.A., communicated to the Society of Antiquaries notices of a drawing in the Society's possession, being a copy of a picture at Hatfield House representing a *fête* on Horselydown, and of a plan of Horselydown (Horseydowne) in 1544, belonging to the governors of St. Olave's and St. John's Grammar School. The picture shows a view of the Tower of London in the distance. The foreground is occupied by holiday groups, cooks are preparing a large repast at a kitchen, and in the mid-distance are the stocks with a solitary tenant. Underneath a tree are two figures, supposed to represent Ben Jonson and Shakespeare, who are not unlikely to have been present at this *fête*."

J. E. D. may, no doubt, gather further information from the *Proceedings* of the Society, but it appears the picture refers to some special "jollification" rather than to a regular fair.

R. W. HACKWOOD.

An engraving of the so-called fair, together with a paper on 'The History of Horselydown,' by G. R. Corner, F.S.A., will be found in the *Surrey Archaeological Collections*, vol. i. p. 156.

MILL STEPHENSON.

8, Danes Inn, Strand.

MR. SLADDERY (7th S. ix. 228).—This character, referred to as "Mr. Sladdery the librarian," will be found in 'Bleak House,' chap. lviii. W. H.

BLEMWELL, THE PAINTER (7th S. ix. 144).—John Blemell was curate, minister, or reader of St. Mary's, Bury St. Edmunds, in 1661; and it appears from the burial register of the same parish that Mr. Robert Blemell, clerk, was buried in St. James's, July 27, 1708. See Tymms's 'History of St. Mary's, Bury St. Edmunds.'

KENELM H. SMITH.

The Cambridge Road, Ely.

THE MAGICAL CONFLICT (7th S. ix. 101).—Under the above head a quotation from Carmen Sylva's 'Contes du Péleché' is given by Mr. W. A. CLOUSTON, who says he has not met with it in any form before. I have just read in 'Mirêio' (English translation from French) a song purporting to have been sung by peasants near the mouth of the Rhone, which relates a series of transformations almost identical with those given from the works of the Queen of Roumania. As 'Mirêio' was published in Provençal (at Arles, I think) long before the date mentioned for Carmen Sylva's work, it would be interesting to know why this identity of form and matter occurred.

ROBERT H. LAMBORN.

Cosmos Club, Washington, D.C.

CHRISTMAS PLUM PUDDING (7th S. ix. 228).—If G. S. B. had attentively studied the recent numbers of 'N. & Q.' he would have found all the points raised in his question had already been

answered in my reply to another correspondent. See 7th S. viii. 159.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FREEWOMEN (7th S. ix. 229).—Has not the Baroness Burdett-Coutts been admitted to the freedom of the City within the last two or three years?

EDWARD H. MARSHALL, M.A.

LORD THURLOW ON STEAM (7th S. ix. 229).—With reference to the opinion of your correspondent "that there must be some blunder" in Emerson attributing the remark relative to the power of steam, "that it might be made to draw Bills and Answers in Chancery," to Lord Thurlow—who, by the way, died in 1806—because "that he did not live in an age when the application of steam to useful and practical purposes was known," permit me to draw his attention to the following occurrences in the lifetime of the stern Lord Chancellor. Leaving aside the patents of Jonathan Hulls, and of Miller and Symington, in 1781 the Marquis Jouffroy constructed an engine on the Soane. It was in 1791 that the first steam engine was erected by Henry Jackson in Dublin. And the first experiment with steam navigation on the river Thames took place in 1801. Probably these notable events in the childhood of the steam engine may have been the source of the inspiration of Lord Thurlow's ejaculation on the matter in question, and quite in character, it may be observed, with his remarkable last expression of all, namely, "I'm shot if I don't believe I'm dying."

It may not be out of place to remind Mr. WALFORD that Hero of Alexandria, in his 'Pneumatics,' describes various methods of employing steam as a power. His aeolipile possesses the properties of the steam engine. Hero flourished 284 to 241 B.C.

HENRY GERALD HOPE.

6, Freegrove Road, N.

Was not Lord Thurlow (or whoever made the remark) joking, or applying an old joke? To some one extolling the wonderful strength of his horse in drawing, the barrister whom he was addressing replied, "Can he draw a Bill?" or some such document in Chancery—for I have forgotten the exact words. If Emerson makes the remark seriously, it is a curious instance of want of perception of humour. If not absolutely joking, Lord Thurlow must have been speaking with the most intense satire, that "Bills and Answers" were so long, so formal, so similar in construction, that they might be made by machinery and steam! Lord Thurlow died in 1806, and steam was sufficiently advanced before that time to have suggested the remark—whatever its nature may have been.

W. E. BUCKLEY.

WOODEN SHOES (7th S. ix. 67, 117).—In a paper relating to the history of a person of the name of

John Ayliffe, contributed to the *Wiltshire Archaeological Magazine*, (vol. xxi. p. 194), I had occasion to refer to the story of a French wooden shoe, or *sabot*, having been placed in the Speaker's chair, but I had not then—nor, indeed, have I since—met with any notice of the freak in any printed work. The authorities depended upon were the two contemporary manuscripts following:—

1. Sir Richard Verney's correspondence (Historical Commissioners' Seventh Report, p. 491:—

"1673, Oct. 28. One merry story by the way. A *sabot* was found on or under the Speaker's chair, with the Arms of England on the one side and of France on the other; with beads, &c., on one side, and 'Laws, Liberty, and Religion' on the other; with this motto, 'Utrum horum mavis accipe' [i.e., Take your choice of these two].

"P.S.—It was one Ayliffe that did it, and as soon released as apprehended."

2. In the Marquis of Bath's collection at Long-leat (Hist. Com. Fourth Report, p. 235):—

"Original Petition to the King by John Ayliffe, who stands charged with printing 'The Appeal' and 'The Voice of Parliament'; and for having laid in a libellous manner a wooden shoe in the Speaker's chair, for which he has suffered two years' exile. Asks pardon."

J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

THE GREAT SEAL OF QUEEN CATHERINE PARR (7th S. ix. 107, 218).—With reference to the above query, I find, after two or three visits to the supplementary Tudor Exhibition on view in the King's Library of the British Museum, that the only Great Seals of the Queens of King Henry VIII. are those of Queen Catherine of Aragon, and of Queen Jane Seymour, the latter seal being by far the finer of the two, and appended to a document. I conclude, therefore, that the British Museum does not possess any other seals of Henry VIII.'s queens, otherwise they would be in the King's Library.

C. R. T.

Union Club, Trafalgar Square.

THE ENGLISH SUNDAY (7th S. ix. 229).—On Dr. Bownde and his book, see Dr. Hessey's Bampton Lectures on 'Sunday, its Origin, History, and Present Obligation,' 1860; second edition, 1861. This work of Dr. Bownde is mentioned in the first lecture, p. 7; and more fully in the sixth, p. 232; and the seventh, pp. 275, *seqq.* See also Fuller's 'Church History,' vol. v. pp. 212-14, 8vo. edition. On the whole subject of Sunday observance, Dr. Hessey's book should be read through; it is too serious a matter for discussion in 'N. & Q.'

W. E. BUCKLEY.

A full account of the book is given in Cox's 'Literature of the Sabbath Question' (Edinburgh, 1865, 2 vols.), vol. i. p. 145. In addition to what is found there, the reader may refer to Brook's 'Lives of the Puritans,' ii. 171; Heylyn's 'Life of Laud,' ed. 1668, p. 206; ed. 1771, p. 195; Dar-

ling's 'Cyclo,' *sub voce*; Marsden's 'Hist. of the Early Puritans' (London, 1850), p. 241; Neal's 'Hist. of the Puritans,' ed. 1822, vol. i. p. 451; and the 'Dict. of National Biography,' under Bownde.

The second part of your correspondent's query suggests a list of writers almost bewildering in their number and variety. He will find them enumerated in the work of Cox, first above mentioned, and it would not be difficult to extend even that list. Much information will be found in the following: Paley's 'Moral Philosophy,' bk. iv. chap. vii.; Holden's 'Christian Sabbath' (London, 1825). Of this there is a review in the *Methodist Magazine* for 1826; Hessey's 'Bampton Lecture' (1860); Heylyn's 'Hist. of the Sabbath' (best edition, 1636); Chalmers's 'Sermons' (Works, vol. ix.); F. D. Maurice's 'Sermons on the Sabbath Day' (London, 1853); F. W. Robertson's 'Sermon' ('Works,' first series); Bishop Mant on 'The Christian Sabbath' (Oxford, 1830); and in connexion with this see Archbp. Whateley's 'Thoughts on the Sabbath' (London, 1830 and 1845), and 'Ency. Brit.' under "Sabbath" and "Sunday."

F. M. JACKSON.

Bowdon, Cheshire.

CITY LIGHTED WITH OIL (7th S. ix. 208).—Dundalk, Ireland, population nearly twelve thousand, has, for the last few years, been lighted with oil, instead of with gas; this arose from a quarrel between the corporation and the gas company, politics being in a great measure the cause of the quarrel.

A. E. W.

TURNPIKE-GATE TICKETS (7th S. ix. 228).—'Tolls in London' and 'Turnpikes, their Abolition' have already been treated on in 'N. & Q.' (see 1st S. iv. 503; vii. 108, 223; xi. 281, 387; 6th S. xii. 169, 231, 316), but I think I can furnish some additional information. On July 1, 1864, eighty-one gates and bars in the north of London were abolished, including Fulham, Walham Green, Earl's Court, Kensington, Hammersmith, Notting Hill, Harrow Road, Kilburn, High Street Camden Town, Chalk Farm, Brecknock, and a gate in Kentish Town; also Holloway, Islington, Ball's Pond, Kingsland Road, Cambridge Heath, Hackney, Twickenham, and Teddington, by which fifty-five miles of road were emancipated. The *Illustrated London News* of July 2, 1864, gives illustrations of Notting Hill, Islington, City Road, and Kensington gates. On October 31, 1865, sixty-one gates were abolished, and 105 miles of road from the metropolis into Surrey, Kent, and Sussex were then free of toll. The Surrey and Sussex roads comprised the road through Walworth, or Camberwell Gate, to Peckham, Denmark Hill, and Camberwell New Road, Newington, through Kennington Gate, to Tooting and Sutton; from Vauxhall, through Wandsworth to Putney and Kingston, and from Vauxhall, through South Lark-

beth, to Stockwell. The Kent roads extended from the Bricklayers' Arms to New Cross Gate, thence branching out in many directions to Greenwich, Lewisham, and Farnborough. From Beckenham to Croydon, Eltham, Foot's Cray, and Dartford. On October 31, 1866, many gates were abolished on the Essex and Middlesex roads, and those on the Commercial Road, E., on August 5, 1871. I believe the "History of Turnpike Gates" has yet to be written.

EVERARD HOME COLEMAN.

71, Brecknock Road.

BOROUGH ENGLISH (7th S. ix. 206).—In cases of intestacy the copyholds on the western side are, presumably, not subject to any special custom of descent, and therefore, according to the ordinary law of inheritance, descend to the eldest son; whilst those on the eastern side are subject to a special custom of Borough-English, according to which they descend to the youngest son.

R. R. DEES.

Wallsend.

GILBERT MILLINGTON, M.P. (7th S. ix. 188, 238).—He is mentioned in the Gilbert pedigree recorded in the 'Visitation of Essex, 1634' (Hart. Soc., vol. xiii. p. 405):—"Gilbert Millington, of Frily [Beleigh] Abbey, esq., & John, 2 sonn." He was the son of Anthony Millington, by Prudence, his wife, daughter of William Gilbert, of Colchester, proctor of the Arches.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Your correspondent R. H. will find some of the information he requires in Mr. Cornelius Brown's 'Lives of Notts Worthies and Celebrities' (Sotheran), pp. 204-7, where there is a very interesting notice of the regicide compiled from the State Papers and other authorities.

M.

Newark.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357, 416; viii. 89, 369).—

The winds come to me from the fields of sleep.

The opposition to my suggestion of a possible error in the text here is sufficiently pronounced; but beyond this effort fails, for not a shred of meaning for the line as it stands has the discussion yielded.

Among your later correspondents, C. C. B. complains (1) that I misquote him, where I did not quote him, but gave the substance only. But let him replace my "in" by his "throughout," and the difference in his favour is exactly nothing. (2) That I suggest a resemblance between lines where, in fact, I suggested none. It is only he who overlooks a plain distinction. My reference to a similarity of circumstances under which two separate lines may have been written implies no similarity between the lines themselves. The paragraph in which I quoted the lines from 'The

Brothers' and 'Endymion' shows that I quoted them simply with reference to C. C. B.'s vague protest "bathos"; in regard to which also he complains (3) that I misrepresent him, whereas it is only C. C. B. who changes my "if.....even" into "necessarily," and then charges me with the allegation implied in the latter word. After these specimens of his own acumen his title to animadvert on the critical competence of others is not very obvious. At any rate, as a bathos has two terms, the substitution of "sheep" for "sleep," one term being exclusive of the other, could not introduce a bathos into the stanza. I could only conclude, therefore, that his protest "bathos" meant either that his notions of the "singular beauty" of a line to which neither he nor any one has ever been able to give a meaning were too rudely interfered with by my suggestion towards finding one for it; or, that he had some idea that the word "sheep" was non-poetical. The latter notion he disclaims; the former, then, is what his protest means; the unknown is to be accepted as the magnificent, and that view my suggestion too rudely disturbs.

In the frank unreserve of W. B.'s note we have very plainly put forward the real position of those who hold by the line as it stands. He simply defends the inexplicable on the ground that in such an "exalted rhapsody" as the ode, the absence of meaning ought not to be considered "inexcusable"—the pith, indeed, of every so-called explanation yet offered. His efforts also to reconcile the line with its context forcibly illustrate the hopelessness of that task.

The continuous correction for many years by Wordsworth of his poems affords, it is true, a strong argument against the probability of existing errors. But that argument can never be an absolute one, and it becomes still less so in regard to the line in question—a case not of a mere obscurity, or of a doubt as to which meaning we are to take out of a phrase which admits of more than one. It is the case of a line which not only has no assignable meaning, but which is the statement of a palpable absurdity, and is in inexorable dissonance with its context. There are, besides, considerations belonging to Wordsworth's intimate association in his literary work with others of his family which do not strengthen the absolute argument from his own correction of his text. The exigencies of space in these columns warn me that mention of a single incident must suffice to indicate the circumstance to which I refer. In 1888, a volume of selections from Wordsworth's poems by members of the Wordsworth Society appeared, with notes. Note 30 points out Mrs. Wordsworth's authorship of the two lines in 'The Daffodils.' On coming to the beautiful stanzas beginning "Genius of Raphael," we find that the first two lines of stanza 1 are wholly different from the ordinarily received

text. No note explains this; but in Prof. W. Knight's edition, which preserves the ordinary text, a note (vol. vii. 172) quotes the other reading from a "MS. letter of Dorothy Wordsworth."

THOMAS J. EWING.

Warwick.

BÉNÉZET FAMILY (7th S. ix. 187, 353).—G. F. R. B. is wrong in giving "Clavison" as the residence of this family. The place is Calvisson. I speak "as one having authority," for my great-grandmother was a Bénézet of that place, and my father still possesses a property at Congénies, in the Canton de Calvisson, Arrondissement de Sommières, Département du Gard, only two kilomètres distant, and in it a vineyard called La Bénézette, by which name it has been known for the last hundred years, and probably considerably longer, on account of it having originally belonged to that family.

MAJOLIER.

Kensington, S.W.

FISHMARKET (7th S. viii. 448, 494; ix. 118).—My authority for the position of the Fishmarket is Walcott's 'Westminster: Memorials of the City,' &c., p. 79.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

ALLUSION TO GANYMEDE (7th S. ix. 245).—The stanza quoted by MR. PICKFORD is not in the recently published volume of verse by Lord Tennyson, 'Demeter and other Poems,' but may be found in his 'Palace of Art,' published nearly half a century ago.

L. T.

EARTH-HUNGER (7th S. ix. 205, 250).—My quotation from the 'Life of Scott' was from the single volume edition of 1844. The blunder referred to was first made in the second edition, published in 1839 (see vol. vii. p. 155). That edition was annotated by Lockhart himself, for several of the new notes are written in the first person (compare first edition, v. 216, with second edition, vii. 81). I think, therefore, MR. WARREN will agree that there are conclusive grounds for laying, as I did, the blame at Lockhart's door.

GEO. NEILSON.

ENGLISH GRAMMAR (7th S. ix. 243).—I do not yield to any one in my wish to see grammars of all languages abridged and simplified; and I think that neither task would be difficult. But I certainly, for one, cannot echo back the words of C. C. B., "Grammar be hanged"; and I protest against DR. BREWER's summary way of dealing with English grammar. I am old-fashioned enough to believe that the speech of my native tongue can be reduced to rules, and the more simple these rules are the better; but all languages must have in common some rules for the agreement and government of words in sentences. Above all, it is a puzzle to me why there should be three tenses (i. e., times) in

both Greek and Latin, and only two tenses in English. Surely DR. BREWER cannot mean to abolish the future altogether.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

THE POISON MAID (7th S. ix. 202).—Nathaniel Hawthorne has the following in his 'Note-Books,' under date 1840:—"A story there passeth of an Indian king that sent unto Alexander a fair woman, fed with aconite and other poisons, with this intent complexionally to destroy him!—Sir T. Browne." This is just the kind of story to fascinate Hawthorne, and he afterwards embodied the idea of it in one of his most powerful tales, 'Rappaccini's Daughter.'

C. C. B.

THE BIBLIOGRAPHY OF DIALLING (7th S. viii. 142, 243; ix. 216).—I send a notice of the following little tract, because it is hardly likely to get into any ordinary list. There are many dials in the parishes near Pocklington, mostly made, as I have been told, by some one ingenious man. Perhaps he was the author. "Dialling Diagrams, being Examples for Fifty-four Degrees of Latitude; with Explanations. By William Watson, Pocklington. Second Edition. Pocklington: published by J. Forth, 1854." 12mo., six leaves and folded plate, printed by Coultas, York. On the plate the author is described as of "Georgestreet, Pocklington, Jan. 1st, 1854." W. C. B.

MALAGIGI (7th S. ix. 267).—Malagigi is the necromancer (in the 'Orlando Innamorato' of Bojardo) who puts the company to sleep by reading from a book. Longfellow commences one of his chapters in 'Hyperion' (book iv. chap. i.) with a reference to the incident, and adds, appositely enough, "Some books have this power of themselves, and need no necromancer."

EDWARD J. LAYTON.

ARGOT: "BETTY MARTIN" (7th S. ix. 119, 216).—In Francis Grose's 'Classical Dictionary of the Vulgar Tongue' (1785) there is an explanation of this saying as follows: "That's my eye, betty martin, an answer to any one that attempts to impose or humbug." This does not explain the origin of the saying, but it effectually destroys the explanation said to have been given by Dr. Butler, head master of Shrewsbury. From his remarks I gather that MR. FARMER has not consulted Grose, otherwise he would have discovered, before going to press, that this expression was a common saying nearly half a century before 1819.

S. ILLINGWORTH BUTLER.

"ONE SUP AND NO MORE" (7th S. ix. 207).—Probably what H. A. W. has in his mind is the following rubric to the priest, from the Order of Communion, 1548, which came before the first Prayer-Book:—"He shall bless and consecrate the biggest chalice.....and that day not drink it up all

himself, but taking *one only sup or draught*, leave the rest upon the altar." "The New Week's Preparation" (London, 1746, seventh edition) says to a communicant, "Take it and drink very moderately, regarding neither *Thirst* nor *Pleasure* in that Draught." This, I suppose, shows that such a custom as H. A. W. speaks of even then lingered; and its former existence seems proved by the story Ben Jonson told of himself to Drummond (Chalmers's 'Dictionary,' xix. 154), that on his rejoining the English Church, "at his first communion, in token of his true reconciliation, he drank out the full cup of wine."

C. F. S. WARREN, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Dictionary of National Biography. Vol. XXII. Glover—Gravel. (Smith, Elder & Co.)

THE new volume of the 'Dictionary of National Biography' appears with the punctuality subscribers have been taught to expect. It bears on the title-page for the first time the name of Mr. Sidney Lee as associate editor with Mr. Leslie Stephen. As is customary, the editors are responsible for many of the most important biographies. Of the lives contributed by Mr. Leslie Stephen the most interesting are those of William Godwin and Oliver Goldsmith. On Godwin's subject appeals to Shelley and his general behaviour to his son-in-law Mr. Stephen is commendably severe, and he tells how Shelley did his best to supply "the venerable horse-leech." The verdict upon this curious personage is that, "though his character wanted in strength and elevation, and was incapable of the loftier passions, he seems to have been mildly affectionate, and in many cases a judicious friend to more impulsive people." Even more interesting is the verdict upon Goldsmith, that he was "vain, acutely sensitive to neglect and hostile to criticism, fond of splendid garments,....and occasionally jealous, so far as jealousy can co-exist with absolute guilelessness and freedom from the slightest tinge of malice." On the disputes between the biographers of Goldsmith, Prior, and Forster the writer speaks judiciously and impartially. The Godolphins, Lord George Gordon, and Mary Wollstonecraft Godwin are also treated by the same writer. Mr. Lee takes chiefly lives of men of secondary importance, the most interesting with which he deals being "Ancient" Gower; Richard Grafton, the printer and chronicler; Stephen Gosson, of the 'Schoole of Abuse'; Arthur Golding, the translator; and Sir Edmund Berry Godfrey. Concerning the last-named Mr. Lee holds that the most probable theory is that "Oates and his desperate associates caused Godfrey to be murdered to give colour to their false allegations and to excite popular opinion in favour of their agitation." Mr. S. R. Gardiner writes a graphic and an animated account of James Graham, the famous Marquis of Montrose, and is, of course, on familiar ground. Graham of Claverhouse falls to Mr. T. F. Henderson, who is responsible for other Grahams and for many Gordons. Sir James Graham is in the hands of Prof. Creighton. The two Goringes are admirably treated by Mr. C. H. Firth, who also supplies the account of William Goffe, the regicide. Dr. Garnett contributes an account of his connexion, Mrs. Catherine Grace Godwin, and one of Fryse Lockhart Gordon. Of the hero of Khartoum Col. Veitch, B.E., writes a sympathetic biography. A full and valuable life of Grattan is by Mr. Russell Barker, to whom have also been assigned Dean

Goodenough, Henry Goulburn, and George Gordon, Earl of Aberdeen, &c. The Rev. William Hunt is best represented by the account of Earl Godwin. Mr. Bullen's name is of unfrequent occurrence in the volume, but stands to the biographies of Barnaby Googe and Robert Gomersall. Among names which frequently appear to lives of interest are those of Prof. Laughton (who still looks after the sailors) and Dr. Norman Moore (who deals with physicians), Mr. Thomas and Mr. William Bayne, Mr. G. C. Boase, Mr. G. S. Boulger, Mr. J. M. Rigg, Mr. E. Gosse, Mr. W. P. Courtney, Mr. Austin Dobson, and many others whose signatures are familiar in 'N. & Q.' No sign of falling off is visible, but rather of advance.

In Tennyson Land. Being a Brief Account of the Home and Early Surroundings of the Poet Laureate. By John Cuming Walters. (Redway.)

THIS is an extremely pretty book. The illustrations are charming, and, so far as we can verify them from our own personal experience, are commendably accurate. We should imagine, from several passages in the book, that Mr. Walters is not a native of Lincolnshire, but has come as a tourist to visit those spots made memorable by their connexion with the early life of our greatest living poet. Lincolnshire is despised by many as a land of marshes and fog. They are not aware that the marshes have been drained, and only exist now as a topographical distinction; and that as to fogs, Lincolnshire folk are not worse off than the men of Cambridge or Yorkshire. The dwellers in "Tennyson Land" are, moreover, taunted by being told that their county—the second largest in size—has produced few men who have become known beyond ten miles from their own village. To such cavillers it may be well to mention Newton, Wesley, and Sir John Franklin, not to go further back, and tell them of Edward I.'s great fighting bishop, the builder of Somerton Castle, who was Count Palatine of Durham, Patriarch of Jerusalem, and King of the Isle of Man. We must, however, admit that Lord Tennyson is by far the greatest poet that Lincolnshire has produced, and we feel very grateful to Mr. Walters for having endeavoured to point out to us how much his verse has been influenced by the scenery of his native shire, and how frequently the words of the peasant speech occur in his writings. We well call to mind the time when persons from the eastern shires were thought to be "shockingly provincial" when they spoke of the rook as a crow. 'Locksley Hall' has, however, done its work. Tennyson uses this bird as a simile for old age:—

Never, tho' my morial summers to such length of years
should come,
As the many-winter'd crow that leads the clanging
rookery home;

and now any one may talk of the crows in a rookery without a blush.

The author of 'Festus' is, we believe, a native of the adjoining county of Nottingham, where we know from personal experience that the rook is a crow. Mr. Bailey, in that noble poem, has given a song relating to the rook, the first line of which is:—

The crow—the crow! the great black crow!

In Miss Mabel Peacock's 'Lincolnshire Poacher' we read:—

I want to hear the call
O' th' pywipes i' th' marsh-land
And the crows ahind th' ploo.

No one who has ever lived in the country can think that the carrion crow is here meant.

Lord Tennyson has revived, or at least made popular, many other good old words that had sunk into mere dia-

lectic use. Prof. Earle tells us that "Holt" now occurs in local names only. Clare had, however, used it in his 'Shepherd's Calendar,' where he speaks of

Whittlesea's reed-haunted mere,
And osier-holts by rivers near.

It had become, however, almost forgotten until the Laureate revived it. "Thorpe," too, had become a well-known lost word until Lord Tennyson sang:—

By twenty thorpes, a little town,
And half a hundred bridges.

In Chaucer's time the word was well known in the polite society for which he wrote, or he would not have told us ('Clerke's Tale,' part ii.) that at a certain place
There stood a thorpe, of sighte delitable.

We could point out, had we space for it, several other instances in which the Laureate has enriched our literary language by drawing on the folk-speech.

Mr. Walters takes occasion to remark that many illustrious persons of modern days do not possess long pedigrees, and goes on to say that, "in spite of all that has been written about his Norman descent, this applies in the main to Lord Tennyson." The writer has fallen into error, or more probably been misinformed. The Tennyson pedigree is well known to the writer of this notice. The male line cannot, we believe, be traced back very far; but we can assure Mr. Walters and his readers that through his female ancestors Lord Tennyson inherits some of the noblest blood of mediæval England.

Butler Family.—*Butleriana Genealogica et Biographica; or, Genealogical Notes concerning Mary Butler and her Descendants.* By James Davie Butler. (Albany, N.Y., Joel Munsell's Sons.)

Our frequent contributor Prof. Butler, of Madison, Wis., has accomplished in this little volume what was clearly to him a labour of love, feeling it "incumbent on him to gather the fragments that were dropping out of sight and out of mind," and to "garner up such knowledge" of his family "as may help forecast the future, or at least serve as a stepping-stone to further research." Prof. Butler is very cautious, and does not rush at an Ormond descent for his ancestor, Stephen Butler, whose mother came to New England a widow with one child, and in the land of her adoption married Benjamin Ward, who was "made free" at Boston 1640. By 1648 Stephen Butler had liberty to make a highway from his house over the marsh to the bridge at Boston. The question of the ancestry of this line of New England Butlers and of another line, derived from James Butler, described as "an Irishman," who died at Woburn, near Boston, in 1681, who "may have been a kinsman" of the professor's family, must still remain an open question, since there appears to be nothing distinctly pointing to Ireland. And there are, of course, many Butlers who are neither of Irish descent nor of the Ormond blood. The case stands differently with the Campbells and McConnells, who occur in various portions of the genealogy. Some traditions recorded by Prof. Butler concerning the Rev. John Campbell, pastor of the church at Oxford, Mass., 1721-61, would seem to point to his being of the Loudoun branch. McConnell is, of course, a form of Macdonald, and as the first immigrant was of the Scotch-Irish Londonderry, N.H., colony, he may have been of the line of Autrim and the Glens. We wish the professor health and opportunities for further "garnering up" of knowledge such as he has embodied in his 'Butleriana.'

The Library: a Magazine of Bibliography and Literature. (Stock.)

Under the editorship of Mr. J. Y. W. MacAlister, F.S.A., the first volume of this periodical, which is the

organ of the Library Association of the United Kingdom, sees the light. In addition to supplying a full record of the proceedings of the Library Association and other matters of importance to the librarian, it has a happily varied list of contents, in which a very humorous poem by Mr. Lang stands pleasantly conspicuous. Mr. Austin Dobson opens out the volume with a characteristic sketch, and is followed by Mr. William Blades. Chancellor Christie sends a capital account of 'A Dynasty of Librarians.' Other names of scarcely less authority succeed, and the volume is in all respects a creditable production.

Mr. E. FORBES ROBINSON, B.A., has issued an interesting little illustrated brochure on the subject of *Defoes in Stoke Newington*. The publisher is Mr. Prewer, 374, Mare Street, Hackney.

THE new volume of the "Book-Lover's Library," which will be issued very shortly, will be entitled 'Newspaper Reporting in Olden Time and To-day,' and will be written by Mr. John Pendleton, author of 'The History of Derbyshire.'

No. XXXIII. of the *Bookbinder* (Clowes & Sons) reproduces a *doublure* by Zehnisdorf and a design for a cloth binding by Miss Symington, and gives a portrait of M. Cuzin, the great Parisian binder.

In the *Leeds Express* of March 29 is an account of recent discoveries at Kirkstall Abbey and of the vandalism which it is said has recommenced in connexion with that venerable pile. The whole is far too long for quotation; but it should be studied by all interested in the fate of our national monuments.

Easter Sunday, 6th April.
Notes to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MR. F. H. TATE, 16, Wellington Street S., Halifax, Yorks, wishes to obtain a copy of 'Selbyana,' Carlisle, 1825.

J. B. WILSON.—*Vamp*—to play a strumming accompaniment to a song, is familiar. *Cosh*—a bludgeon, is unknown to us.

ONESIPHORUS ("Female Jury").—In cases of death sentence the plea of pregnancy is allowed, and a jury of matrons impanelled.

P. L. R. ("Two Stars chasing the Moon").—The planet Saturn and the star Regulus, the brightest star in the constellation Leo.

X. ("Story of Indian Life").—The title is 'Nick of the Woods.'

E. LONG ("Dr. Shaw").—Shall appear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 19, 1890.

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BOOKSELLERS' SALES IN THE EIGHTEENTH CENTURY.

The following extracts are from a curious and interesting collection of catalogues of sales, ranging from 1704 to 1768, in the possession of Messrs. Longmans & Co. They furnish useful information as to the value of literary property in the last century.

First Catalogue:—

"A Catalogue of Books, bound and in Quires: The late Stock of Mrs. Elizabeth Harris, Deceased; which will be sold by Auction to the Booksellers only: at the Bear in Avey-Mary-lane; on Monday the Eleventh of this Instant, Decemb. 1704. Beginning at Nine in the Morning: When the Company shall be entertain'd with a Breakfast; and at Noon with a Good Dinner, and a Glass of Wine: and then Proceed with the Sale, in order to finish that Evening."

Up to about 1750 dinner was always on the table "Exactly at One of the Clock." After that date the time was altered to 2 o'clock, and later still the dinner was sometimes omitted, and the following notice appears on the catalogue of Mr. John Clarke, "leaving off Trade," in 1762: "Coffee and Tea will be ready at 4 o'clock and the Sale begin as soon as St. Paul's Clock Strikes 5." Later still the time was altered to "Tea and Coffee at 5 and the Sale at 6, as soon as St. Paul's Clock Strikes." On one occasion, "There will be a Glass of Good Wine and an Handsome Supper."

At Mr. T. Osborne's sale, on February 9, 1743/4, "at 11 of the Clock in the Forenoon, Dinner will be on the Table exactly at one of the Clock," consisting of "Turkies and Chines, Hams and Chickens, Apple Pies, &c., and a Glass of Very Good Wine."

Value of Property.—"Robinson Crusoe" was published by William Taylor in 1719, in three parts, and in the catalogue of his sale in 1725 it appears as follows:—

"Robinson Crusoe, in 2 vols. 8vo. and 12mo., with Cuts. 10l. to be paid [presumably to the author] for every 1,000 of the First Part, and 10l. 10s. more when every 1,000 of the Second Part is put to Printing, and 5l. more when 500 of the Second Vol. are Sold."

One half of the copyright fetched 15l. 15s., and the other half 15l. The whole of the copyright of the third part was also offered, but is marked in the catalogue "not sold." A copy of the first edition of 'Robinson Crusoe' was sold at Sotheby's on February 17 for 40l.

At the sale of Mrs. Mary Richardson's "stock and copies" (i. e., copyrights) in 1766 the following prices were realized:—

	Whole.
	£ s. d.
1-40th Johnson's Dict., 2 vols. 8vo. ...	27 0=1080 0
1-36th Milton's Paradise Lost ...	25 0=900 0
1-64th Pope's Iliad and Odyssey ...	17 0=1080 0
1-24th Clarissa ...	25 0=600 0
1-16th Pamela ...	13 0=288 0
1-24th Grandison ...	20 0=480 0
1-32nd Hervey's Meditations ...	32 0=1024 0
1-16th Peregrine Pickle ...	12 0=192 0
1-16th Roderick Random ...	13 13=218 8
1-32nd Rambler ...	21 0=672 0
1-80th Tatler ...	5 5=420 0

At the sale of the shares of John Nicholson one-eighth of Tillotson's 'Sermons' fetched 250l., being at the rate of 2,000l. for the whole.

A memorandum attached to entry of Barkett on the New Testament: "There is 9d. a book to be paid to the Widow."

Probably the most important sale was that of "the Genuine Stock of Jacob and Richard Tonsen, Esqrs [sic], in 1767. The following well-known names appear among the buyers: Cadell, Rivington, Woodfall, T. Davis (1 Johnson's Tom Davies), Longman, Dilly, Newbery, Caslon, Kearsley, and Lowndes.

The Tonsens appear to have been the owners of the whole of many valuable copyrights; but at the sale these were divided into fractions to suit purchasers. Thus Addison's 'Miscellanies and Travels' was offered in twentieths, and fetched on the average 14l. per share. Other notable lots were as follows:—

	Whole.
	£ s. d.
1-8th Congreve's Works ...	25 0=200 0
1-20th Croxall's Æsop ...	15 0=300 0
1-8th Dryden's Fables ...	8 8=50 8
1-12th Dryden's Plays ...	8 10=102 0

	Wholesale.
	£ s. d.
1-10th Gay's Fables	21 10=215 0
1-40th Glass's Cookery	16 10=660 0
1-20th Milton's P. Lost	46 0=920 0
1-20th Milton's P. Regained	13 10=270 0
1-8th Spenser's F. Quene	9 15= 76 0

A lot of plays in 12mo., amounting to 77,000 copies, fetched 730*l.*; and another lot of 14,000, in 4to. and 8vo., fetched 225*l.* These include, besides Shakespeares, a large selection from the drama of the Restoration. Two lots are specified as follows: 1,290 copies of 'Richard III.' (Cibber's); 60 copies of 'Richard III.' (Shakespeare's); 995 copies of 'Tempest' (Dryden's); 500 copies of 'Tempest' (Shakespeare's).

These sales were not periodical ones, but usually consisted of the quire and bound stock and "copies" of deceased members of the trade. The sale in many instances was announced to begin if ten buyers were present.

About 1760 the nature of the sales seems to have altered, and several booksellers combined to effect a clearance of stock. Thus one catalogue is headed "Knapton, Rivington, Johnston, and Law." At the death of Thomas Longman I., in 1756, a sale of part of his stock took place. At the sale of W. Taylor in 1725 the name of Longman as a buyer first appears. Wm. H. PEET.
39, Paternoster Row.

"MR. W. H.": SHAKESPEARE'S SONNETS.

(See 7th S. ix. 227.)

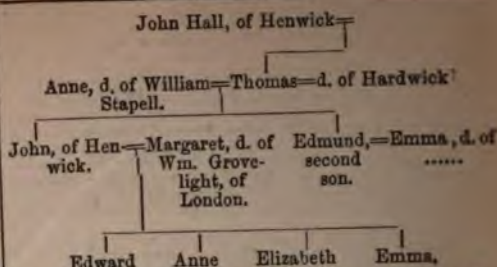
Having in a previous paper advanced the theory that the poet's friend may have been a William Hall, and that he may possibly have been connected with a family owning that surname and seated at Hallow, near Worcester, I proceed to supply some additional particulars bearing upon the connexion of the Shakespeares and Halls.

In 1558, the year in which Elizabeth ascended the throne, the names appear together in a document preserved amongst the Stratford records:—

"Francis Berbage, master baly that now ys, Adreane Quyny, Mr. Hall, Mr. Clopton, for the gutter alonge the chappell in Chappell Lane, John Shakspeyr, for not keypynge of their gutters cleane, they stand amerced."

In the same reign one Edmund Hall possessed at Stratford an estate which he had purchased of Richard Hill. In 1575 Edmund Hall and Emma, his wife, sold two messuages at Stratford to John Shakespeare, one of whose sons, it will be remembered, bore the name of Edmund and became a player.

I have not found any other reference to Edmund Hall at this period in or near Stratford, but he would seem to be discovered in the pedigree of the Halls of Henwick in Hallow (Add. MS. 19,816, Brit. Mus.);—



Here we have it set forth that Edmund Hall's wife was called Emma, which is important, because it brings both names into exact agreement with those recorded in the deed of 1575.

The arms of these Worcestershire Halls were, Argent, three talbots' heads erased sable, between nine cross-crosslets az. Shakespeare's son-in-law, John Hall, bore the three talbots' heads, but without the crosses, which, according to Mr. Marshall, may have been merely a mark of cadency (*Miscell. Gen. et Herald.*, 1870, p. 30).

Special interest attaches to a suit in Chancery, instituted *temp. Eliz.*, by Giles Fletcher, LL.D., Joan, his wife, and Phineas, his eldest son, against John Hall—not the physician—concerning the site of the manor of Hynwick and land at Hallow. Dr. Fletcher was the uncle of John Fletcher, the dramatist, who is said to have been assisted by Shakespeare in 'The Two Noble Kinsmen.' Phineas Fletcher is known to fame as the author of the poem published under the title of 'The Purple Island.'

In the chapel at Hallow is a mural monument with the following inscription:—

"Here lyeth the body of Edward Hall, Esq., who married Anne, eldest daughter of Sir Paul Tracy, knight and bart., of Stanway in the County of Gloucester, having by her four sons and seven daughters. He lived a virtuous and godly life, and so died, Sept. 1616, aged 54 years."

Concerning W. H. the case, then, would appear to stand thus. The author of the Sonnets announces emphatically that they will perpetuate the name of the friend to whom they were addressed. This could scarcely be accomplished by describing him as "Will" or "Mr. W. H.," and it is not unreasonable to look for something more in the Sonnets or the dedication, or both. I cannot willingly bring myself to think that Shakespeare in the words "When first I hallow'd thy fair name" had any intention of turning to ignoble use the first petition of the "Paternoster." I would rather believe that he thus afforded a clue to the name and local habitation of his friend, whose claim to the title of "Begetter" is so clearly acknowledged in Sonnet 78. Whether the period inserted before "all" in the dedication came in by mistake, or was intentionally introduced, in order that the word might do double duty, is open to

question; but, considering that the Elizabethan age delighted in quaint conceits and verbal quibbles, it seems likely that it was placed there of set purpose. One of these odd fancies may be found in the signature of the poet's son-in-law, which at first sight appears to be simply "Hall," but looked at again proves to be "Jo. Hall," the writer evidently believing that a word to the wise was sufficient.

WM. UNDERHILL.

57, Hollydale Road, S.E.

Whatever may be thought of Mr. UNDERHILL's suggestion, under the above heading, that the W. H. of Shakspeare's Sonnets was a William Hall, it is not, as he supposes, "new," but is mentioned in Mr. Dowden's edition, published in 1881, where (p. 21 of the introduction) it is ascribed to J. Forsyth, whoever that may be. The name William Hall appears to have been invented for the occasion by simply omitting the full stop after the letter H in the line of Thorpe's dedication, "Mr. W. H. all happiness." There is no evidence that John Hall, the physician, who married Shakspeare's eldest daughter in 1607, had any connexion with the poet or with Stratford much before the time of his marriage. The suggestion, therefore, appears to be, in Mr. Dowden's words, "of little weight," and it is difficult to read Mr. Tyler's recent edition of the Sonnets (noticed in your number for the 22nd ult., at p. 240) without being convinced that "W. H." in the dedication stands for William Herbert, Earl of Pembroke. As you remark, "assent is easy" to this view.

W. T. LYNN.

Blackheath.

MR. UNDERHILL's suggestion is excellent, ingenious, and not improbable. Even if men of "light and leading"—who should often be rather called *misleading*—should find out that this cannot be so, there ought to be no reproof administered on the score of presumption. Good suggestions are not so plentiful that we can afford to sneer at them, even when they do not fit the case exactly and at all points. Susanna Hall was, as we learn by the will of Shakspeare, the poet's daughter, and with John Hall, gent., her husband, joint executor to the will proved June 22, 1616. Would this John Hall be one of the Halls of Hallow, alluded to by Mr. UNDERHILL? If so, it conveys a further interest to the happy hint thrown out.

C. A. WARD.

Walthamstow.

A primary objection is that the Earl of Southampton is not "rejected" as Shakspeare's friend; his claims are "disputed," but still *sub judice*. Then the word "hallowed"—which it is now sought to connect with certain "Halls of Hallow," marble and otherwise, but query Hadlow—was certainly used in the "time" sonnet, No. 108, with reference to the dedication of 'Venus and Adonis' in

1593. "Hallow" is to celebrate, to compliment, or pay respect to, by such dedication. See also Sonnet 104 for the "three years," showing that "the Sonnets" were mainly composed before 1598, when Meres named them. "When first I hallowed thy fair name" is distinctive of some person, the only one so treated, and, being retrospective, includes the dedication to Lucrece also.

It is lamentable thus to pick out ordinary words and give them a special and occult meaning, such as has been done with Sonnet 151; the poet writes of his or any one's animal lust as "rising" at thy name, and it is sought to read in "Fitton" to fit this *anonym*. But the poet tells us "thy name" is "Love," not spelled with a "wee"; it begins, "Love is too young.....No want of conscience hold it that I call Her—love, for whose dear love I rise and fall," i.e., Venus. I really consider these *erotic* Sonnets to be mere occasional verses, designed to work out ideas arising naturally in connexion with 'Venus and Adonis,' and devoid of personal application involving Mrs. Grundy.

A. HALL.

13, Paternoster Row, E.C.

OLIVER CROMWELL ONCE MORE.—The following, from a descendant of the great Protector, and which is taken from the *Yorkshire Post* of February 8, may be a useful note for 'N. & Q.':—

"On Wednesday night Canon Warner, Vicar of Gainsborough, delivered a lecture on Oliver Cromwell and his son. Canon Warner prefaced his lecture by the statement that he was descended from the great Protector, his grandmother, Elizabeth Olivia Russell, who died in 1849, being the last of the lineal descendants of Cromwell, through his son Henry, who was Lord-Lieutenant of Ireland. The canon delivered a very interesting discourse on his great relative, and introduced the following interesting and hitherto unpublished correspondence, which he himself found in a drawer at his grandfather's house. The first two letters are from Richard Cromwell to friends, and the third from Oliver Cromwell's sister:—

Jan. 27, 99-700.

Dear &c.—This is only to let you know (according to intimation in your last to me), I sent Robert on Thursday to the Winchester Carriers Inn, who found and brought what was mentioned, viz., a stately chine accompanied with a fatt turkey. A farmer may be a gent in his present, whatere the employment. Tow shillings for carriage att a penny a pound maks me to heare the farmer to say this hog, this chine, the bestis for Mr. Clark, well pray thank the man for the chine and the woman for the turkey. I will tell you it was the best because it was to come to your best friend, I weighed it at 7lb. and halfe, and intend to make a Royal feast on the Royal day, in spight of the hangman that brunt the covenant, Richd. Ward, of Mort, and Captain Harry to be guests. I have not met the ladies as yet saying so. My affections to you selfe and brother blockhead, and say brother first. I am glad you are together, the blessing of heaven be upon you both with dues from all to all.—Truly your downright friend.

C. R.

April 4, 1700.

Dear Madam.—Yours of the 23rd I received the 24th and your sister, with her husband, visited us the 7th.

March. I had as full an account of what we call a con-
 cerne as she was then stowed. Shee said shee would
 write unto you by the next post, of which I was willing,
 as being under an obligation to answer one from you,
 and for that which I should have said it would have been
 what had been chewed. Therefore, I thought it best to
 give way to your sister's inclination and purpose as being
 bestable to satisfy. But, truly, I had a notier reason
 that hinders, and that is the noise of my head. Nothing
 hitherto makes any alteration. I tooke 5 douzen and 2
 pills with a draught of sage tea, 3 pills in the morning
 and 3 at night, and also I sneezed with the juice of the
 white primrose. I have since that also, according to
 rule, lett blood. What shall I say, naughty boys are not
 safe without the rod. It is an exercise, and I believe
 exercise was the beginning of it. Frett not thyself at
 evil doers, &c., Psalms 37, 1 to 7 v., especially 7 last
 words of 7 verse, I desire to mend that I may be sanctified,
 I will say no more of this now, being pleased with a dash
 in yours to me of an intended design of a journey to
 London about the middle of this month, which is that
 of April. Lett it be safe and pleasant, and the journey
 made prosperous in that it is designed for. Mr. Bodden
 signified to me that he had received a letter and bill for
 Hursley. I will be lookt after the latter end of this or
 the beginning of next week. I thank your brother for
 care and kindness. We will please ourselves with the
 thoughts of a not long delayed expectation in the desired
 embraces of each other. The seamen's marriages are
 most esteemed by some from them often renewing the
 wedding day by the repeated returne of every voyage.
 Pray excuse the errors of my head, my heart is yours,
 with dues from all to all,—I rest a poore pilgrim and you
 friend,
 C. R.

Letter a fortnight after King Charles's execution from
 Mrs. Whitstone, Oliver Cromwell's sister:—

Elye, 16th Feb., 1649.

Sweet Cousin,—I acknowledge myself extremely
 obliged to you for your kind letter, and had satisfied
 your noble father and husband with your own desires
 with the news of these parts, but there needs not my
 pen to declare what is so in the mouths and ears of all
 men. Alas! dear cousin, I am very dark, and know
 not what to judge of such high things. They are far
 above my capacity, I confess. I was very much troubled
 at the stroke which took the head of this poor kingdom
 from us, and had I been able to have purchased his life
 I am confident I could with all willingness have laid
 down mine. But God's word hath silenced me, for till
 I was set down by that I did nothing but murmur,
 neither indeed could I contain myself, so that I have
 now gotten a name here which I never had in Bergen.
 They say I am a Royalist. I hope ere long to go to
 London to see and speake with my brother (Oliver
 Cromwell), whom I have not seen as yet since my coming
 over, and then I shall be your humble servant to my
 power."

GEORGE RAVEN.

Hull.

HABITUALLY MAKING USE OF ONE EYE MORE
 THAN THE OTHER. (See 7th S. ix. 236, in a post-
 script to a note on 'Apparent Size of the Sun.')—
 Most people who have the vision of both eyes
 habitually make use of one more than the other;
 or, rather, the normal seeing is the same as that of
 one eye only (generally, I believe, the left eye),
modified, in certain ways, by the seeing of the
second (the auxiliary) eye. Any one can test this

easily, so far as his own vision is concerned, on a
 clear night; and a full moon is an excellent thing
 by which to test. Move until the moon seems to
 be half covered by some object of which the edge
 is perpendicular,—in the country, the trunk of a
 tree, in a town, a chimney. Now, shut first one
 eye and then the other. In most cases it will be
 found that whilst the shutting of (say) the left eye
 (the one with which the normal seeing is done)
 makes the moon seem to jump to one side, so as to
 be either wholly covered by the tree or chimney
 or so as to be wholly visible, the shutting of (say)
 the right eye makes no difference at all in the
 apparent positions of the moon and the object
 which half covers it; half, and only half, is visible,
 just as before the shutting of the auxiliary eye.

WILLIAM THOMPSON.

17, Golden Square, W.

THE AGE OF ANNA, DAUGHTER OF PHANUEL.—
 The Revisers have altered the translation of Luke ii.
 37 in such a way as to convey the impression that
 this woman was upwards of a hundred years of
 age at the time of our Lord's birth and presenta-
 tion in the temple. For they render (after she had
 been a wife for seven years) "she had been a widow
 even for four score and four years." Now surely
 this is an erroneous idea. There is some doubt
 whether the Greek preposition is *ὡς* or *ἐως*; the
 Revisers have decided in favour of the latter, which
 almost exactly corresponds to our "until." If this
 word, accepted as it stands in the Rheims version,
 be thought to be ambiguous, as meaning either
 "until she had been a widow for eighty-four years"
 or "until she was eighty-four years of age," the
 latter is so much the more probable that the Re-
 visers need hardly have gone out of their way to
 read the former meaning into the words. Tyndale
 and the Great Bible read "about" and the A.V.
 "of about," which, translating from *ὡς*, give the
 same impression. The Geneva version reads "of,"
 which probably conveys the correct signification of
 the sentence, although it does not translate liter-
 ally either Greek preposition. W. T. LYNN.

Blackheath.

MISTAKES IN BOOKS OF REFERENCE.—There
 is a curious misprint in the twentieth edition of
 Brewer's 'Dictionary of Phrase and Fable' which
 I do not think has been before noticed. It occurs
 on p. 679, where John Philips is stated to have
 been the "author of 'The Spended Shilling.'" This
 is a somewhat humorous version of the real
 title, viz., 'The Splendid Shilling.' I am reminded
 by the above slip of one which I came across some
 time ago in Adams's 'Dict. of English Literature,'
 where, under the heading "Newspapers," we are
 told that "the first English provincial newspaper
(was) published at Birkenhead in 1642." It
 may save trouble to those who possess a copy of
 this useful work if they alter "at Birkenhead" to

"by Sir John Berkenhead, or Birkenhead." The newspaper in question was published at Oxford.

J. F. MANSEGH.

Liverpool.

WILL-O'-THE-WISP: CLOTHES-TURNING.—On January 23, at Bantry, co. Cork, in the course of the investigation into the charge brought against William Barrett and two other men of being concerned in causing the death of Timothy Crowley, who is alleged to have been murdered, and whose body was found in a bog-hole at Purdho on November 11 last, the *Cork Constitution* of January 24 reports that a witness,

"John Gillman, deposed that on the night of the 11th he went to Barrett's house to look for him and found he was not inside. Barrett entered in about ten minutes afterwards, and witness asked him where he had been. He said he had got off Crowley's car about a mile from Purdho, that he was led away by a will-o'-the-wisp, and never knew where he was until he was at Gurtinascreena, about four miles away. He turned his vest inside out for fear he would be led astray again, and expressed surprise when he heard Crowley was dead."

W.

LE MARECHAL SAXE AND RUSSIA.—It is seldom that a prophecy is so completely fulfilled as that of the famous marshal, which is to be found in his posthumous '*Memoires sur l'Infanterie*,' p. 4, published at the Hague in 1753. He says, speaking of the improved discipline introduced into the Russian army by Peter the Great:—

"Leurs voisins, auparavant leurs Vainqueurs, en eurent bientôt fait la funeste épreuve, et l'Europe, si leur Discipline peut subsister long-tems, en connaîtra encore mieux les effets."

RALPH N. JAMES.

"DON'T" v. "DOESN'T."—I often wonder how long the contest will be waged between these two abbreviations. It is high time the struggle should cease. One is apt to grow weary even of a boxing-match, be it never so exciting, and all the more so if one combatant is perpetually coming off "second best," and more so still if the vanquished have an undoubted claim to victory. Such, as I take it, is the position of affairs between *don't* and *doesn't*. In books and out of them one constantly has one's nerves grated upon by "he don't," and "she don't," and "it don't." Poor *doesn't* is eternally worsted in the fray, when it has every grammatical right to win. The fluent author of 'Three Men in a Boat' has, I regret to note, joined the ranks of these too numerous "he don'ts." The practice ought not to be allowed to gain a prescriptive right by long and frequent usage, and is as irritating and as euphonious as "aren't I?" in lieu of "amn't I?"

J. B. S.

Manchester.

A DOUBTFUL COMPLIMENT.—On Ash Wednesday (Feb. 19, 1890) the freedom of a certain important borough in Yorkshire was conferred on

two Members of Parliament. Laudatory speeches concerning both of them were made, and of one the orator declared,—

"There was no inhabitant of — who would not be able to endorse him when he said that 'straight as a bow' described both the character of the man and his conduct as a public servant."

So, at least, reports the *Yorkshire Herald* of February 20. ST. SWITHIN.

RAPHAEL.—There is the following notice by a contemporary of Raphael's skill in "restoring" a picture, as well as of the works of his own genius:—

"Non silebo tamen de cive meo, qui nobis sua industria et ingenio picturam velut de integro in presentia restituit, atque illos, qui in ea olim maxime clauere gnaviter vel arte refert, vel peritiam aequat, adeo proprios ducit de coloribus vultus. Is est Raphael cognomine Sanctus, unde ejus quoque metiri posses et mores et vitam."—Pol. Verg., 'De Invent. Rerum,' l. ii. c. xxiv, "De Orig. Pictur.," p. 148, Amst., 1671.

ED. MARSHALL.

INSCRIPTION IN KNEBWORTH BANQUETTING HALL.—This noble and beautiful inscription will, I am sure, be welcome to readers of 'N. & Q.' I copied it many years ago from some notice of the late Lord Lytton, but I regret to say that I have not preserved the reference:—

Read the Rede of this old Roof Tree.
Here be trust fast. Opinion free.
Knightly right hand. Christian knee.
Worth in all. Wit in some.
Laughter open. Slander dumb.
Hearth where rooted Friendships grow.
Safe as Altar even to Foes.
And the sparks that upwards go
When the hearth flame dies below
If thy sap in them may be
Fear no Winter old Roof Tree!

JAMES HOOPER.

27, Shardeloes Road, S.E.

TED, NED.—I have often wondered whence came the initial *T* in *Ted*; but I think it is clearly due to the final letter in *Saint*. Similarly we have *Tooley* from *St. Olave*; *tawdry* from *St. Audrey*; *Tantony* from *St. Anthony* (see *Tantony-pig* in *Halliwell*). *St. Edward* is *Edward the Confessor*. I am reminded of this by finding "*Sen Tan Welle*" in the '*Records of the Borough of Nottingham*,' iv. 91. It simply means "*Saint Ann's Well*." The *N* in *Ned, Noll*, &c., is the final *n* of *mine*; cf. the phrases "*my nuncle*," "*my naunt*," and the like. WALTER W. SKEAT.

FRENCH OF "STRATFORD ATTE BOWE."—"*N. & Q.*" has had this well-worn phrase under its Argus-eye, but I cannot tell when. Chaucer's use of it in the '*Canterbury Tales*' (Prol., l. 125) has been compared to a sentence of Langland's in '*Piers the Plowman*.' "I can no frenche in feith," says Avaricia, "but of the furthest end &c."

norfolke" (passus v. l. 239). But I do not remember to have seen any notice of a much older analogous example which supplied the material for a good twelfth-century joke. Walter Map cordially disliked Geoffrey, bastard son of Henry II., and for seven years bishop-elect of Lincoln. When Geoffrey was at last forced either to submit to ordination or to resign the see, he chose the latter course. The formal act of demission was done at Marlborough. Walter Map says that at that place "there is a spring, which—so they say—if any one tastes, he murders his French [Gallice barbarizat] so that when any one speaks that language ill we say he speaks the French of Marlborough [Gallicum Merleburgæ]."

Now in course of the resignation formalities, when Geoffrey had to say his *Nolo episcopari*, a technical *Quid loqueris* required to be put to Geoffrey by the Archbishop of Canterbury. I do not know the ritual on such occasions, but presume the full question was to the effect, "Will you accept the bishopric and be ordained, or will you not? What do you say?" But, at any rate, after Geoffrey had replied in formal words of resignation, the archbishop desired to have his answer a second time, so that all who were present might hear. So he asked again, "*Quid loqueris?*" Walter Map seized his opportunity of mischief, and covered the ex-bishop-elect with confusion by answering for him "*Gallicum Merleburgæ*!" Geoffrey retired in a rage, and his tormentor gleefully noted the *bon mot* for the benefit of posterity. ('*De Nugis Curialium*,' ed. Thomas Wright, Camden Society, p. 236.)

GEO. NEILSON.

Glasgow.

SILENCE: POET AND POET.—Hood's fine sonnet on silence,

There is a silence where hath been no sound,
is well known. This silence, says the poet, is not true silence. True silence is only to be found

In green ruins, in the desolate walls
Of antique palaces, where man hath been.

It is curious that Poe has a sonnet on the same subject in the directly opposite sense. He also says there are two silences:—

One dwells in lonely places,
Newly with grass o'ergrown, some solemn graces,
Some human memories and tearful lore,
Render him terrorless; his name's "No more."
He is the corporate Silence; dread him not!
No power hath he of evil in himself;
But should some urgent fate (untimely lot!)
Bring thee to meet his shadow (nameless elf!)
That haunteth the low regions where-hath trod
No foot of man), commend thyself to God!

Was either of these sonnets written in answer to the other? Which is the truer? C. C. B.

LEARNED SOCIETIES AND PRINTING CLUBS.—Dr. A. Hume published a work called '*Printing Clubs and Learned Societies of Great Britain*.' I think

the last edition came out about thirty-six or thirty-seven years ago. Another edition is much wanted. May we hope that it will be given us? A hint in 'N. & Q.' has often led to the writing or reprinting of good books.

If a new edition of this work be given us, it ought to include the learned societies of our colonies and of the United States also. I have often had difficulties in finding the address of historical societies in the States with which I wished to communicate.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CHAMBERS AND BROWN.—In 1787 Arthur Young went to see the English garden at the Trianon, of which he writes "there is more of Sir William Chambers here than of Mr. Brown" ('*Travels in France*,' second ed., 1889, p. 101). Miss Betham-Edwards says this is "Robert Brown of Mickle, contributor to the *Edinburgh Farmers' Mag.*, 1757-1831." This is a mistake. Mason, the poet, who ridiculed Chambers in the '*Heroic Epistle*,' wrote his '*English Garden*' to recommend the beauty of the scenes laid out by Lancelot, or "Capability," Brown.

W. C. B.

THE ELEANOR CROSS AT GEDDINGTON, NORTHANTS.—Antiquaries who have seen this beautiful cross will rejoice to learn that Sir Arthur Blomfield has been commissioned by His Grace the Duke of Buccleuch to superintend the repairs which time and some heavy winds have rendered necessary. It is most satisfactory to know that repairs only are needed, and that under the above skilful architect there is no risk that this, the only one of the Eleanor memorials which remains as it was erected, will be mutilated by restoration.

C. W.

"ANCIENT PASHT."—I have received from a young friend, a coffee planter in Southern India, who knows my interest in folk-lore, the following Canarese legend, giving the reason for cats burying their dung:—

"A cat and a tiger once went out together for a walk. After they had strolled on through the wild jungle for some time the tiger began to feel hungry, and to think of the desirability of making a pounce on the cat. His sidelong looks soon aroused the suspicions of the cat, who, knowing not how else to elude the tiger's purpose, proposed that they should climb up and rest awhile in a tree, and then return home. To this the tiger readily agreed, only asking the cat to show the way, when, while the cat was well within reach, the tiger made a sudden grab at him. But the cat was too quick for the tiger, and instantly sprang forward on to a light branch of the tree where the tiger could not follow. Then the cruel beast crouched down at the root of the tree to watch until the cat would be obliged to descend. Long waiting, however, exhausted the tiger's patience, and at last he roused himself to depart, growling out as he slunk homeward: 'I cannot wait for you now, but as you cats always drop your dung in the same place, I shall be sure to catch you before long.' Then the cat

cautiously descended from his perch of safety, and went round and told the whole of the cat world of what the tiger had said, and ever since then the cats have made it their custom to seek out every day a different place of egestion, and there dig a hole and drop their dung therein, and carefully cover it over with earth, so that the tigers may never know where they have been or where to find them again."

This, as a genuine legend of the alpine forests of the Malabar coast, is well worth being placed on permanent record.

GEO. B.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DR. SHAW.—I wish to ask whether you or any of your readers could give me any information with regard to Dr. William Shaw, who, at the close of last century and up to his death in 1831, was Rector of Chelvey, Bristol. Dr. Shaw, born in Arran, was a man of great erudition, especially in the Gaelic language, a dictionary of which he wrote, as well as other works. He was an F.S.A., and is said to have been "the last surviving friend of Dr. Samuel Johnson, one of the coterie which met constantly in Bolt Court and at Streatham Hill." What I particularly wish to learn is to whom he was married, the name of his wife before her marriage, and whether she was a widow or a spinster; also the place where the marriage took place and is registered. I should be glad also to learn where Dr. Shaw was in charge before going to Chelvey, as well as any interesting particulars concerning him.

EDWARD LONG, L.C.P.

OLD BOOKBINDER.—The signature N. S., divided by a merchant's mark, occurs on stamps of the Annunciation, &c., at the beginning of the sixteenth century. The name represented by these initials is given in full on the binding of a book of J. Petit's, dated 1520. It is Nicolaus Spreznick. The actual binding looks like English work. The stamp is doubtless Belgian. Is there any record of this binder having worked in England?

J. C. J.

'KING HAKE.'—Who is the author (or translator) of the poem 'King Hake,' which appeared in *All the Year Round*, August 25, 1860?

AUGUSTUS HAKE.

59, Acacia Road, St. John's Wood.

GORDON HOUSE, CHELSEA.—Can any one relate the history of Gordon House, Chelsea? O.

SIEGE OF FARINGDON HOUSE, 1644-6.—The garrison here was commanded successively by Roger Burgess, Sir George Lisle, Sir Marmaduke Rawdon, and Sir William Courtenay. Who were

the first and last of these? References also required to contemporary accounts of the attacks, led by Col. Pudsey, Cromwell, and Sir Robert Pye, the owner. Kindly reply direct to

WALTER HAINES.

Faringdon, Berks.

PILLAR OF BRASS IN ST. PAUL'S.—Wanted, an elucidation of an obscure passage in a tract published 156- (?) to the following effect:—"The west door of St. Paul's, notwithstanding the Pillar of Brass, was thrown open." What was the "Pillar of Brass," and why "notwithstanding"?

A. FORBES SIEVEKING.

BUTLER: ORMONDE FAMILY.—After the impeachment and attainder of the Jacobite Duke of Ormonde in 1714, what was the social condition of the family until the titles were again allowed in 1791? Was any member of the family then living in Kidderminster?

J. M. B.

PRECEPTORS.—Can Prof. Skeat give me the derivation, or otherwise, of this word as applied to the subordinate houses of the Knights Templars? In what way is it connected with school or college in respect of that order?

A. D.

PORTRAIT OF REMBRANDT.—I have in my possession a small mezzotint portrait of Rembrandt, which represents the master in a wooden settle, apparently discussing something with an unseen critic. He holds the rough sketch of a man's bust in his right hand, while on an easel before him is a landscape. To his right are several books on a shelf, together with plaster models. The painter is dressed in a long fur-trimmed coat and cap, and is represented as having a very large beard. There are considerable differences between this and the fine 'Selbstbildnis' at Dresden, and I should like to know how far this portrait may be correct. Does any painting of it exist? It is signed at the bottom "Purcell fecit. 1766."

LELIUS.

HAMILTON: BABINGTON.—I should feel obliged to any of your correspondents who would supply me with some information about the families of Hamilton, of Ballymadonell, co. Donegal, and Babington, of Urney and Greenfoot, in the same county, or who would tell me where it could be found.

J. W. S. H.

Castle Semple.

BARRETT FAMILY.—In Strong's 'Heraldry of Herefordshire' this family is said to be of Colwall. Mr. Barrett, the father of Elizabeth Barrett Browning, bought, in her childhood, the estate of Hope Ead, near Colwall. Can any one inform me if he was of the family mentioned by Dr. Strong?

I. S.

"THE PIPER OF SLIGO."—In Sir Walter Scott's novel of 'Woodstock' (chap. xx.), Charles II., in

his assumed rôle of the Scotch page Kerneguy, states that he is "making up for lost time, as the piper of Sligo said when he eat a hail side of mutton." Is there a Sligo in Scotland? There is a well-known town of that name in the west of Ireland. Can you explain the allusion to the "piper of Sligo"? W. S. W. M.

EUDO DE DAMMERTIN.—William Warburton, Sheriff of Hampshire 1451, in his will desired to be buried in the choir of the Priory Church of Tanridge, of which priory he was patron, owing to its having been founded by his ancestor Eudo de Dammertin. Where can I find a pedigree of Eudo de Dammertin? VICAR.

CHART OR CHARTLAND.—In the Vale of Homedale a wood is frequently termed the Chart, or Chartland. Can any one say why this is so? Has it a different origin from the usual word? C. E. GILDERSOME-DICKINSON.

Eden Bridge.

PRINCES OF WALES.—In 'Whitaker's Almanac,' p. 77, is given a list of the Princes of Wales. Among these is named Charles II. Was he Prince of Wales? The list omits Mary I. Was not she created Princess of Wales—the only princess who was so? Queens regnant are reckoned in the lists of kings; ought not a Princess of Wales to have a place in a list of Princes of Wales? E. LEATON BLENKINSOPP.

'EUGÉNIE GRANDET.'—In this delightful novel Balzac speaks of doors "*où le génie de nos ancêtres a tracé des hiéroglyphes domestiques dont le sens ne se retrouvera jamais*. Tantôt un protestant y a signé sa foi, tantôt un ligueur y a maudit Henri IV." This method of expressing conviction was accomplished by means of large nails stuck into the woodwork. Are there any authentic examples of this still existing in France; and, if so, can they not be deciphered, as Balzac affirmed? LÆLIUS.

Another question I should like to ask, which 'Eugénie Grandet' gives rise to, is whether the old-fashioned French custom of presenting a "*douzain*" to young people on their marriage is still in vogue? When this novel was written it was, as Balzac says in a passage which is worthy of reproduction, but which is, perhaps, too long for 'N. & Q.'

TIMES OF PAIRING IN THE TWO HEMISPHERES.—Has it been noticed whether these times, or those of breeding, alter when birds or other animals are brought hither from Australia or New Zealand, or *vice versa*? What, for instance, is the breeding-time of the sheep in the southern hemisphere? I ask ignorantly, not knowing whether this question has ever been noticed,—first, because it seems to me natural that the times should differ; secondly, because a cockatoo that I now have—one with

plumage entirely white except the crest feathers, which, all but the front one, are of a palish yellow, and the most affectionate and, in some measure, the most teachable bird of its kind that I have ever seen—becomes in February most tender, pressing herself against my breast, and panting and trembling with fond excitement. Now, that month would not, I should imagine, be a pairing time in Australia. BR. NICHOLSON.

HERIOTS.—Can any reader of 'N. & Q.' assist me by giving references or extracts relating to the above custom, and references to the latest legislation for enabling owners of property liable to this infliction to enfranchise their land? So far as I recollect, it came into force about ten years ago; but the sum for enfranchising is rated at so high a figure that it does not help much. The custom itself is more curious than pleasing, and might now, with great propriety, be abandoned, with other feudal and obsolete customs the reason for which no longer exists. B. FLORENCE SCARLETT.

CHAUCER.—I have heard that a concordance to Chaucer is in preparation, but do not know of its publication. Such a work seems needed. Can anything definite be ascertained on the subject? A. H.

TENNYSON'S 'VOYAGE OF MAELDUNE.'—Where did Lord Tennyson meet with the Irish legend on which this beautiful poem is founded? Is there a richer piece of colour in any poet, English or other, than the Isle of Flowers and the Isle of Fruits, stanzas v. and vi.? When and where was the poem first published? JONATHAN BOUCHIER.

ST. JOHN'S GERMAN LUTHERAN CHURCH, LUDGATE HILL.—Can any reader of 'N. & Q.' suggest where the registers of this church are to be found? The church itself stood on the north side of Ludgate Hill, and was founded in 1770 by some of the more freethinking members of the congregation of St. Mary's Church, in the Savoy, who chose as their pastor Dr. G. F. A. Wendeborn, afterwards well known as a writer, chiefly on linguistic subjects. All that is known of its history is told in some of Wendeborn's own writings, and has been collected and published by Dr. C. Schoell, the present pastor of St. Mary's Church, in his 'Geschichte der Deutschen Evangelischen Kirchen in England.' In 1790 Wendeborn resigned his office, in which, as he himself states, he had neither predecessor nor successor, and in 1793 retired to Hamburg, where he died in 1811. On his retirement the congregation dissolved, the church itself being eventually absorbed into the London Coffee House.

The registers, which probably comprised baptisms only, are not among the non-parochial records at Somerset House, nor in the custody of

any of the present German pastors in London; nor, lastly, are they in the Stadtbibliothek at Hamburg, to which Wendeborn bequeathed his books and MSS. It seems likely that Wendeborn, on retiring from the pastorate, would have placed them in proper custody, and it would be very desirable that their present place of deposit should be discovered.
EDWIN HOLTHOUSE.

H. STEERS.—Can any reader of 'N. & Q.' give me further particulars about H. Steers? He was the author of an 'Elegy to the Memory of Francis, late Duke of Bedford,' 1802, 4to.; 'Æsop's Fables, new Versified, from the best edition, in three parts, London, 1803, 8vo.'—this book was printed in Hull, by Robert Peck, printer, Scale Lane; 'Leisure Hours; or, Morning Amusements, consisting of Poems on a variety of Interesting Subjects, Moral, Religious, and Miscellaneous,' with notes, 1811, 8vo. The *Gentleman's Magazine*, September, 1813 (p. 299) mentions the death, on "Aug. 5, aged 71 years, of Mr. Henry Steers, of Hammersmith Terrace." Was this the same person?
W. G. B. PAGE.

Subscription Library, Hull.

SHOP BILLS AND TRADESMEN'S CARDS.—Have any collections been formed of these of the seventeenth and eighteenth centuries; and what is the date of the earliest known to have been preserved?
J. R. D.

IMPRESSIONS OF A SAVAGE.—There appeared several years ago, in the columns of the *Daily News*, an account of the impressions of a savage who had been brought to Europe. I am told they presented very interesting illustrations of the strength of the sensuous presentation called up by a concept or word in the savage mind, and the consequent tendency to run off suddenly into long digressions which apparently have no connexion with the previous words. I should be very glad if any of your readers could tell me in what numbers of the *Daily News* the account appeared.
MALCOLM DELEVINGNE.

VOICE.—Can any one tell me when and why "voice" came to be used as a grammatical term?
E. G.

'THE WORLD AT WESTMINSTER.'—I have recently purchased this periodical publication, by Thomas Brown, the younger, which appeared in 1816. The note appended to it in the catalogue I have before me terms it "a scarce periodical, supposed to have been written by the Scholars of Westminster, but almost all written by Moore, the poet." This statement is corroborated by the 'Dict of Eng. Lit.' by W. Davenport Adams; but by what authority is it assigned to Moore? If the statement is correct, is it known how Moore came to assist in a paper published by the Scholars

of Westminster, with which, so far as I know, he had no connexion?
ALPHA.

Replies.

THOMAS CAMPBELL.

(7th S. ix. 203.)

In his interesting note MR. YARDLEY says that his last quotation,

Like angel visits, few and far between,
is not Campbell's own—it is from 'The Grave,' by Blair, who, speaking of "good," says,

Its visits,

Like those of angels, short and far between—
and he might have added that his first,

'Tis distance lends enchantment to the view,
was also borrowed, the whole of the opening lines of the 'Pleasures of Hope' being adapted from Dyer's 'Grongar Hill,' though wonderfully improved by the later poet. See 'Grongar Hill,' 114-128, especially the lines:—

So little distant dangers seem:
So we mistake the future's face,
Ey'd thro' Hope's deluding glass;
As yon summits soft and fair,
Clad in colours of the air,
Which to those who journey near,
Barren, brown, and rough appear.

As to Byron, have not the lines which Daniel O'Connell used to prefix to his letters and manifestoes become almost proverbial?—

Hereditary bondsmen, know ye not
Who would be free themselves must strike the blow?
And Scott, too, has these lines, much of the same proverbial tone:—

Lives there the man with soul so dead
Who never to himself hath said,
"This is my own, my native land"?

W. E. BUCKLEY.

MR. E. YARDLEY misquotes the line he so justly admires in Keats. It should run:—

With beaded bubbles winking at the brim.

To Keats, according to Rossetti, belongs the honour of having written the finest line in the language:—

There is a budding morrow in mid-night.

However this may be, it is assuredly true that many of his lines will live as long as the language,—

A thing of beauty is a joy for ever.

C. C. B.

It is quite true that Campbell is the author of various terse axiomatic lines, and this is no doubt due in some measure to the fact that he is not altogether free from the influence of Pope's method. It is further noticeable that some of his most concise and striking passages are not included among stock quotations. These lines, e.g., in 'Pleasures

of Hope,' part ii., are exquisitely finished, the fourth being sometimes attributed to Wordsworth:—

There shall he love, when genial morn appears,
Like pensive beauty smiling in her tears,
To watch the brightening roses of the sky,
And muse on Nature with a poet's eye.

A few paragraphs further on occurs the line, not unmarked of the quoting fraternity:—

What millions died—that Caesar might be great!

In 'Gertrude of Wyoming,' i. 27, the poet parenthetically defines the true lyric in the exclamation:—

And song is but the eloquence of truth.

Finally, not to mention others that might be given, we find in 'Hallowed Ground' the suggestive reflection—a motto for preachers of the religion of humanity:—

To live in hearts we leave behind
Is not to die.

It is not fair to deny to Scott this gift of gnomic expression. "My foot is on my native heath" is probably one of the most popular quotations in the language, while the "sea of upturned faces" and "there's a gude time coming"—both of them in 'Rob Roy,' like Helen Macgregor's defiant utterance—are at once sufficiently terse and suggestive to commend themselves for permanent currency. In 'Old Mortality,' ii. xxi. we find:—

One crowded hour of glorious life
Is worth an age without a name,

which is surely fitted for ready quotation if anything is. And hardly less forcible and final is the proposition thus stated in the twelfth chapter of 'The Monastery':—

Better had they ne'er been born
Who read to doubt, or read to scorn.

It is Scott who calls Scotland the "land of the mountain and the flood"; it is he who describes woman as "a ministering angel" in distress, while admitting that in times devoid of trouble she is "uncertain, coy, and hard to please"; and it is he who says ('Lady of the Lake,' iv. i.) that

Love is loveliest when embalmed in tears.

Further, in the 'Lay of the Last Minstrel,' v. xiii., he asserts:—

True love's the gift which God has given
To man alone beneath the heaven;

and in the third canto of the same poem he concludes an eloquent tribute to Love in these terms:—

Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven and heaven is love.

It would be possible, with space at command, to extend this list considerably—to tell, *e. g.*, of the tangled web that we have to wrestle with "when first we practise to deceive"; to report the dogma that "lovers love the western star"; to learn the

effect on the feelings of warriors when they meet "foemen worthy of their steel." But it may suffice meanwhile to quote from the 'Lay of the Last Minstrel' what occurs, according to Sir Walter, at the death of a poet:—

They do not err
Who say that, when the Poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies.

That is direct and concise enough, and surely it is not too long, for a useful quotation.

THOMAS BAYNE.

Helensburgh, N.B.

The subject raised by Mr. E. YARDLEY will, I believe, be of general interest. I confess to myself it is peculiarly so. I cannot, however, agree with the writer's opinion upon the main points. It will be no difficult matter to show that at least two of Campbell's contemporaries have left as good a mark in the way spoken of as Campbell. We will take Burns first, and give a few of his words which in my humble opinion are proverbial:—

O wad some pow'r the giftie gi'e us,
To see ourself as others see us! &c.
Man's inhumanity to man
Makes countless thousands mourn! &c.
But pleasures are as poppies spread,
You seize the flower, its bloom is shed.
The rank is but the guinea stamp, &c.
The best laid schemes o' mice an' men
Gang aft a-gley.

Turning to Walter Scott, I should be inclined to say the following are proverbial:—

Love rules the court, the camp, the grove.

Again:—

For love is heaven and heaven is love.

It was only one day this month that the last quotation formed the motto of a calendar (hanging in one of my rooms) which professes to have a proverbial saying or text for each day in the year.

A ministering angel thou,

I think, may be called a proverbial saying.

Then, as to Byron, surely

All went merry as a marriage bell

is current enough. Again:—

In life there is no present.

Shelley, I would admit, has left little which has become in any way current, unless it be

Death and his brother Sleep

and

The icy charms of custom.

I would remark that I do not consider I have exhausted lines from Burns, Scott, and Byron which might well be classified as proverbial, and I have not referred to any quotation books. Regarding Mr. YARDLEY's observation "excepting the oldest," this I candidly admit strikes me as most inaccurate; but I will not say it is so. All I will say is, personally I have long been of the opinion

that, say, Homer and Horace can practically claim a large share of the proverbial sayings of the day; and this I (possibly ignorantly) supposed was pretty generally admitted. If such as Horatius be added to the above, I fail to follow the words I have put in inverted commas. I hope this subject may be thrashed out in 'N. & Q.'

ALFRED CHAS. JONAS.

Swansea.

PROVINCIAL PUBLISHING (7th S. viii. 205, 269, 329; ix. 16, 193).—Although ST. SWITHIN's note is in no sense an answer to mine, yet, as I am directly appealed to, I feel bound to reply to one who uniformly writes with such courtesy and good taste that when we happen to take different views I am almost inclined to think that it is I who must be wrong. But in this case I am bound to declare that ST. SWITHIN either does not see the point clearly, or purposely avoids it. That there are large manufactories of books in Newcastle, and Halifax, and Manchester, and many other towns, nobody wants to deny. Such are simply like any other businesses which men put capital into for the sake of an income, and are often owned by men with no special liking for either printing or literature, even by men who have not been brought up to the trade. I knew of a large one owned by a blacksmith, who could scarcely write his own name. But these are not the kind of people A. J. M. meant when he wrote about 'Provincial Publishers.' I do not suppose half a dozen such as he means are now to be found in all England. Neither of the books mentioned by ST. SWITHIN has been given to the public in a manner to entitle the persons whose names are on the title-pages to be called "York printers and publishers" (see *ante*, p. 16). A YORK PUBLISHER knows better than to claim these books as printed and published in York.

ST. SWITHIN is unjust to me about York. It is the notorious irreverence for art of its people, it is their swagger and affectation of "heartiness" I do not like. That most characteristic statue of the unlovely person before mentioned has actually got a large inscription in gold letters on a black ground, pointing out that the grand work of art is really the work of a local genius. It is in a most prominent place, at the top of the pedestal, at the foot of the figure, and at about the height of an ordinary person's eye, to the best of my recollection. Is this an evidence, let me ask A YORK PUBLISHER, that York "contains as many refined and intellectual men and women as any place of its size in the United Kingdom"? Names, names, please! Suppose he start with a few poets. Of course there are numbers of excellent Yorkshiremen. Is not our respected Editor a Yorkshireman? But York does not "contain him." Of course not. But, however, I should not have again alluded to this

subject, which may be displeasing to some, had not ST. SWITHIN talked about "red rags." One good quality is, I think, prominent in most Yorkshiremen: they are generally good-humoured, and will quietly put up with more chaff without losing their tempers than almost any other men. But this may be that their own opinion of their superiority is so firmly fixed that it takes a good deal to disturb it.

As to ST. SWITHIN's Tennyson query, I will start a fresh heading for it, or we get mixed up so.

R. R.

Boston, Lincolnshire.

It seems very singular that all mention should have been omitted by the many correspondents who have written on this subject of 'The History of the York Press,' by my late friend Robert Davies, F.S.A., of the Mount, York. He was one of the best-informed men, and the man of all others best acquainted with the antiquities of his native county and city. Let me recommend the perusal of this book to them. The valuable library of Yorkshire books at Walton Hall, near Wakefield, the property of the late Mr. Edward Hailstone, would no doubt show an immense number of works of all kinds and sizes issued there. This is by far the largest collection of the kind in the kingdom. One does not feel inclined to discuss the question as to the typography or execution of the books or woodcuts, which is foreign to the subject.

The reason, of course, for the migration of printing into large towns is simply because the work can be far more quickly executed than in any country places, and far more cheaply. Few country presses have Greek or Hebrew founts of type for setting up quotations from these languages when they occur in the text. The cause for Lord Tennyson's 'Demeter' being printed in Edinburgh is most probably because Edinburgh is noted all over the kingdom for its excellent typography and bookbinding. Many London publishers send their books there to be printed and bound.

Why such a charge is brought against the city of York as that of being so hopelessly dull and unintellectual puzzles me exceedingly. I once lived for three years in the Ainsty of York, within sight of the Minster towers, besides having made repeated visits to the city. There were many highly educated and intelligent residents in it twenty years ago, and it is not likely that the class has become extinct which keeps alive the torch of knowledge "non deficit alter." "Comparisons" are said to be "odious"; but York and its surroundings would show immeasurably to advantage in point of intelligence and mental culture compared with my present neighbourhood in East Anglia.

Mr. Hailstone died March 24, and is under-

stood to have bequeathed his famous collection of Yorkshire books to the Dean and Chapter of York, to be preserved in the Minster Library. Many readers will remember the epigrams written on George I. sending a troop of horse to Oxford and a present of books to Cambridge.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

"CHIP, CHOP, CHERRY" (7th S. ix. 207).—I will not attempt to divine the meaning of this or its derivation. I take it to be the unmeaning chorus to a song, convenient from the alliteration. When I first went to Oxford, the third of a century ago and more, a recognized chorus for more than one song at a boating supper was:—

Chip chop, cherry chop, fol de rol de rido,
Chip chop, cherry chop, fol de rol de day.

HIC ET UNIQUE.

In the north of Ireland the rhyme referred to runs thus:—

Chip, chip, cherry,
All the men in Londonderry
Couldn't set up
Chip, chip, cherry.

In that hotbed of party feeling we used to have a vague notion that the doggerel rhyme as sung by our Catholic nurses covered some allusion to Orangeism and the siege of Derry.

Y. T.

I very well remember hearing the song to which our Editor alludes. It was a skit on transitory amours, likening them to birds' loves, and the chorus was:—

With a chip, chip, chip, and a chirrup,
Warble, flutter, and fly away.

When well sung, with a good imitation of birds' chirpings and a little clever hopping and flapping of coat-tails to represent wings, it was far from "unmeaning," however, and became most drolly piquant.

R. H. BUSK.

"Chip chow, cherry chow," is the first line of the chorus of a song in the burlesque of 'Kenilworth,' produced at the Strand Theatre about twenty-five years ago.

THOMAS FROST.

Are not these words a corruption of "*Chick, chock, chino*, the world turns round"? used frequently by boys in my early days to render an agreement made between two of them inviolable.

SENEX.

ORIGIN OF TERMINATIONS (7th S. ix. 49, 177, 218).—The late Mr. Wynne, of Peniarth, well known as a Welsh antiquary, contended that the name Dolwyddelen was derived from its patron saint, Gwyddelan, which indeed seems reasonable. The name, as Mr. Wynne showed in several contributions to *Bye-Gones* (sic) in 1878, is repeatedly mentioned in the Public Records in the early part of the seventeenth century, and is spelt Dolwyd-

belan. The ville of Dolwyddelen is all the 'Great Extent of North Wales'; or, Carnarvon, taken in 1353; and in the 'the Gwedir Family,' where the name several times, the spelling is Dolwydd, derivation from the Princess Helena so fore, to be altogether fanciful, and the Dolwyddelen is a modern corruption. Oswestry.

Dolwyddelen is undoubtedly the Gwyddelen, or Gwyddelan, and has no with Helen. Neither has Sarn Helen, corruption of Sarn-y-Lleng, the Cause Legions, i.e., a Roman military road. Helen may be "Helen's Ford," if original; otherwise it might be (properly) Lleng also.

C. S.

There has been much controversy about the meaning of the name Dolwyddelen. As written, it means the Meadow of Wy whom a church, Llanwyddelan, is in Montgomeryshire, and of whom there is in connexion with Dolwyddelen. The commonly pronounced Dolyddelen, which mean "Helen's meadows." Dolwyddelen ever, believed to be the correct form.

ST. MILDRED'S CHURCH, POULTRY (7th S. ix. 443, 496; ix. 31, 113, 154, 190).—In the CANON VENABLES respecting St. Mildred's Poultry, I read with unspeakable astonishment that that church was one of the world's greatest architect England has ever produced. Heavens and earth! What, then, are we to do with one William of Wykeham, or of any of others recorded, and the many others who have left their mark on the earth? *caruerunt quia vate sacro*, who have left their mark on the earth? *great period of architecture?*

Is it too much to say that with a few compass, and an unlimited cheque-book, produce a facsimile of St. Paul's Cathedral? whereas not all the king's horses and all the king's men, including every architect now extant on the planet, could reproduce Salisbury Cathedral.

No doubt it is conceivable that an improved minute imitation and the use of the improved mechanical appliances available in the present time might erect a fairly accurate copy of that wondrous work. But the curious instructive point is that when such an imitation is produced, the original work of patient plagiarism was accorded the inexpressible charm of the original found to have vanished.

There is at Ferrara a small bronze inkstand which served as having been that of Ariosto, highly ornamented, and has delighted the many generations of beauty worshippers, so that it has been reproduced (at Birmi-

fancy), and the copies can be purchased for a few shillings. It is a work decidedly more commendable in the eyes of a Philistine than the original. Every circle or segment of a circle is as true as compasses can make it, which is not the case in the Ferrara inkstand. Every rectangle is a true rectangle, and the result is a fairly pretty, certainly, but vulgar-looking thing, worth assuredly no more than the few shillings demanded for it. Why is this? Because the bronze is no longer instinct with the mind, the soul of the artist. Most subtle is the connexion of cause and effect—as difficult to seize and examine as are all the phenomena of the reflex action of mind and matter. But that the phenomenon is there, existent and undeniable, few eyes looking on the two articles, the original and the copy, can doubt.

And this is why, as I humbly conceive, the greatest works of architecture cannot be copied and reproduced, while those of a very second-rate (however excellent) order of excellence may be.

And CANON VENABLES writes from Lincoln, too!

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

STRONGBOWIANS (7th S. ix. 168).—In Harris's 'Hibernica,' Dublin, 1770, 8vo., pp. 46-8, will be found "An Alphabetical List of such English and Welsh Adventurers, as assisted in the Reduction of Ireland during the first sixteen years from the Invasion, collected partly from the foregoing fragment [commonly known as Regan], partly from 'Giraldus Cambrensis,' two contemporary writers, and partly from Records."

A somewhat similar, though more accurate, list will be found in Mr. Barnard's 'Strongbow's Conquest of Ireland,' London, David Nutt, 1888, in the "English History from Contemporary Writers" series.

Names of those who came over later must, so far as I know, be collected from the various Irish annals, the 'Calendar of Documents relating to Ireland,' and from other publications of the Rolls Series, &c.

GODDARD H. ORPEN.

6, Stone Buildings, Lincoln's Inn.

RADCLIFFE (7th S. viii. 287; ix. 32, 132, 216).—There is a history attaching to the mention of the tomb in Boreham Church at p. 216. The estate in Boreham was granted by the Queen to Thomas Radcliffe, Earl of Sussex, in 1573. He began a tomb for the burial of his family, which was completed by Richard Stephens in 1599. The body of Robert, Earl of Essex, who died in 1542, was removed by his grandson to this tomb, which was also the burial-place of Henry, *ob.* 1556; Thomas, *ob.* 1583, with others of the same family to, so far as is ascertainable, 1643. The vault, containing twelve coffins, fell into ruin, from uncertainty as to the liability to repair. There were in the vault twelve coffins, so far as ascertainable,

from the year 1581 to 1643. The epitaph of Thomas is in Weaver's 'Funeral Monuments,' p. 635, with the notice of the removal of his body to the new vault (p. 636) from St. Laurence Poulteney. The estate was sold about 1620. For further information see Weaver, *u.s.*; 'Complete History of Essex,' Chelmsford, 1770, which has in the notice of Boreham a print of the tomb with the epitaphs of Thomas, as above, *ob.* 1542; Henry, *ob.* 1556; Thomas, *ob.* 1583. About the year 1770, it came into the possession of Richard Hoare, by a faculty to construct from the chapel a place of interment for his family.

ED. MARSHALL.

BELL-RINGING CUSTOM (7th S. ix. 205).—MR. DEEDS may find the following note of service. In the adjoining village of Geddington, what is there known as "the eight hours' bell" has for centuries been rung at four in the morning, at noon, and at eight in the evening. The four o'clock bell was to call up "the horsekeepers and cowmen." A year or two since a slight change was made in the hour. From Plough Monday to Lady Day the first bell was rung at five, instead of four. During the last year the early bell, to the infinite disgust of the old inhabitants, has not been rung at all, the new sexton finding himself unable to face the keen morning air.

CHAS. WISE.

Weekley, Kettering.

PRIMITIVE METHODISTS (7th S. ix. 149, 197).—See 'Jubilee of English Camp Meetings,' by William Garner, 1857, chap. iii.; also the preface to an edition of Hugh Bourne's 'Hymns,' 1820. The lines quoted by ANON. are in hymn 41, 'Camp-meeting Hymn,' beginning "When the Redeemer of mankind."

W. C. B.

PEDIGREES (7th S. ix. 148).—In answer to MR. LYON, the first of the family of Towers of Inverleith, Walter Towers, was a merchant in Edinburgh, of French extraction. For services and assistance in recovering the castle of Edinburgh from the English he was granted by David II. the lands of Inverleith, Water of Leith, Dalry, and others. "William Towers de Inverleith, Dominus de Dalry," is so designed in a tack of a mill on the Water of Leith to Thomas Fulton in the year 1478. Sir James Towers of Inverleith was one of the Privy Council in the minority of James V. The family ended in an heiress, in the reign of Charles II. This lady, Jean Towers, married Sir John Sinclair of Longformacus. Their son, Sir Robert, quartered his mother's arms—Argent, on a bend azure three mullets of the first—with those of Sinclair—Argent, a cross engrailed gu.

ROBERT GOODSIR.

DERING (7th S. ix. 249).—MR. Walter Metcalfe, in his 'Book of Knights,' quotes Cotton MS. Claudius C. iii. as the authority for the statement

that Sir Edward Dering received knighthood at Newmarket on January 22, 1618/9.

F. W. A.

Croydon.

Sir Edward Deering, or Dering, of Surenden Deering, co. Kent, was knighted at Newmarket January 22, 1618. He was son of Sir Anthony Deering, of the same place. By Anne, daughter of Sir John Ashburnham, Knt., Sir Edward left issue Edward, his successor. Sir Edward died in 1648.

JOHN MACLEAN.

Glasbury House, Clifton.

Sir Edward Dering was knighted at Newmarket on January 22, 1619.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[G. E. C. and DANIEL HIPWELL oblige with the same information.]

OWNER OF INITIALS WANTED (7th S. ix. 147).—G. W. might search in 'Collectors' Marks,' by Louis Fagan; or, if he tells me in what form H. (?) P. B. appears on the engravings, &c., I will search for him. HAROLD MALET, Col.

REV. WILLIAM JACKSON (7th S. ix. 88, 197, 218).—In Madden's 'Lives and Times of the United Irishmen' is a sketch of the chequered career of this celebrated United Irishman, which contains a number of particulars as to his origin. If I remember rightly, the date of his birth is not stated, from which we may infer that it was unknown to the writer.

W. GILMORE.

112, Gower Street, W.C.

BRAT (7th S. viii. 464; ix. 77, 113, 232).—In regard to this word, Miss BUSK is somewhat hard on the 'New English Dictionary.' She is angry with it for not supplying so much information as she looked for, and her strictures are not always quite just or discriminating.

1. As to the origin of the word, she quotes a portion of Dr. Murray's remarks, and thereupon says, "With due submission, I must say that I fail to find any enlightenment here." It would be strange if it were otherwise, seeing that Dr. Murray has told her he cannot enlighten her. The word is "of uncertain origin," and a certain thing proposed is mere unsupported assumption. When nothing better is to be had, there is some little enlightenment in knowing our ignorance.

2. As to usage, Miss BUSK goes through the ten examples of literal use with the purpose of showing that the supposed implication of "contempt" is not made out by them. For two of these, belonging to the eighteenth century, Dr. Murray has made allowance. Miss BUSK says that those which show the phrase "beggar's brat" are *hors concours*, this being a mere cant phrase. I fail to see her *sequitur*. If "beggar's child" is

less forcible, it must surely be because of certain force of its own. She says the example dated 1712 does not necessarily tempt (or disparagement?). Let us look at "The noise of those damned nurses and brats." Well! She says that the example 1808 seems positively exclusive of any idiom tempt (disparagement?). Here Sir speaks of himself. "I felt the child having been a single indulged brat to be member of a large family." It is my opinion. I should be disposed to use the phrase "indulged brat" as meaning child, and by consequence a noxious child. Miss BUSK has a special quarrel inevitable brevity of dictionary quotation greatly indeed do I sympathize with her. "Mais que voulez vous?" But let me give her a few words of the context, acquired a degree of license which could be permitted in a large family, acquiring self-willed caprice and domination." Placate constituents of the typical brat!

Let me point out that Miss BUSK has omitted the quotations for a figurative sense, given in the 'Dictionary,' every one of which carry a depreciatory meaning.

Lastly, Miss BUSK tells us how she in childhood resented being called a brat by an elderly lady, and how her parents explained in the old lady's youth the word was used with an offensive implication. Had the lady been known to say so, we must listen to her; but to submit that second-hand testimony is evidence. And against it we have the testimony of Dr. Johnson, writing in 1755 in the 'Dictionary,' but also overlooked by Miss BUSK, that "a child is called a brat in contempt." This is decisive against her supposition that the depreciatory sense is the growth of our own times.

C. B. M.

This word is thus defined in Coles's 'Latin Dictionary,' ed. 1749: "A brat parentibus villissimis etiam semicinctum vilissimo."

W. R.

Walpole Vicarage, Halesworth.

CATSKIN EARLS (4th S. v. 295; 5th S. viii. 308; ix. 214).—I had hoped that volume of Dr. Murray's 'Dictionary' would give the derivation of the word *catskin* applied, and an example of its early use; however, is not the case. The term unquestionably is applied to the Earls of Shrewsbury, De Huntingdon, the only three earldoms of the seventeenth century now existing, save the (like Arundel, Rutland, &c.) are merged in titles, and save the anomalous earldom of (1553), resuscitated in 1831.

The reason of the application ("cat-skin

not improbably be that assigned to it by your correspondent RIVUS, i. e., that in the seventeenth or late in the sixteenth century an order was issued for the use of ermine instead of the skin of cats (*sed query* if such skins were ever used?) for the robes of a peer; but if this is the case, why are there not "catskin dukes" and "catskin barons"?

The robes of an earl consist (now) of but three rows of ermine; but in some early representations an earl is depicted with four, the same as a (now) duke. It has been suggested that these four rows (*quatre-skins*) may have given the name of catskin to the earldoms of ancient creation. Further information on this subject is much desired.

G. E. C.

COLDFINCH (7th S. ix. 228).—The Rev. J. C. Atkinson, in his 'British Birds' Eggs and Nests,' gives on p. 32, "Pied Flycatcher (*Muscicapa atricapilla*)," and as its local name "Coldfinch." It is a familiar word to me, though I cannot remember where I have heard it used. W. M. E. F. Yorkshire.

I may inform DR. MURRAY that goldfinch is quite common in Cumberland, and is mentioned in Macpherson and Duckworth's 'Birds of Cumberland,' p. 40; but coldfinch I do not remember to have heard in this district. I shall be pleased to forward DR. MURRAY a copy of Macpherson's notes on the goldfinch if he requires it.

GEO. S. GRANT.

Carlisle.

Webster says in his 'Dictionary,' "Coldfinch, a species of Motacilla, a bird frequenting the West of England; called also wagtail." DNARGEL. Paris.

HANDEL FESTIVALS (7th S. ix. 245).—It is very kind of MR. W. LOVELL to tell the story of this celebration to the readers of 'N. & Q.'; but it would have been only honest to have added that his communication is taken almost *verbatim et literatim* from my 'Old and New London,' vol. iii. pp. 407, 408. "Sic vos non vobis!" MR. W. WINTERS treats me in the very same manner in his query respecting John Clare's 'Poems.' The remark which he introduces with a modest "I believe" is copied *verbatim et literatim* from 'Greater London.' This is too bad.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

FOREIGN SOCIETIES (7th S. ix. 229).—So far as France is concerned, MR. PEACOCK will find in the "Annuaire-Almanach du Commerce 1890 (Didot-Bottin), 93d Année de la Publication: Premier Partie, Paris; Deuxième Partie, Départements, Algérie, Colonies Étrangères (Paris, 54, Rue Jacob)," under each city and town, a list of all the societies therein. I am also certain that a separate list of all the societies in France was published a few

years ago; but as I am away from my books for the moment, I am unable to furnish him with the title of the book.

C. MABON.

29, Emperor's Gate, S.W.

FRITZ BERTHOUD (7th S. ix. 201).—I ask leave to correct an error in the paper thus referred to, which has been pointed out to me in a letter from one of M. Berthoud's most intimate friends and neighbours. The letter says:—

"Le volume les 'Chansons Lointaines' est d'Olivier, et les illustrations de Gleyre et autres artistes, parmi lesquels M. Fritz Berthoud qui en a signé une."

The paper also contains three misprints, two of them my fault. For "montagnarde" read *montagnard*; for "Oliver" read *Olivier*; for "de Soleil" read *au Soleil*.

A. J. M.

TOUTER (7th S. ix. 242).—It is odd that simple common sense, used in all other transactions, cannot be applied to etymology. The derivation of *touter* from *Tooting* is obviously impossible, because such a man would then have been called a *Tootinger*; just as an inhabitant of London is not called a *Londer*, but a *Londoner*. The origin of *touter*, formerly *tooter* (as the quotation given correctly says) is from A.-S. *tōtian*, to peep or spy about. It was correctly given by Wedgwood years ago; and why it is pretended that there is any difficulty about it I do not know.

WALTER W. SKEAT.

ROBERT DRURY (7th S. ix. 121, 177).—Robert Drury's adventures were, as MR. W. O. WOODALL remarks, reprinted several times; the second edition in 1731, and others in 1743, 1750, 1807 (the edition MR. WOODALL mentions, printed at Hull), and, the last I know of, an edition of 1826. The copy of the 1750 edition is stated in the title to be revised and corrected from the original with improvements, the said improvements consisting of considerable alteration and refitting of the text, supposed to be better suited to the more refined taste of the young folk of that later period. There is a certain canting, goody-goody, hypocritical tone in the preface, introducing, quite unnecessarily, paraphrases from worthy Archbishop Tillotson's sermons which had been published some seven years previously. The title-page (1750 edition) varies from the different title-pages of the former editions. (I have not the Hull copy here to refer to.) The first editions were all entitled 'Madagascar; or, Robert Drury's Journal,' &c., the 1750 edition is styled 'The pleasant and surprising Adventures of Mr. Robert Drury, during his Fifteen Years' Captivity on the Island of Madagascar,' &c. At the end of the 1750 edition is a note, stating that the author, for some years before his death, was to be spoken with every day at Old Tom's Coffee House in Birchin Lane. This leads me to suppose that Robert Drury, the ex-slave-dealer,

latterly a porter at the India House, died between 1743 and 1750. Can any reader of 'N. & Q.' say when he did die?

The Rev. J. Richardson, Head Master of the L.M.S. normal school at Antananarivo, and the compiler of the 'Standard Malagasy-English Dictionary,' has thoroughly tested the vocabulary printed in Drury's book, and published his investigation in the 'Antananarivo Annual' in 1875. He came to the conclusion that Drury's vocabulary was a true and genuine compilation, the words being all traceable in the Malagasy language of the present day, and in many respects identical with the Betsileo dialect still in use in that highland region south of Ankova.

I have myself tested it with the vocabulary published by the Abbé Rochon in 1802, but which the Abbé obtained from one M. Robert (the similarity of names is curious), whose captivity in Madagascar, where he was taken by pirates, must have been contemporaneous, or nearly so, with that of Robert Drury. M. Robert's map and vocabulary were extant in France apparently in 1727!

Mr. Richardson supposes that Drury's accent was that of a cockney, and that his amanuensis took down his pronunciation phonetically. If so (!), it is yet more remarkable that words pronounced by an Englishman with a cockney accent should be written by his auditor in exactly the same way as very many of the words in Robert's French-Malagasy vocabulary, written two years before Drury's book was published. MR. WOODALL quotes the word *morte*, the Malagasy word is *maty*, as spelt by modern lexicographers; but a vast amount of the present so-called Malagasy language is a *lingua franca* or "pidgin-Creole-French jargon," corrupted often beyond recognition; so in this case it is quite possible that *maty* is allied to *morte*. I could quote any number of such parallel analogies. If Mr. WOODALL will look through Ellis's 'History of Madagascar,' 1838, he will find that Robert Drury is largely quoted, *passim*; indeed, in his preface, my old friend William Ellis (with whom I was in Madagascar twenty-eight years ago) states that he has used the narrative of Drury, whom he places next to Flacourt and Rochon. W. Ellis, I may add, was educated here at Gosport.

S. PASFIELD OLIVER, F.S.A.

Anglesey, Gosport.

DISPERSION OF THE WOOD OF THE CROSS (7th S. ix. 204).—The legends of the wood of the cross are many and marvellous. One of the strangest, recorded by Sacchetti, tells its history from the creation downwards. So far as my memory recalls, God gave a slip of it originally to Adam to plant on the spot which was to be his grave. After other incidents, which I have forgotten, the Queen of Sheba slept under its shade on her way to visit Solomon, whom she

told she had dreamed there that it was destined to serve for the crucifixion of a just person. Upon this Solomon ordered it to be cut down and buried so deep that they were not to stop digging till they reached water. Near the time of our Lord this water burst its earthen prison and flowed into a pool, which became the pool of Bethesda. Later on the tree buried by Solomon came to the surface, and the Jews, finding it floating, made it serve for the crucifixion of Christ. This legend, along with some other unpublished stories of Sacchetti, was found some years ago in the Magliabecchiana Library by the librarian, and printed by him for a marriage book as a literary curiosity; but, being in days of pre-folk-lore study, he appends the contemptuous note: "This is neither in the Bible nor the Fathers; he must have picked it up by tradition from some idiot of a clown." Whether they were intended to form part of the "three hundred novels" (7th S. viii. 502) he does not say.

R. H. BUSK.

16, Montagu Street, Portman Square.

In his translation of the Roman Breviary the Marquess of Bute appends the following note to the Feast of the Finding of the Cross, May 3:—

"The cross and its reliques are the subject of an elaborate disquisition, pp. 45 to 163, by M. Robault de Fleury, in his learned antiquarian work, intitled 'Memoire sur les Instruments de la Passion de N.-S. J. C.' The total cubic volume of all the reliques of which he could hear as at present actually or even possibly existing anywhere is about 5,000,000 of French cubic millimetres; whereas a cross large enough for the execution of a man must have contained at least 180,000,000 or thereby."

GEORGE ANGUS.

St. Andrews, N.B.

Robert de Fleury's estimate, of 178 of a cubic metre, nearly six and a half cubic feet, is surely monstrous. Less than a third of it was quite sufficient, and, even in so light a wood as pine, would be a great load for any man. This can never have abounded, however, in Palestine. Olive was more probably the material, and a rough T cut from it entire. If there was any joining, a stem of nine feet long and a thickness equivalent to four inches square, containing one cubic foot, was ample, with a transom of about two-thirds that substance, bound by rope across the top. A rough mortice on its upper surface probably received one handle of Pilate's waxed tablet, turned upright, the trilingual inscription taking several lines. This may have originated the erroneous notion of the stem crossing and extending above the transom.

E. L. G.

"BLUE PIGEON" (7th S. ix. 249).—Some references to "pigeon" in connexion with fraud have long been common—as, for example, "plucking a pigeon" when some innocent youth has been victim of sharpers. One form of phrase

have heard, on good authority, "flying the pigeons," in connexion with the stealing of coal from a cart or from sacks between the loading and the house of the buyer.

ESTE.

I cannot give P. S. the information he seeks, but I may perhaps be able to contribute some trifle to the investigation of a trivial subject. I have always thought that the adjective "blue" referred to the colour of lead and the noun "pigeon" to that metal being usually to be found in gutters and parapet flooring, like the bird on the house-top. Hence stripping and stealing lead from a building, an offence which is by statute rendered graver, and subject to a heavier penalty, than simple larceny, from the supposed aggravation involved in the great probability of the felonious act causing serious injury to the main structure—damage in its consequences infinitely more disastrous than that entailed by the loss of the actual value of the metal purloined—this crime, I say, is known in thieves' slang as "flying the blue pigeon."

NEMO.

KING'S ARMS IN CHURCHES (7th S. ix. 168).—There was a reply to a similar question in 4th S. xii. 437, where there was a statement of the results of many previous contributions, so far as they were noticeable, with a further account of the matter. I omit all notice of painted glass windows (see 1st S. vi. 62). MR. ELLACOMBE has a list of eleven, Ed. II. to Anne.

The earliest notice of the arms in churches appears to be in February, 1547, shortly after the death of Henry VIII. in the previous January, in reference to St. Martin's Church, Ironmonger Lane, which may be seen in Burnet's 'History of the Reformation' (part ii. bk. i. p. 13, vol. ii., by Nares, London, s.a.). This arose out of the "weariness of the popish superstitions" in the curate and churchwardens, who took down the images and set up the royal arms.

In 1631 Archbishop Abbot granted a licence to a painter, which contains a statement that all churches ought to be beautified more especially with "his Maesties armes and the Tenne Commandments," which he was to inquire into in the various churches in the diocese of Canterbury, as they were mostly out of repair, and renew, for which he was to have a reasonable allowance from the churchwardens or other authorities who might employ him. The whole is set out at 4th S. xii. 354.

In the parish register of Warrington, at July 30, 1660, there is an entry referring to their setting up:—

"Whereas it is generally enjoined by the Great Counsell of England that in all churches thorow out the Kingdome of England his Maesties Armes shalbe sett upp."

Upon which there is the question of a rate, 1st S. vi. 249.

There was previously in the same years the alteration of the arms on the Speaker's chair on May 8, 1660, as appears from the 'Journals of the House of Commons,' at 1st S. vi. 249.

Bishop Hacket's 'Articles of Inquiry for the Diocese of Lichfield' in 1662 have the question, "Are the King's Arms set up?" which agrees with the Warrington register. See Report 2 of 'Royal Comm. on Ritual,' app. p. 608, 1868.

The arms were set up long before these later notices. In the church of Sandford St. Martin, Oxon., there are Queen Elizabeth's arms in 1602. But I am not aware of any legal obligation to put them up.

ED. MARSHALL.

It is probable that after the restoration of Charles II. (1660) an Order in Council was issued, which is referred to in the registry of the parish of Warrington in these terms:—

"Whereas it is generally enjoined by the Great Counsell of England that in all churches thorow out the Kingdome of England his Maesties armes shalbe sett upp," &c.

Royal arms were first set up in churches during the reign of Elizabeth (1558–1603), but many were destroyed during the Commonwealth (1649–1660), hence the injunction of Charles II. This subject has been discussed in 'N. & Q.' on more than one occasion. See 1st S. v. 559; vi. 62, 88, 108, 178, 227, 248, 517; ix. 327; 2nd S. ii. 430; 4th S. xii. 287, 354, 437.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Bloxam, while referring to this subject at some length in the 'Companion to Gothic Architecture,' has been unable to discover when and by whose authority the royal shield was first ordered to be set up in churches, but thinks it would probably be early in the reign of Edward VI., and the motive one of loyalty to the sovereign.

J. BAGNALL.

Water Orton.

Your correspondent may be interested to know that in the churches of Westerham, co. Kent, and Wokingham, co. Berks, may be seen the royal arms *temp.* Elizabeth. Perhaps some reader can give instances of a like date, or even earlier, or tell us where such information can be found. In the examples which I quote the escutcheons are painted on wood, as usual.

C. E. GILDERSOME-DICKINSON.

Eden Bridge, Kent.

See a comprehensive reply 7th S. vi. 191.

W. C. B.

WILLIAM HOWLEY (7th S. ix. 207).—Archbishop Howley was inducted to the rectory of Bradford Peverell, Dorset, in June, 1811, and was made Bishop of London in 1813 and Archbishop of Canterbury in 1828.

DORSET.

A LARGE BEECH (7th S. viii. 369, 498).—May I inform MR. MANSBROUGH that the Couthorne oak,

in Yorkshire, mentioned by him at the last reference, is not nearly so large as stated in the passage from W. S. Coleman's book quoted by him. See 'N. & Q.' 3rd S. iv. 69, 119, 238, 381, 432, and especially an exhaustive article at p. 520, signed "H. L." The circumference of seventy-eight feet is at the foot, which is not what is meant by the girth of a tree, especially of an oak. At three feet from the ground the Cowthorpe oak is forty-eight feet in girth, and at four feet from the ground thirty-eight feet and a half. According to H. L., earth was heaped round it towards the end of last century (for the tree's benefit), which has reduced the ground measurement to sixty feet, and the girth at a yard from the ground to forty-five feet. The Marton oak, in Cheshire, was carefully measured by Mr. G. R. Jesse in 1874 (5th S. ii. 522). He found it to be forty-five feet in girth at three feet from the ground. Seventy-eight feet at some feet from the ground would be an astonishing girth for an oak, or, indeed, I suppose, for any tree except the *Wellingtonia gigantea*. Even the mighty ceiba of South America is not more than about forty feet in girth—at least, according to Kingsley, who no doubt wrote on good authority ('Westward Ho!' chap. xxi.).

JONATHAN BOUCHIER.

SECOND (7th S. ix. 229).—The 'Imperial Dictionary,' 1885, under "Second, v. t. 4," has this explanation:—

"In the Royal Artillery and Royal Engineers, to put into temporary retirement, as an officer when he accepts civil employment under the crown. He is seconded after six months of such employment, that is, he loses military pay, but retains his rank, &c., in his corps. After being seconded for ten years he must elect to return to military duty or to retire altogether."

In James's 'Military Dictionary,' 1810, the expression is traced to the French:—

"*Capitaine en Second, ou reformé, en pied, or Lieutenant en Second*, ditto, Fr., are officers whose companies have been reduced, but who do duty in others, and are destined to fill up the first vacancies. We have borrowed the expression, and say, *To be seconded*."

He gives another instance of the use of the term, which was in force under the system of purchase, to show that an officer who was *seconded* was in a better position for purchase or promotion than one upon half-pay.

W. E. BUCKLEY.

TOM KILLIGREW'S WIVES (7th S. ix. 248).—Thomas Killigrew, who is generally stated to have been a native of Hanworth, Middlesex, was in reality born in Lothbury, London, on Feb. 7, 1611/2, and baptized in the church of St. Margaret, Lothbury, Feb. 20. He died, Whitehall, London, in March, 1682/3; was buried in Westminster Abbey on March 18, and his will, dated March 15, was proved on March 19. He married (1) at Oatlands, Surrey, on June 29, 1636, Margery, daughter of Sir John Crofts, of Saxham, Suffolk. She died

January 1, 1637/8, and was buried in Westminster Abbey on Jan. 5. T. Killigrew married the Hague, on Jan. 28, 1654/5, Charlotte of John de Hesse, of Holland. She died July 16, 1629, and letters of administration of her estate were granted May 15, 1716, who have been in her eighty-seventh year. authorities in respect to the Killigrews: Col. J. L. Vivian's 'Visitations of Cornwall,' Col. Chester's 'Registers of Westminster' (1876), 'The Bibliotheca Cornubiensis' and, for Thomas Killigrew himself, 'Comedies and Tragedies' (1664).

GEO. C.

36, James Street, Buckingham Gate, S.W.

The names of both of these, and the place of marriage of the second, will be found in Col. Chester's, invaluable 'Registers of Westminster Abbey,' p. 207, note 2.

LISTS WANTED (7th S. ix. 221).—The catalogue which Mr. MASON has given in his paper I would add:—

1. Catalogue of Nonconformist ministers, arranged under the various bodies to which they belong.

2. Catalogue of Roman Catholic prelates, from the accession of Queen Elizabeth to the present time, and the list of the Hierarchy, September 2, 1885.

3. Catalogue of monks and nuns in religious houses established abroad. A list of these houses occurs in 'Notices of the Colleges and Convents established on the Continent after the Dissolution of the Religious Houses in England,' by Hon. Edward Petre, edited by F. C. Husenbeth, 1849.

4. List of the pre-Reformation church lands, indicating those which no longer exist, and their dedications, ascertained from various sources. All antiquaries know that the books of reference are on the matter of date utterly untrustworthy.

5. List of those who have suffered from heresy in this country from the earliest times.

6. List of suffragan bishops, or bishops, with their titles, and the list of faculties in this country before the Reformation.

7. List of Englishmen and Scotchmen, and the churches or burial-grounds of the Continent.

EDWARD P.

Bottesford Manor, Brigg.

7. I observe that Mr. C. MASON knows what I can do towards the compilation of a list of surgeons. Our books at Barbers' Hall contain the records of the apprenticeship of hundreds (perhaps thousands) of surgeons; but the labour of compiling a list would be very great, and at present I have not the time at my disposal to undertake such a task, though I certainly hope some day to attempt it.

The apprentice registers are specially interesting, as in nearly every case the name and residence of the boys' fathers are given; but unfortunately the surgeons are not separated from the barbers and from the other trades, and each one of many thousand entries would therefore require special investigation. Still it could be done.

I may mention that in my 'Annals of the Barber-Surgeons,' which is just ready, there is a partial list of the masters and wardens for 1308 to 1441, and from that date to the present time a perfect and complete list, with four names to each year. In addition, there are references to some hundreds of surgeons scattered through the book, so that MR. MASON's requirement will be partially met.

SIDNEY YOUNG.

2. A list of sheriffs from the earliest recorded "comptus" to the reign of Edward III. will be found in the Appendix to the 'Thirty-first Report of the Deputy Keeper of Public Records.'

Q. V.

MR. C. MASON is a bold man. He would list human life. But where are compilers to be found for so colossal a series as he proposes; and has any one sufficient pocket-money to buy and room to store? I trow not. And to-morrow—and the next day?

ANDREW W. TIER.

The Leadenhall Press, E.C.

BENEZET FAMILY (7th S. ix. 187, 253, 298).—James Benezet, one (and, as I believe, the next after John Stephen) of the seven children referred to by G. F. R. B., had a son, Claude Benezet, who derived his Christian name from his maternal grandfather, Claude Fonnereau. He was living in 1786, and may well have been the father of the boy entered at Westminster School in 1776. Another of the seven, Pierre Benezet, who married a niece of Sir Theodore Jansen's, settled at Amsterdam, and left a family behind him in Holland; and as to them any information would be very acceptable.

H. W.

Claude Benezet, who was admitted to Westminster School, on Feb. 26, 1776, was born in or about the year 1765. His father, also named Claude, was an officer in the Horse Grenadier Guards, a regiment long since extinct. Claude the younger left Westminster in or about 1780, in which year he went out to India, as a writer in the East India Company's service. His name will be found, as one of the donors, engraved upon the silver drinking cup given by Warren Hastings and other Old Westminster Indian Civil Servants to Westminster School. The elder Claude was first cousin to Anthony Benezet of Philadelphia. I should be happy to supply G. F. R. B. with further particulars if he cares for them.

Mr.

Mention of Claude Benezet, Esq., of Margate, co. Kent, late a major in the army, will be found

in *Gent. Mag.*, 1803, vol. lxxiii. p. 482.—"Dec. 11 [1846]. At Dover, aged 81, Claude Benezet, Esq., formerly of the Treasury, Calcutta" (*Gent. Mag.*, 1847, new series, vol. xxvii. p. 218). Edward Porten Benezet, of Corp. Chr. Coll., Camb., B.A., 1789; Fellow of St. John's Coll. and M.A., 1792; preferred to Holy Trinity Vicarage, Bungay, co. Suffolk, 1803.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 9).—

I observe that MR. FRASER's query has not been answered, so perhaps this version may be "Trees are excrescences of nature for the payment of debts."

HAROLD MALET, Col.

Miscellaneous.

NOTES ON BOOKS, &c.

Sketches of Church and State in the First Eight Centuries.

By Rev. William Armitage. (Rivingtons.)

THIS is a well-written book, compiled from works that are familiar to students. It does not seem that original authorities have been consulted. It may be of service to young people who have ceased to attend the Sunday school, and to others who desire to have in a small compass an account of the early Church written from the point of view of the English Church. We do not think that those whose object it is to have a distinct picture of the past unblurred by modern controversy will find it of much service.

There are some undoubted errors, as, for instance, the passage where the author tells his readers that the Britons "were of the lowest type, not much in advance of the animals they hunted," and that Aidan, "like Oswald.....was considered worthy of a place among canonized saints." Any one writing on ecclesiastical history ought to know that the British and Saxon saints were not canonized, but acquired the name of saint not directly from Rome, but from the voice of the people of their own neighbourhood. It is not quite certain who was the first person honoured after this fashion. Mr. H. C. Lea, who is a high authority on such questions, is of opinion that Ulric of Augsburg was the first person enrolled in the calendar by Papal canonization.

Teutonic Mythology. By Viktor Rydberg. Translated by Rasmus B. Anderson. (Sonnenschein & Co.)

We are very grateful to Dr. Anderson for translating this remarkable book, for remarkable it is in many ways, whether we accept or reject the authors' conclusions. Jacob Grimm's great work, which in its English form bears the same title as the book before us, must always take the foremost rank among books devoted to the mythology and folk-lore of our race. It can never be superseded, as somewhat similar books on the beliefs of other races have been; but Grimm was a pioneer, and very much has come to light since his day.

The one great question which is yet unsettled, as to what was the mother land of the Aryan races, is here carefully discussed. The old opinion was that the original Aryan home was in Asia. All scholars held this opinion. It had become a settled dogma, which none thought of calling in question until Dr. Latham in 1854 suggested that Europe, not the East, was the original home of those who spoke the language from which, with few exceptions, all the tongues of Europe have branched off. It is an intricate question, on which it would be rash of us to give a confident opinion. The two views

are stated in the opening chapters with great fairness. They will form a starting-point from which future investigators may work upwards.

It is not easy in the small space at our disposal to give a clear idea of the contents of this remarkable book. The author seems to have mastered pretty nearly the whole of the extant history of the subject, and has given us both a history and a theology of those early days before Christianity had coloured the old myths with light from Palestine.

The author has an interesting chapter on the story of the Seven Sleepers. He is of opinion that the legend of the Seven Sleepers "has its chief, if not its only root in a Teutonic myth." This seems to us extremely unlikely. Mohammed cannot, one believes, have come in contact with Teutons, yet he tells the story much in the same way as it was reported by the fireside in France and England during the Middle Ages (Sura. xiii., "The Cave"). It might be possible to pick out a few more instances where in our view Semitic lore is regarded as Teutonic, but on such questions it is not safe at present to be dogmatic, and we know of no one who has a right to a more respectful hearing on such questions than Dr. Rydberg.

Folk-lore: a Quarterly Review of Myth, Tradition, Institution, and Custom. Incorporating the *Archæological Review* and the *Folk-lore Journal*. Vol. I. No. 1. (Nutt.)

THE last parts alike of the *Archæological Review* and of the *Folk-lore Journal* had prepared us for the amalgamation the first result of which is now before us in the first number of *Folk-lore*. The new review which commences under these auspices contains the presidential address delivered by Mr. Lang at the last annual meeting of the Folk-lore Society, and five articles, mainly devoted to mythology and folk-lore, together with "Notes and News," "Miscellaneous," and the "Folk-lore Bibliography" and "Tabulation of Folk-tales" which were features of the *Folk-lore Journal*. It appears to us, so far as the present issue may be considered a fair sample, that the Folk-lore Society has got the best of the bargain, and there is not much room left for archaeology proper. We are no doubt promised the revival of some of the special features of the *Archæological Review*, and we hope that the promise will be kept. Prof. Ridgeway's paper on 'Greek Trade Routes to Britain' comes nearest to the standard of the old *Archæological Review*, and contains an interesting defence of Pytheas from the charges so freely—and, on the whole, we believe, unjustly—brought against his veracity alike by ancient and by modern writers. Prof. Haddon's paper on 'Legends from the Torres Straits' ought to be read in connexion with his elaborate scientific paper on the natives of those straits in the *Journal* of the Anthropological Institute for February. We may remark that the paper used for *Folk-lore* is not at all good for the paper-knife.

Book Prices Current. A Record of the Prices at which Books have been Sold at Auction from December, 1888, to November, 1889. Vol. III. (Stock.)

THIS publication, of which we have previously spoken as the best of Mr. Stock's bibliographical publications, has now reached its third year of issue. A great improvement, due in considerable part to the adoption of our own suggestions, is visible. Already the book, with the shortcomings all but inevitable in the case of a new venture, makes direct appeal to our readers, and asserts itself as indispensable to the collector. The improvements effected consist in an increase in the number of French books of importance which are inserted, and the addition, in certain cases, of dates to the books

mentioned in the index. In the first edition, thus, one finds, under the heads "Milton," "Paradise Lost," in the index, thirteen references to numbers in the body of the book. All these have, accordingly, to be explored by a man in search of information as to any special edition of the work. In the third volume are ten entries, arranged under the dates 1667, 1668, 1669, 1674, 1711, &c. This is, of course, as it should be, and Mr. Stock has only to progress in this way of well-doing to earn our unmixed applause. In all, or in most, instances, at least the date of publication should be given. In dealing with French works, moreover, translations should be separated from original editions. One, however, who looks under "Molière" will find French and English uncomfortably mixed; and under "Racine" may be puzzled to find two entries, "Œuvres" and "Théâtre." Mistakes in the French are, of course, to be avoided. "Le Paysan Pervicé" is thus a difficult as well as an impossible combination. We have, however, nothing but encouragement for this work, which supplies a want, starts well, and, we have little doubt, will become one of the most prized of bibliographical treasures.

Le Livre Moderne for April gives, in place of the customary illustration *hors texte*, some curious caricatures by the late Charles Monselet. Though the rudest efforts in their class, these are full of originality and spirit. A figure of Monselet himself is admirable. Another sketch of a banquet shows the Baron Taylor as Napoleon, Hippolyte Castille as Clovis Hugues, Mirecourt as Carnot, and Marie Aycard as Thiers. The bibliographical notes and the reviews are given in the shape of *causeries*, and are very interesting and entertaining. 'Une Poignée d'Autographes' has special value.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ADAVISANDUM (*sic*).—

Be good, sweet maid, and let who will be clever.
Charles Kingsley, 'A Farewell Poem,' *Macmillan*, 1872, p. 216. See also 'Two Years Ago,' p. 353. Miss Alexander's Sunday Poetry, No. ciii.; and 'N. & Q.' 5th S. v. 159.

(*in chap. XX.*)

J. J. F. ("Potboiler").—The meaning of this word is apparent. It is a work quickly produced, and appealing to general taste, that may bring in ready money, and keep the domestic pot supplied and boiling.

GEO. ELLIS ('The Tragedy of King Saul,' 1703).—In the 12mo. edition of this work, published in 1739, it is ascribed to Dr. Trapp. The authority for this statement is not given, and nothing further, we believe, is known concerning it.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 26, 1890.

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Notes.

FAIRFAX FAMILY.

The following interesting notes by two members of the Fairfax family are copied from five fly-leaves at the beginning and end of a small MS. Latin Bible of the thirteenth century which is in the Bodleian Library, and which came thither, with a few other MSS., from the Radcliffe Library. It has in it the autograph of Charles Fairfax, and was given by him to his brother Henry. In 1710 it was given by Katherine, widow of the Rev. Bright Dixon, M.A., to Ralph Thoresby, and is mentioned in the catalogue of Thoresby's Museum, with the mistake of "Ra. Dixon" for *Ka. Dixon* as the donor's name.

Thomas Fairfax, de=Elionora, filia Ro. Denton, com. Ebor., factus miles apud Rhoen in Norman. anno Domini 1590.*	Aste de Aughton per Eliz. Dawny, a Neville Baronibus Latimer oriund.
--	---

Ferdinandus Fairfax, filius 1^o genitus dict. Tho. et Elionore, natus fuit apud Denton xxix die Martii, an. Dom. 15^o 4, regnique Eliz. 27, dominica in Ramis Palmorum baptizatus apud Denton. Fact. miles 1607.

Carolus et Henricus fratres gemelli, 2 et 3 fil. Tho., nati apud Denton 8 die Aprilis, anno Dom. 1535. Obiere in infantia.

Henricus Fairfax, rector ecclesie de Ashton under Line in com. Palat. Lancastrie, filius 4, natus apud Den-

ton 14 Jan. anno Dom. 1587 vel 1588, regnique Eliz. 30; baptizatus 24 ejusdem mensis.

Maria, filia natu maxima, nata apud Bishophill, Ebor, 16 Martii anno Dom. 1588. Obiit infans, et sepult. in ecclesia Trin. Ebor.

Dorothea, filia secunda Tho. Fairfax, militis, nunc uxor Will. Constable de Flamburgh, baronetii, nata fuit apud Denton 13 die Julii, 1590, reg. Eliz. 32. Baptiz. fuit 19 die ejusdem mensis, nupta Feb. 13. 1608 [added by Henry Fairfax].

Willielmus Fairfax, filius natu 5, natus apud Denton 10 Maii, 1593, reg. Eliz. 35. Baptiz. 13 die ejusdem [mensis]. Hic fuit prefectus cohortis in bello Palatinatus contra Ferdinandum 2^{um} Imperatorem, et locum tenuit servientis Majoris de Frankendalle, ubi occisus fuit 13 die Octobris, stilo vet., 1621. Sepultus in ecclesia Francovallensi.

Thomas Fairfax, natu sextus, natus apud Denton 4 die Augusti, 1594, reg. Eliz. 38. Baptizatus fuit 13 die ejusdem. Obiit 4 die Junii, 1621, apud Scanderone in Turcia.

Carolus Fairfax, de Lincolnes Inne, filius natu 7, natus apud Denton 5 Martii, 1595, Eliz. 37. Baptizatus 14 die ejusdem mensis.

Johannes Fairfax, filius natu octavus, natus fuit apud Nunn Apleton 29 die Octobris, 1597, reg. Eliz. 39. Baptiz. i die Novembris. Hic occisus fuit apud Frankendalle in Palatinatu, 6 Oct. 1621.

Peregrinus Fairfax, filius natu 9, natus apud Denton ultimo die Maii 1599, reg. Eliz. 41. Baptiz. 4^{to} die Junii sequentis. Hic obiit apud Mouslack juxta Mountaban in regno Francie tempore obsidionis ejusdem villæ per Lodovicum 13, Regem Francie contra reformatæ religionis professores, in mense Septembris, 1621. Sepultus ibidem.

Anna, filia natu 3, nunc uxor Georgii Wentworth de Wolley in com. Ebor., armigeri, 8^{vo}, 1621. Nata fuit apud Monkey [?] in parochia de Bramham 8 die Octobris, 1600, regnique Eliz. 42. Baptiz. 20 die ejusdem mensis. [Obiit apud Denton 19 die Aug. 1624, sepult. apud Otley 21 ejusdem.]—Added by Henry Fairfax.]

Ex antiqua Hieronimi Biblia.

T. F., apud Eborum transcript.

The following entries are in the handwriting of Henry Fairfax, and relate to himself and his children. At the beginning of the volume:—

"Memor. that this day being Sunday and the 14th day of January in the year of our Lo. God 1587, and in the 30 year of the reigns of our Sovereign La. Elizabeth, of England, France and Ireland Queen, &c. in the morning about sunne-rising was borne at Denton aforesaid Henry Fairfax, the second sonne (now living) of Thomas Fairfax, esq^r, sonne and heire apparent of Sir Tho. Fairfax of Denton aforesaid, Knight. And the said Henry Fairfax was christened the 23 day of Januarie prædict. in the Great-chamber att Denton hall in the presence of Henry Earle of Huntington, Lo. President of the North parts, and her Ma^{ty}s Lieutenant in the same, and Mr Tho. Sidney, Esq^r, who were the Godfathers, and Mr Marye Slingesby, wife unto Francis Slingesby, esq^r, Godmother. The 1^{re} G being dominicali 1^{re}, and the 2 Sunday after the Epiphanie."

At the end of the volume:—

"1623, Jacobi 21^o Katherine daughter of Robert Dokenfield sen., of Dokenfield in Cheshire, Esq., the late wife of John Tempest, of Tong in Yorkshire, &c. was marryed (at Dokenfield aforesaid) to Henry Fairfax, Rector of Ashton underline in Lancashire, &c., September the 27th, an. Dom. 1623; but shee staid not long. The Lord who gave, it is Hee took her from him Decem-

* At this entry Henry Fairfax superscribes, "Tho. dominus Fairfax de Cameron 8^{vo} 18, A.D. 1627."

ber the 24th (ejusdem anni). Blessed be the name of the Lo. Shee lyes buried in the south upper-end of the Chancel at Asheton.

"1626, Caroli 2^o. The said Henry Fairfax was againe married (at Yorke in St Ellen's Church) unto his 2 wife of ever happy society, &c., M^{rs} Mary Cholmeley (daughter to Sir He. Cholmeley of Roxby in Yorkshire, Knt.), viz. February 4, being Shrove Sunday, an^o 1626 after the computation of the Church of England, aliis 1627. (G. the dominicall l're.) Where note: shee was borne (as that day) Febr. 4 1593, and the 1 Sunday after the Purification (at Scriven neere Knaresbrough, her mother for recusancye being prisoner at the castle there) as at this day 33 yeares agone, M^{rs} Mary Slingsby (wife unto Francis Slingsby, esq.) and M^{rs} Vavasour of Weston godmothers, and other witnesses.

"Shee dyed at Bolton-percy (within the Ainsty of York) scil. December 24, an. Dom. 1649, ætat. 56, and lyeth buried in the south upper end of the Chancell there.

"1627. Memorandum that March the 7th, being Friday, an. Dom. 1627 after the computation of the Church of England (aliis 28) an. r. r. Caroli 3^o, in the morning about sunne-rise was borne at Asheton-under line within the county of Lanc. Thomas Fairfax, eldest sonne of Hen. Fairfax (Rector of the said Church of Asheton) by Mary daughter to Sir Henry Cholmeley, Knt. And was baptized on Monday the 17th day of the said moneth in the presence of Tho. Fairfax, esq. eldest son of Sir Ferdinando Fairfax, deputed by his grandfather Thomas Lord Fairfax of Denton, Baron of Cameron in Scotland, being grandfather likewise to the said child, and Richard Scotte, of Barnes hall, esq. godfathers, and M^{rs} Dorothy Bushell, aunt to the said child, deputy to the La. Margeret Cholmeley, grandmother and godmother, &c. This letter E being dominicall letter.

"Hee dyed at Otley (at schole) Apr. 28, 1640, the 3^d day before my Lo. his grandfather, where they both lye buried.

"1628 Memorandum that March the 9th, being Munday, an. 1628 after the computation of the Church of England, (aliis 29), Caroli 4^o, in the morning, about one of the clock, was borne at Asheton aforesaid Ellen Fairfax, eldest daughter to Hen. Fairfax, &c. And was baptized on Munday the 16th day of the said moneth in the presence of M^{rs} Ellen Fairfax, 2^d daughter to Sir Ferdinando Fairfax, and M^{rs} Elizab. Howorth, of Howorth, godmothers, and Robert Dokenfield, of Dokenfield in Cheshire, esquire, godfather, &c. This letter D being dominicall letter.

"Ellena obiit July 28, hora 11 ante meridiem, an. Dom. 1630. Buried that night at Asheton.

"1629. Item, the 18 of 8ber following (being St Luke's day and the 20th Sun-day after Trinity) in the afternoon, about 4 a clock, as soon as shee came from church, the abovesaid M^{rs} Mary Fairfax was delivered of a child abortive, havinge gone of it (hy accompt) full 17 weekes. It was laid that evening in the chancel of the church at Asheton, without any more solemnity. Item, another embryo of some 10 weekes' conception, was abortive 8ber 12, 1630.

"1631. Memorandum that December the 10th being Saturday, an. Dom. 1631 and Caroli 7^o, in the even, about 5 of the clock, was borne at Asheton Underline aforesaid Henry Fairfax, 2 sonne to Henry Fairfax, Rector &c., and was baptized on Saturday the 17 day of the said moneth, in the presence of John Asheton of Herods, gent., deputed for Sir Ferdinando Fairfax, Knt., uncle to the said child &c., and Edmond Asheton, of Chader-ton, esq., godfathers, and M^{rs} Frances Dokenfield, late wife of Robert Dokenfield, of Dokenfield, godmother, with others. The l're B being dominicall l're.

"1633. Memorandum that October the 6th, being Sunday, at night, an. Dom. 1633, r. r. Caroli 9^o, was born at Newton-Ryme within the west-ryding of the county of York, Bryan Fairfax, 3 sonne of Henry Fairfax, rector of the said Church of Newton, &c., and was baptized on Wednesday, the 9th day of the said Moneth of 8ber, in the presence of Charles Fairfax of Menston, esq., uncle to the said child, and John Cholmeley, of Braham, gent., being godfathers, and M^{rs} Katherine Norcliffe (daughter and coheir to Stephen Norcliffe, esq., deceased) godmother, &c. This l're F being dominicall l're."

W. D. MACRAY.

See last page

FRENCH PRISONERS OF WAR AT ALRESFORD, HAMPSHIRE.

In 'N. & Q.' 4th S. v. 376, 546, there was some account of the French prisoners of war at Leek, in Staffordshire, with copies of the inscriptions on the gravestones of those who died there. I have thought that it may be interesting to add to these the mortuary inscriptions of those who are interred in the churchyard of New Alresford, Hampshire, which I have very carefully copied. I know nothing of these prisoners beyond what is recorded on their "frail memorials," nor do I know how many prisoners there were at Alresford. The graves, five in number, are on the west side of the churchyard; and whereas Mr. JOHN SLEIGH, at the first of the above references, spoke of one at least of the Leek inscriptions, even in 1870, as "half obliterated," those at Alresford are remarkably legible. One might almost suppose that some pious Imperialist Old Mortality had cleaned them not many years ago. The stones are of the old-fashioned oval-headed form, a form which will, I hope, in time altogether disappear in favour of the far prettier cross. The five graves are close to each other in a line. Between two of them there is a space which looks as though it had once been occupied by a sixth stone; but this is only my own conjecture. I do not know if I take too sentimental a view of the matter, but there seems to me something very pathetic in the graves of these French people, dying in enforced exile in a foreign and, at that time, hostile land. I have corrected one or two trifling errors of spelling, due, probably, to their having been engraved by an English mason. I have arranged them chronologically, according to the date of death:—

Ici repose le Corps de
M^r Joseph Hypolite Riouffe
Enseigne de Vaisseau de la
Marine Impériale & Royale
qui mourut le 12 de Décembre
1810

Agé de vingt-huit Ans.
Il emporta les Regrets de tous ses
Camarades et de Personnes qui
le connurent.

Ci-gît le Corps de
M^r P^r Garnier
Sous-Lieutenant
au 86^{eme} Régiment

d'infanterie française
né le 14. Avril 1775
mort le 31. Juillet 1811

Ci-gît le Corps de
M^r C. Layau
Officier du Commerce
décédé le 23. Décembre 1811
et la 29^{ème} de son Age.

Ici est le Corps
de Marie Louise V^e Fournier
Epouse de F^{ois} Bertet
Capitaine au Corps Impérial
de l'Artillerie Française
décédée le 11. Avril 1812
âgée de 44 ans.

Ci-gît
Jean De L'Huille [qy., L'Huille ?]
Lieutenant d'Artillerie
Française
décédé le 6. août 1812
âgé de 51 ans.

In case any of the above should have descendants direct or collateral, living in France or elsewhere, they may be interested in these inscriptions if they should happen to hear of them.

Does "Officier du Commerce," in the third inscription, mean an officer in the French merchant-service, or a Custom House officer, or neither?

In an interesting account of Emanuel Louis Cartigny, of Hyères, supposed to be the sole survivor of the battle of Trafalgar, which I cut out of the *St. James's Gazette* about six months ago, it is stated that he was seventeen years in an English prison, where he learnt English, which, although he is nearly, if not quite, a century old, he still retains. How could he have been a prisoner for seventeen years? This would have taken him to 1822, seven years after the end of the Napoleon wars. Are not prisoners of war free the instant that peace is concluded?

JONATHAN BOUCHIER.

Ropley, Alresford.

SHAKSPEARIANA.

SHAKSPEARE'S USE OF PRONOUNS.—It is by no means my intent to deny that Shakespeare and his contemporaries occasionally used their pronouns oddly, and now and then wrongly. Neither would I enter into a general disquisition on their uses of their pronouns. But I trust to be able to explain five passages brought against him in the Variorum 'Cymbeline' of 1821, vol. xiii. pp. 14 and 113. There Malone and Steevens have held him to have faulted in six passages, their own fault being that they have read the plays too much as written treatises instead of as conversations actually held, and accompanied by suitable, and therefore explanatory gesture and action. Their sixth example, from 'Lucrece,' I, however, defer, as it seems to me to depend upon another principle, not yet sufficiently considered, but of which I hope to speak hereafter.

1. 'Julius Cæsar,' III. i. 30 :—

Cin. Casca, you are the first that rears your hand.

Premising that the italics show, as in the 1821 edition, the words which were deemed to be wrong grammar or inconsistent with one another, I would say that Steevens tells us that Cinna should have said "his hand." In my grammar it is, under any circumstances, as correct to speak of the hand of the person addressed as "your hand." But if a reader imbued with a hard and fast grammatical rule, propounded by word-serving precisianists, chooses, he may hold, in ordinary circumstances, his to be the more proper form, for here the circumstances are not ordinary, but warrant—nay, if words are the exponents of our thoughts, demand—the *your*. Casca was by prearrangement the first to strike, and now that the time is at hand Cinna is especially anxious that no forgetfulness or unforeseen hitch should mar a dangerous plot. Hence it is more natural, and therefore more grammatical, that he should remindingly and emphatically speak of "your hand." Under such circumstances, and until grammar be equivalent to flatness, I cannot conceive a Lindley Murray, precisianist as he was, objecting to the phrase.

2. 'Timon of Athens,' I. ii. 113-15.—Here, when a lad accoutred as Cupid enters as the fore-runner of a masque, he says :—

*Hail to thee, worthy Timon ! and to all
That of his bounty taste ! The five-fold senses
Acknowledge thee their portion.*

Is it not clear to any one who has a tincture of manners that here the commentator is much less courteous than Cupid? He rightly salutes Timon first as the feast-giver, but then, as courtesy, more even than now, compelled him to do, he interjectionally salutes Timon's patrician guests, and afterwards returns to his address to Timon in "The five-fold senses" passage. Had he not saluted the company, for whose pleasure he had been brought there, he would have acted more discourteously than would a player who spoke his prologue or his apology to the boxes only. Nay, his discourtesy would have recoiled on Timon himself, through whose directions it was that the masque appeared. What the passage requires, as is the case in those that follow, is the use of the dash. "Timon !—" and "taste !—" make the address to the guests too plain to be misunderstood, and if not yet adopted, I would urge this punctuation on future editors.

3. 'The Winter's Tale,' II. i. 60-2 :—

*Ant. Away with him ; and let her sport herself
With that she's big with ; for 'tis Polixenes
Has made thee swell thus.*

Here Malone finds fault, and most unaccountably.

* The "you" shows that he addresses Casca more especially, and therefore he says "your."

'Mio Figlio,' but also all his other works. The result of my inquiries among the *cognoscenti* was, however, most depressing. I discovered that judgment could in no case be given until the work had been rendered into good English prose. This labour, though irksome, seemed to be inevitable; so I caused 'Il Tesoro della Donnina,' 'Mio Figlio,' 'Signor Io,' 'L'Ultima Battaglia,' and some others of Farina's shorter pieces to be Englished. That they were well and faithfully translated, word for word, is a fact which I must ask my readers to believe. The manuscripts were next taken to an eminent publisher, who, to oblige me, actually read 'Mio Figlio' himself. Alas! his judgment was adverse. He said that the British public demanded "sterner stuff," and that he must decline to run the risk of publication. This answer set me thinking. I could not understand why certain novels should be popular in nearly every other country in Europe, and yet absolutely unreadable in England. Are our young novel readers so keen for sensational incidents that they will not look at pictures of pure, homely, foreign life? Or is it that our sturdy matter-of-fact mode of speech cannot bend to the metaphorical style common to the best of modern Italian romance writers? Thinking that perhaps its defects were those of style, and that the work might prove more palatable in the terse, rugged style of English composition—"harsh Runic copy of the South's sublime"—I caused the flowers of metaphor to be dug up by the roots, and cast into the furnace of colloquial English. "No use, my dear sir," said the publisher in question. "It is not so much the language as the plot that is at fault. We want something more striking; pictures of domestic virtue are tiresome." From such a verdict there is no appeal. But some reader of 'N. & Q.' may perhaps be willing to explain why the best romances of modern Italy are unsuited to the simple tastes of the young. Why, for instance, stories which delight French and Germans, Spanish and Italians, alike, are in this country—to employ a forcible Venetian proverb—only good *forbirsi i scarpi* (to blacken boots) withal.

RICHARD EDGUMBE.

Beau Site, Aigle, Switzerland.

THE NORMANS IN IRELAND.—When an historian of repute and ability ignores or explains away facts, a suspicion of one-sidedness steals into the reader's mind. I was conscious of some such feeling on looking over recently some articles of Prof. Freeman on Home Rule, contributed to the *Manchester Guardian* in 1886, in one of which the following passage occurs:—

"It is true that the conquest [sic] of Ireland may be looked on as a later stage of one great movement of which the Norman conquest of England was an earlier stage, and the Norman or English conquest of South Wales was an intermediate stage. It is true that the

leaders in the conquest of Ireland were mostly, perhaps wholly, of Norman descent. It is true that the King of England in whose time the conquest began was also Duke of Normandy. Still the conquest was in every political sense an English conquest. The leaders, Norman by descent, had become English by position, and they brought with them crowds of followers who were English by descent. Henry II., himself neither Norman nor English, save by female descent, acted in the matter wholly in his character of King of England, not at all in his character of Duke of Normandy. It was a conquest which made the history of Ireland part of the history of England, for it made Ireland a dependency of England. No; we cannot throw the blame of English dealings with Ireland on any other people."

It would be difficult to find a passage with the same number of flaws, logical and historical, so neatly compressed within the same compass. The professor starts with a self-contradiction, by admitting that the so-called conquest of Ireland was a "later stage" of the Norman conquest of England, and in the same breath dubbing it English. Nor will the qualification "in every political sense" save him from the impeachment, for the politics that planned and worked out the invasion were essentially Norman. The passage, furthermore, is a brilliant example of an *ignoratio elenchi*, which only escapes a *suppressio veri* by his admission of the Norman descent of the invaders. The argument he combats (that of Norman responsibility) is, to use his own expression, "weighty," precisely because it is neither of those dialectical weaknesses. Whatever the Norman element may be now, it was pretty strong under Henry, who, as Mr. O'Connor ('History of the Irish People') says well, "inherited all the phrensy, the licentiousness, and the insatiable greed of his race." The fusion of Normans and Saxons was hardly so complete in a century as to destroy the blood and spirit of the invading race; nor are they extinct now, after eight centuries more. Scions of Norman families ought, I suppose, to feel very grateful to Mr. Freeman for throwing the onus and odium of the invasion of Ireland, with its attendant and subsequent cruelties and blunders, on the descendants of Hengist and Horsa and their followers. But facts are facts, in spite of such good-nature, and I, in common with the upholders of the old "weighty" argument, must still continue to regard the Norman invasion of Ireland as the outcome of Norman rapacity and Norman breach of faith. Finally, which of the two views is better calculated to heal the wounds of centuries and to draw the Irish and Saxon races closer together the reader must decide.

J. B. S.

Manchester.

A LONDON SUPERSTITION.—A lady from the country ascending the stairs of a house in the neighbourhood of Bedford Square, saw another lady, occupying apartments in the house, in the act of descending the same flight. The first-named lady, a visitor, stood on one side to allow the

lodger to pass her. "No thank you," said the latter; "I never pass any one on the stairs; it would be unlucky." On this the speaker retreated to her own rooms until the visitor had passed on. I have termed this a London superstition; but it may be an importation, and may be known to readers of 'N. & Q.' in other parts of England. It is new to me. G. JULIAN HARNEY.
Enfield.

'THE VISIONS OF SIR HEISTER RYLEY.'—At the sale of the library of the late Rev. William Caine, Rector of Denton, Lancashire, I purchased a curious and scarce work under the above title. The full title reads as follows:—

"The Visions of Sir Heister Ryley: with other Entertainments. Consisting of Two Hundred Discourses and Letters representing, by way of Image and Description, the Characters of Vertue, Beauty, Affectation, Love and Passion; the Agreeableness of Wit, Truth and Honour, made conspicuous by Morals. As also Scenes of the Birth of Nature, the sudden Turns of Fortune, the Madness of Domestick Contests, the Humours of the Town, and the False Arts of Love, both of Human and Irrational Beings, trac'd through all their Intricate Mazes."

It is a small quarto, with the date 1711. The contents are but poor, yet curious, and at times amusing. A former owner, Mr. Fenton Robinson Atkinson, of Manchester, whose library was sold in May, 1858, has written in a note on the fly-leaf that he has seen the work ascribed to De Foe, without, however, any good reasons. The author's name was probably Charles Povey. He was living, presumably, in 1741, as, in a strange work reproving Richardson for his immodest romance of 'Pamela,' entitled 'The Virgin in Eden; or, the State of Innocency,' &c., Lond., 1741, 8vo., "Wrote by the Author of the sheets entitled 'Torment after Death,'" the writer, in the introduction, speaks of his "two volumes, published near forty years ago, entitled 'The Visions of Sir Heister Ryley,' and the 'Meditations of a Divine Soul.'" Dr. Nathan Drake, in his 'Essays Biographical, Critical, and Historical, illustrative of the Rambler, &c.' (Buckingham, 1809), writes (vol. i. p. 9):—

"Though these Visions are a professed imitation of the *Taller* in point of form, every paper being separated into two or three parts, and these again dated from different places, with regard to manner and style they are placed at an infinite distance from their model. They consist of eighty numbers, the first of which was published on Aug. 21st, 1710, and the last on February 21st, 1710/11. So worthless, however, is the entire texture of this compilation, that I know not whether a single page can be deemed worthy of preservation."

In a foot-note the doctor sarcastically adds:—

"As the title-page expresses Vol. I. we may presume that a continuation was intended; but, probably, the want of a sale gave a broad hint to the editor, which he had just wit enough to take."

The honest doctor, in his admiration for the great guns of literature, was a little hard, I fear, at times on the smaller firearms. Can any reader

of 'N. & Q.' give me any information of the author—whether Charles Povey or not?
E. P.

Rusholme, Manchester.

'THE CONTRAST' AND ISAAC CRUICKSHANK.—I have recently bought a small volume which is familiar to collectors of the works of Godwin and Mary Wollstonecraft instead of being, like them, illustrated, contains (in addition to a vignette frontispiece) a series of fine etchings by Isaac Cruikshank, father of the celebrated artist, George Cruikshank, and a preface by the latter. The work is entitled:—

The | Contrast: | or the | opposite Contrasts of | Good and Evil Habits, | exhibited in the | of rural life, | for the benefit of | intelligent and the | best proficients | in Sunday Schools. | Printed for T. Longman, &c. M.DCC.LXXXI. pp. xi—vii—291.

A preliminary address, "to the care of the rectors of the parishes," offers an apology for

"the first, as it will certainly be the last, sort, by two of those humble beings, who, knowing, as residing constantly in a retired situation, from the capital."

The stated intention of the writers is to "offer the efforts of the rector of their parish, who

"established there, about two years ago, the plan of a Sunday School upon the plan here adapted to impart some rational sense of the apprehension of uninformed, but not unimproved peasants,"

and these "slight sketches of the pen are drawn

"for the sole purpose of being put into those children whose laudable proficiency in school, might promise a degree of attention to instruction they are intended to convey."

The rector in question is confessedly for the publication, and the introduction emanated entirely from his pen, if we from a sneer at those "gentry" who, "involved in the present perpetual round of dissipation," are not expected to evince "any concern about the principles and manner of living in low life." There is, however, no clue to the personality of the authors excepting the initials attached to the etchings, assumed to be those of the two "very young persons," the authors at the foot of the first etching are the words, by I. S. D. Etch'd by I. Cruikshank. The remainder are signed, "I. S. D. sk'd." The influence of Blake is very apparent in the little pictures, which remind me strongly of the illustrations to Salzmann's 'Elements of Arithmetic' and I should be thankful for information regarding the authors and artists of this literary

ALFRED V.

THE HUNTING-HORN.—A discussion of the original shape of this instrument of

was started some time ago in 'N. & Q.' and, if the subject be not closed, I should like to contribute a small note thereon. In an edition of Gay's 'Fables,' printed professedly at London, but really by "J. Mozley in Gainsbrough," 1784, 12mo., and illustrated with most rude and unskilful woodcuts by an unknown hand, there is the usual picture of 'The Hound and the Huntsman' to Fable xlv., in which the huntsman, who has dismounted for the purpose of administering chastisement to the hound, is encircled by a huge horn, that passes over his right shoulder and under his left arm, the "bell" of the instrument being about on a level with the back of his head. In the Bewicks' treatment of the same subject, 1779 and 1792, no horn is visible.

ALFRED WALLIS.

[See 6th S. xi. 163, 335, 516; xii. 72, 230, 496; 7th S. i. 294.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TRANSCRIPT OF THE 'PLACITA DE QUO WARRANTO.'—Can any one say if the transcript of the 'Placita de Quo Warranto' printed in 1818 is the latest? On the first page, under Westmorland, some names of places occur: Duston, Brampton, Boulton, Kefisclyve, Teseheved, Esterswinsdale, Yannewith, Pandamot, Blenkernebek. There is no Duston in Westmorland, but Dufton is the name of a place four miles due north of Appleby; thence eastward, covering some twenty-five or thirty square miles, are the Dufton Fells, remarkable for lead mines. Brampton and Boulton (now Bolton) are small towns within a mile or two. Kefisclyve is undoubtedly Keisley; Teseheved, Teeshead; Esterswinsdale is, I think, East Swindale, three miles north of Dufton, or eight miles east-southeast of Appleby. The last three I cannot locate. Can any one? Humfridus de Duston occurs under Cumberland, a similar mistake. In Rymer's 'Foedera,' too, Duston is described as being twenty miles from Orton. The only Duston is located two miles due west of Northampton.

HENRY TEMPEST.

8, Grenville Street, W.C.

'HENRY VI.'—It is understood that Mr. Fleay is preparing for the press, or has prepared, a version of Shakspeare's 'Henry VI.' I shall be glad to learn if this book is obtainable. LXXII.

THOMAS BULL.—Will any one give the ancestry of Thomas Bull, of a family near Portsmouth, captain of a ship in the East India Company's Service, who married Mary Nairne, of Greenyards, in Sirlingshire, and whose daughter Mary married,

in 1777, James Ker, of Blackshiels, in East Lothian?

MAC ROBERT.

St. Leonards-on-Sea.

BEENHAM.—Will some one give me the authority for Beenham, in Berkshire, being called Beenham Lovell in Tompkins's 'Views of Reading Abbey,' 1804? Clearly in the time of Henry VI. Benham Lovell was near Newbury, probably Beenham Court, as in a court roll it is coupled with Eatorne, Hampstede, Marchall, and Boxore.

CLARIORES E TENEBRIS.

OGDEN: LEGGE.—Will some one inform me as to the parents of Jane Ogden, who in the seventeenth century married Charles Ryves, a Master in Chancery? She was the mother of the Rev. Jerome Ryves, Dean of St. Patrick's, who married Anne Maude, a daughter of Anthony Maude, of Dundrum, co. Tipperary.

Also, I am anxious for information on the subject of Col. William Legge, who in the seventeenth century married a daughter of Richard Fitzgerald, of Castle Dodd, co. Cork. Who were the parents of Col. Legge? His daughter and heiress, Alice Legge, married George Le Hunte, of co. Wexford, who died in 1697.

KATHLEEN WARD.

Castle Ward, Downpatrick.

LEGEND.—What is the legend of the ivory Christ at the church of Notre Dame des Victoires at Brussels?

H. WEDGWOOD.

94, Gower Street, W.C.

THE 'POPULAR MONTHLY.'—Is the *Popular Monthly*, referred to by Mr. SYDNEY SCROPE, Tompkinsville, New York (7th S. viii. 497), in connexion with the subject of 'Old Inns and Taverns of London,' a London or a New York publication? If the first, information as to publisher and price will oblige.

G. JULIAN HARNEY.

Enfield.

SERMON ON MACAULAY.—Lord Macaulay, in his 'Diary,' New Year's Day, 1856, says, "Fanny tells me that a sermon was preached at Brighton to my praise and glory last Sunday." Does any one know anything about this sermon? Who was the preacher, and what line did he take? Was the sermon published? It may be that some reader of 'N. & Q.' actually heard it preached.

JONATHAN BOUCHIER.

LANGDALE.—Can any one say whether the Sir Marmaduke Langdale, a colonel with the Duke of Hamilton, was related to the Marmaduke Langdale, distiller, of Holborn, whose premises were burnt by the mob in the Gordon Riots?

C. A. WARD.

Walthamstow.

TRANSLATION OF QUINTUS SMYRNAEUS, OR CALABER.—I wish to know whether the poem of

Quintus Smyrnaeus, or Calaber, which professes to be a continuation of the 'Iliad,' has ever been translated into either verse or prose. In a verse translation of 'Tryphiodorus,' by Merrick, Oxford, 1739, there are frequent references to the work, and one passage is rendered into verse; but whether it be a quotation from some translator of Smyrnaeus, or a fragment done by Mr. Merrick himself to illustrate his notes, I cannot say. Will some of your correspondents give me this information?

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

SINGULAR CUSTOM.—Can any reader of 'N. & Q.' throw light upon the following quaint custom?—

"According to promise, as soon as we heard of your engagement to Edward, we, too, drank your good healths in all style; and that in most earnest solemn wise, bare-headed, kneeling down bare-kneed, for we raised our skirts and drew down our stockings, and so we hope all the many and good things we wished for you will be fulfilled."

A. HARRISON.

LEWIS.—In Donaldson's 'Fifty Years of Green-room Gossip' (Maxwell, 1881) occurs the following passage, p. 137:—

"Lewis—called 'Dandy.' Lewis died some time ago, after his withdrawal from management, and left 15,000*l.* to the National Gallery, on condition that Sir Thomas Lawrence's portrait of his father as the Marquis in the *petite* comedy of the 'Midnight Hour' should be hung up among the other pictures."

Was this offer ever made, accepted, or rejected by the Trustees of the National Gallery?

J. R. B.

COLLEGRIMWELLRODES: CRIMBLES: STEPHENE CRIMBIL.—I am writing a history of this district, and want information concerning the above words, all names of localities occurring in deeds circa 1220.

HISTORICUS.

Barnsley.

VRATISLAVIENSIS.—I have met with the appellation Vratislaviensis, a Lithuanic word. Does it apply to Breslau? This place in Polish is called Wraclaw, on the Oder, capital of Silesia; but there is also Braclaw, on the Bug, in Podolia. These two forms must be the same word, though used for different places. I should like to know which is the true Vratislav, the latter being found as Wratislav, a patronymic known in educational circles.

A. HALL.

13, Paternoster Row, E.C.

BETULA, THE BIRCH.—Is the origin of the Latin name known? There is a note in Cowley's Latin poems which is very like a guess:—"Betulla, vel Betula, quasi Batula, a batuendo, i.e. feriendo. Theophrast. Σημύδα, Anglice 'Birch.'" There follows from Pliny:—"Arbor est Gallica mirabili candore et tenuitate, terribilis magistratum virgis."

Plin., lib. xvi. 18 (Couleii 'Poemata Latina,' "Plantarum," lib. vi. v. 210, p. 262, Lond., 1678). Similarly Cowley has, *ibid.*:—

inscribere membra

Discentum.....gaudet.

The French term is *bouleau*. ED. MARSHALL.

SILVER BOX.—I have a silver box, with tortoise-shell top and bottom. On the lid is the star and motto of the garter, beautifully inlaid, and in the centre is a fine medallion of Charles I. There is no doubt it contained the Order of the Garter, and probably belonged to Charles, or was a presentation box to his son, with the order, when that honour was conferred upon him. It is related that Charles II. lost his "lesser George" at the battle of Worcester, and that Isaac Walton was instrumental in returning it to that monarch. It is very probable that the person who found the box and order may have returned the "lesser George" and have kept the box. It was lent to the Stuart Exhibition last year, and was placed in the case with the garters. Can any of your readers inform me if there is any document extant relating to this box?

S. N. R.

BARWELL AND WARREN HASTINGS.—Macaulay, in his essay on Warren Hastings, speaks of Barwell as "an experienced servant of the East India Company," and a staunch supporter of Warren Hastings in all his difficulties, "although they had not always been friends." He also alludes to Barwell's departure to England after having acquired a fortune. I should be glad to know the Christian name of this Mr. Barwell. What were his antecedents in India before Warren Hastings became Governor-General? What is known of him after settling in England? Did he give evidence when Warren Hastings was put on his trial? For any information about him I should be greatly obliged.

F. H. ARNOLD, LL.B.

The Hermitage, Emsworth.

LUMLEY'S DOG.—What is the origin of "He's as lazy as old Lumley's dog, that leant up against a wall when he wanted to bark"? It was quoted at a dinner recently as a Suffolk saying.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

FOX'S SUIT OF LEATHER.—Is this a fact of sober history, or a bizarre invention of the author of 'Sartor Resartus'?

J. B. S.

Manchester.

"ALIT ET PROTEGIT."—What city has this motto? A medal is before me with a hen and her brood of chickens on one face, with the words "Alit et protegit" beneath. The other face shows a city on both sides of a river, which is spanned by two bridges. The sun is rising on the left, on the right is a cathedral with twin towers, and church

spires are numerous. In the foreground are four cannon, two on each side the stream. To the right we see two letters FF, but no other legend. What was the mint and date of the medal?

JAMES D. BUTLER.

Madison, Wis., U.S.

ERWIN DE STEINBACH.—Where can I find an account of this famous architect? Bishop Conrad of Lichtenberg entrusted him with the continuation of the building of Strasburg Cathedral and the restoration of those parts of it which were in ruins. The following old inscription, formerly placed in the vault of the northern portal, fixes the date of this: "Anno Domini MCLXXVII. in die beati Urbani hoc gloriosum opus inchoavit magister Erwinus de Steinbach." The name of Erwin is strikingly Scotch, but he was said to have been a native of Mayence. He died Jan. 14, 1318, leaving a daughter Sabina, who carved several statues for the cathedral, and two sons; one built the fine church of Haslach, and died about 1330; the other son, John, succeeded his father in directing the works of the cathedral, and died in 1339.

E. S. H.

Castle Semple.

THE FREE SCHOOL AT CROYDON, SURREY.—In vol. ii. pt. iii. p. 191 of the 'Register of the University of Oxford,' published by the Oxford Historical Society in 1888, is the following entry among the degrees:—

"Ch. Ch. Ireland, John; adm. B.A. 2 July, 1595, det. 1595/6; lic. M.A. 7 Dec., 1599, inc. 1600. In 1599 he calls himself head of a school. A Wood says this was the Free School at Croydon, in Surrey, which he left in 1606."

I suppose this is the Free School founded by Archbishop Whitgift in 1596. I should be glad if any of your correspondents could give me information about the school and its head masters.

M. C. OWEN.

ALPHA: J. M.—Can any of the readers of 'N. & Q.' inform me, either privately or through the medium of this paper, who adopted the pseudonym of ALPHA or who wrote under the initials J. M. in the year 1860 in this journal?

JAS. R. BROWN.

Arthur Lodge, Dalkeith Road, Edinburgh.

DE RENTY.—In the latter part of the fourteenth century, Sir Odoard de Renty was a knight and lord of Picardy, who did good service to King John of France and to King Charles, his son, in their wars against the English. In the latter part of the seventeenth century the Marquis de Renty was a French nobleman of the highest repute for liberality and for sincere and simple-hearted piety. He enjoys the distinction of being included in a series of "Christian Biographies," published in London, in twelve volumes, in 1838, which I have

the honour to possess. Among upwards of a hundred persons whose lives are given in the series M. de Renty is the only Roman Catholic; and the Protestant editor apologizes for his presence there, but justifies it by the authority of John Wesley. What was the connexion, if any, between the marquis and Sir Odoard?

A. J. M.

Replies.

THE JEWS IN ENGLAND.

(7th S. vi. 79; ix. 229.)

The Jews as a body were expelled, but that does not mean every one of them. So D'Israeli, 'Genius of Judaism,' has, p. 240, "I pass over a period in our own history in which it is supposed there were no Jews in England—the reigns of Elizabeth, James, and Charles I. My researches might show that they were not unknown in this country," in Milman's 'History of the Jews,' bk. xxviii. vol. iii. p. 355, note k, 1866, where the writer in the text has:—

"Yet it can hardly be doubted that Jews must have walked the streets of London, and, though proscribed by law, must, by tacit, perhaps unconscious contrivance, have taken some share in the expanding commerce of England during the reign of the Tudors."

He then refers to Shylock.

ED. MARSHALL.

Tovey, in his 'Anglia Judaica,' Oxford, 1738, 4to., says:—

"The Jews being expelled [this was in 1290] in the foregoing Manner, liv'd as well as they could under their New Masters in foreign Countries; nor did we ever hear of any Numbers of them again in England, till above three hundred years afterwards."

This was under Oliver Cromwell. The above extract implies that some few may have been in England from time to time, though the author gives no instances of their being here.

W. E. BUCKLEY.

I do not think this subject can be fully elucidated, because the Jewish elders are very reticent thereon, and such writers as dive below the surface are exposed to obloquy.

I have ventilated the following query without effect. Among the later editions of Stow's 'London' I find mention of Sir Richard Brown, wood-monger and Merchant Taylor, who was Lord Mayor in 1661. Note the date. He is described as son of John Brown, *alias* Moses, and grandson of Richard Brown, *alias* Moses, both of Oakingham, Berks. These three generations might work back to 1550, and the parish registers of Wokingham should be examined. The question is, Was this a real conversion of a *bonâ fide* Jewish family resident in England before the readmission under Cromwell, or were they Marranos?

As to the last word, I produce this extract from a recent denominational publication:—

"A disguised colony of real Hebrews was actually settled in the neighbourhood of Leadenhall Street, worshipping the God of Israel in secret, and conforming in public to the tenets of the proscribed Church of Rome, under the patronage of a Marrano ambassador of.....the King of Portugal."

Circa 1650, see Brown above.

Here is the anomaly. If a Jew like Sampson Gideon really conforms to the English Church he is excommunicated and otherwise assailed; if his relations *simulate* Christianity they are upheld as acting honestly. With this radical taint running through the system we should not wonder at anti-Semitism, now so much on the increase, for the lower orders do not stop to reason or extenuate—they act instinctively.

Marrano is variously explained: perhaps from Moor, as of people known to be of Moorish descent in Spain; perhaps from *mora*, an apostate. It cannot be explained as meaning "pig," the popular idea. See Lucien Wolf, 'Middle Age of Anglo-Jewish History.' A. H.

The writer of a pamphlet entitled 'The Complaint of the Children of Israel,' which was published about 1735, does not appear to have had any idea that there were Jews already living in this country at the time when Cromwell allowed a few Hebrews to settle in London and Oxford. He says that from

"anno 1291 we [the Jews] had no Re-admission into England till 1655, being kept in Banishment Three Hundred and sixty-four Years.....As it is but Fourscore Years since our Re-admission, our Fathers, for the most Part, were Aliens by Birth, and could not claim a natural Right to the Privileges of the Community. They could only be receiv'd as Foreigners, with proper Encouragement to trust their Families and Effects under the Public Protection. But in this Course of Time the Jews of Cromwell's Days are dead, and we their Children are natural-born Subjects of Britain."—Pp. 34-5.

J. F. MANSEGH.

Liverpool.

The name is *De Blosshiers Tovey*, not Blosshiers, as on p. 257, though probably he was either LL.D. or D.C.L. His name occurs in an 'Oxford Calendar' of 1862 as principal of New Inn Hall 1732-1745. On referring to a calendar of 1879 the quest was vain for the tabulated lists of heads of houses which formerly appeared. Surely this is a great omission of useful information.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Mr. H. G. Horn quotes the passage from Milman given above.]

ST. NIGHTON=NECTAN (7th S. ix. 239).—Although I cannot answer specifically all the queries raised by F. W. B., I may be able to give him some information concerning St. Nectan which may be of interest. St. Nectan is stated in Stanton's 'Menology of Irish and Welsh Saints' to have been one of the numerous sons of Brechan,

Prince of Brecknock, most of whom were canonized. He is supposed to have founded the church of Hartland, co. Devon, for secular canons, but which afterwards was filled by Augustinians. The church is dedicated to him, and, having lived as a hermit and suffered martyrdom, he was there buried. He was commemorated on June 17. There is also a chapel in the parish of St. Winnow, Cornwall, dedicated to him.

Having found in my collection of deeds a notarial instrument concerning a dispute between the vicar of St. Winnow and the chaplain of St. Nectan's, I contributed it in 1868 to the Royal Archaeological Institute, and it is printed in the *Archæological Journal*, vol. xxv. p. 312.

In a picturesque gorge in the parish of Tintagel, Cornwall, known as "the rocky valley," which opens into the Atlantic, is a fine waterfall known as "St. Nighton's Keeve." It is some 50 ft. in height. The rivulet rushing through a narrow fissure on the top of a cliff forms a cascade, which, however, is twice broken in its descent, which increases its picturesque appearance. The water at first falls a height of about 12 ft. into a rocky basin, where its fall seems for a moment to be interrupted; but springing from this with great fury, it falls a further depth of about 20 ft. into another rocky basin, formed in the course of time by the action of the water. This is locally called "a keeve," hence the name of the place. Halliwell gives "keeve as a large tub or vessel used in brewing"; and Grose, "a large vessel to ferment liquors in." From this keeve the water emerges through a natural granite archway, and falls a further depth of about 10 ft. into the pool below. On the top of the cliff whence emerges the cascade are found the ruins of a small building about 25 ft. by 12 ft. This is locally supposed to have been a chapel; but it does not at present bear any indication of such a use, nor do the walls show any appearance of antiquity. Nevertheless the name of the place would seem to give it an ecclesiastical origin, and the site may possibly have been that of the cell of a recluse. I do not know of the name of St. Nectan being associated with any other place in the neighbourhood.

For further particulars see my 'History of the Deanery of Trigg Minor' and the *Archæological Journal* cited above.

JOHN MACLEAN.

Glasbury House, Clifton.

This saint is thus mentioned in Leland's 'Collectanea,' iii. 153, ed. 1715:—

"S. Nectanus martyr Hartlandiæ sepultus. Ex vita S. Nectani. Bro(c)channus, regulus Walliæ, a quo Brochannoc provincia nomen sumpsit, ex Gladwisi uxore viginti quatuor filios et filias genuit quorum hæc sunt nomina, Nectanus, &c.....Omnes isti filii et filiæ postea fuerunt sancti martyres vel confessores in Devonâ et Cornubiâ, vitam heremiticam agentes."

Boase and Courtney, in their 'Bibliotheca Cor-

nubiensis,' enumerate many works relating to this saint :—

1. St. Knighton's Kieve. A Cornish Tale. With a Postscript and Glossary. By the Rev. F. T. O'Donoghue, B.A., Vicar of Tickenham, Somerset, and Chaplain to the Marquis of Westmeath. London, Smith & Elder, 1864, 8vo., pp. iv and 304, 10s. 6d. (p. 408).

2. Smirke, Sir Edward. Supplementary Notes on St. Knighton's Chapel, St. Winnow. *Archæol. Journ.* xxv. 317-18 (p. 659).

3. Thurn, Everard F. im, Morebattle, Kelso. On finding *Trichomanes radicans* at St. Knighton's Kieve, in Cornwall. *Nature*, iii. 509, 1871 (p. 721).

4. St. Knighton's Kieve. *Illustr. Lond. News*, ii. 398, 400, 1843.—Nathan's Kieve. A poem of forty-two lines. *Gent. Mag.*, ii. 355, 1834 (p. 971).

5. Miscellaneous Trifles [in verse], London, Provost & Co., 1873, 8vo., pp. 132, 4s., has 'St. Knighton's Kieve,' p. 64 (p. 983).

6. Landon, Letitia Elizabeth, wrote 'St. Knighton's Kieve,' verses in Fisher's 'Drawing-Room Scrap-Book,' 1835, pp. 47, 48 (p. 1265).—These are printed in the edition of L. E. L.'s 'Works,' Brussels, Meline Caus & Co., 1838, 2 vols. 8vo., in vol. ii. p. 291. The legend being that a golden cup is hidden in the well, the authoress imagines an ancient mariner attempting to draw it up while she was visiting the well :—

Over the gloomy well we hung,
And a long, long line with the lead we flung;
And as the line and the hook we threw
Darker and darker the waters grew.

"Thank God, thank God for light below,
"Tis the charm'd cup that is flashing now."
"No thanks to God," my comrade cries,
"Tis our own good skill that has won the prize."

There came a flash of terrible light,
And I saw that my comrade's face was white;
The golden cup rose up on a foam,
Then down it plunged to its mystical home.

Kieve, or keive, is, I suppose, an old Cornish word for cup. Lhuyd, in his 'Archæol. Brit.,' has under "Cyathus, *kuppan*; Ir. *kupa*, and an obsolete *kuið*"; and Williams, in his 'Lexicon Cornu-Britannicum,' 1865, under "*Fiol*, a cup," quotes from the 'Corn. Vocab.' "*ciffus*" as a synonym.

W. E. BUCKLEY.

Have Knighton and Niton, both places in the Isle of Wight, anything to do with this saint?

C. MASON.

29, Emperor's Gate.

[Very many replies, mostly going over the same ground, are acknowledged.]

TEMPLE OF JANUS (7th S. ix. 208).—There is such a profusion of authorities to show that there were temples to Janus in Rome that it is not worth while to quote them. In Augustus's time a medal in silver representing the temple was struck to commemorate the gates of the temple being closed, and again a golden one in the time of Nero. Both are engraved in the folio edition of 'Scriptores Historiæ Romanæ.' The one gives a front view, the other a side view. That the opening or closing of the gates was a mere ceremonial, an emblem of

peace or war, is distinctly told us by Livy, who calls it "*indicem pacis bellique*" (lib. i. c. xix.). Ovid ('Fasti,' lib. i.) had a long conversation with Janus, occupying a hundred lines. The god tells him that in early times his temple was a shabby one, but now he has a gilt one, which is more fitting his dignity. Ovid puts a number of questions to the god: "Why are you represented with two heads? Why do they offer to you honey? What is the meaning of the dried fig and the palm branch?" &c. The god explains that these are all emblems. Finally Ovid asks, "Why is your temple closed in times of peace?" ("At cur pace lates, motisque rectuderis armis?"). The god answers, "The gate of my temple [*Janua nostra*] is open in war to receive the troops returning from the war." Who can doubt that this, like the other attributes of Janus, was merely an emblem—as Livy says, an "index"? The word *lates*, quoted above, proves that the gate which was closed in peace was the gate of the temple. When that gate was closed the image of the god was hidden, which would not be the case with the imaginary gate in the walls of Rome through which the army passed.

J. CARRICK MOORE.

The statement in Dr. Dod's note to his excellent translation of the 'De Civitate Dei' is correct. In Smith's 'Dictionary of Greek and Roman Biography and Mythology,' s.v., the matter is explained at length, with full references to authorities. Briefly, Numa, who named after Janus the first month *Januarius*, dedicated to that divinity "the passage called Janus; which was opened in times of war, and closed when the Roman arms rested." "This passage, commonly, but erroneously, called a temple, was usually called Janus Geminus, Janus Bifrons," &c., and "it is in later times often called a temple, but probably in a wider sense of the word, that is, as a sacred place, containing the statue of Janus."

In a 'Dictionary of Phrase and Fable' (third edition, Cassell & Co.) the following account of "Janus" is given: "The temple of *peace* in Rome. The doors were thrown open in times of *peace*, and closed in times of *war*!" (The italics and the note of admiration are mine.) According to the unhappy practice of some publishers, no date of publication is given.

R. R. DEES.

Wallsend.

There is in 'The Student's Rome,' 1875, p. 215, an illustration of a coin, which is there described as showing "the Temple of Janus closed, on a coin of Nero."

G. H. G.

[Very many correspondents are thanked for replies.]

SCHAUB: HARENC (7th S. ix. 207).—Sir Luke Schaub was a Hanoverian, a connexion of the Schulemburg family, and an intimate friend and one of the executors of the French refugee James

Payzant, who was for seventy years in the Foreign Office. Sir Luke was created a Knight Bachelor October 8, 1720, and died February 27, 1758. In 1715 he was secretary to Lord Cobham, English Ambassador at Vienna, and upon his lordship's leaving Vienna in the course of that year "continued the care of His Majesty's affairs until the arrival of another minister." General Stanhope, on January 25, 1717, petitioned the Lords of the Treasury "for a pension of 200*l.* per annum to Mr. Luke Schaub for many good services done to His Majesty," with what success I have been unable to ascertain. In 1716 Sir Luke was attached to the mission at Copenhagen, and later he was for some time English minister at Paris. In James Payzant's will he is described as the Right Honourable Sir Luke Schraub, Knt., but he does not appear to have been a Privy Councillor.

FREDERIC LARPENT.

I will hope that a full and sufficient answer may be forthcoming to this query. Amongst my own notes relating to aliens I find only (1) that Sir Luke Schaub died intestate in 1758; that his daughter Frederica Augusta was married in 1767 to Mr. William Lock; and that his widow, Dame Margaret, who was granted apartments in Hampton Court Palace, survived till 1793; and (2), in regard to Mr. Roger Harenc, that he was a Huguenot refugee—Paris, as appears from his Act of Naturalization, passed in 1725, having been his *lieu de provenance*—and a man of substance, having his town house in Henrietta Street, and his country residence at Greenwich. His wife, *née* Hays, was of a wealthy commercial family, also of Huguenot origin, hailing from the neighbourhood of Calais. There survived this couple a son and a daughter, viz., Benjamin Harenc, who purchased Foots' Cray Place, in Kent, and appears as sheriff for the county in 1777; and a daughter, Susanna, wife of Sir Archibald Edmonstone, M.P., the first baronet.

H. W.

New University Club.

The *Annual Register* records "the sale of the capital collection of Italian, Flemish, and Dutch paintings of Sir Luke Schaub" on April 26, 1758 (vol. i. p. 92).

EDWARD H. MARSHALL, M.A.

Hastings.

In a note in Cunningham's 'Letters of Horace Walpole,' vol. i. p. 83, Sir Luke Schaub is described as a kind of Will Chiffinch to George I., much in favour with both that king and George II., from whom he had pensions for confidential services abroad and at home. He was a merchant and banker, and acquired a fair collection of pictures, which were sold after his death, in 1758, for nearly 8,000*l.* Mrs. Jameson ('Private Galleries of Art,' p. xxv) calls him the Angerstein of his time, and mentions several pictures which were in his col-

lection. Horace Walpole ('Letters,' p. 127) says that many of them were acquired in Spain, and that the 'Ship' attributed to Correggio, was painted by Luke Schaub's widow, who is frequently mentioned in Walpole's letters, and is immortalized in the 'Long Story' of Gray, died, very old, in Court Palace in 1793.

HERALDIC (7th S. ix. 187).—Gentry and the Bearing of Arms, clearly under degree No. 3 as follows:

"3. Gentleman of Coat Armour, and when he weareth the King's Devises Herald. If he have Issue to the 3rd desc. is a Gentleman of Blood."

FANATICAL CHANGES OF NAME IN S. ix. 205).—Kinglake, 'Hist. Invasion,' vol. i. p. 230, records a curious instance of name of a conspicuous person in army:—

"Fleury went to Algeria to find the quired; and he so well performed his upon a general officer, who was christened Jacques Arnaud le Roy, but was known as Achille St. Arnaud."

E. LEATON BL.

SIEVE IN DIVINATION (7th S. ix. 1 answer to MR. BOUCHIER, I quote from Reg. Scot's 'Discoverie of 1584:—

(1) "¶ Another waie to find a theefe.—S sheeres in the rind of a sive, and let two top of each of their forefingers upon the the sheeres, holding it with the sive up fr steedlie, and aske Peter and Paule what hath stolne the thing lost, and at the no guiltie person, the sive will turne round. practise in all countries, and indeed a veri &c.—Book xii. chap. xvii. p. 262.

(2) "Neither would I have bewrailed myselfe [N. Hemingius] among other al cerning the maintenance of witches omal published it to his great discredit. Popish he) as the Chaldeans used the divination sheeres for the detection of theft, doo p psalter and a keie fastned upon the 49. p cover a theefe. And when the names of persons are orderlie put into the pipe of t reading of these words of the psalme [If theefe thou diddest consent unto him] wegge and fall out of the fingers of them and he whose name remaineth in the ke theefe."—Book xvi. ch. v. p. 477.

He does not say whether in this v sieve and shears each paper is take pipe as the name is called, nor do Brand's 'Popular Antiquities,' Sir B tion, 1849, a case is given as occur where the key and Bible were suspens and while one woman repeated the suspected one, another recited a line a verse, the key turning if the named

criminal, thus showing a greater resemblance to the sieve and shear procedure. The same process was gone through also when a girl would test the faith of her lover. This, I presume, was an outcome of the thief-detecting procedure, as the second clause of verse 18 of the same Psalm refers to adultery, as the first clause does to stealing. The edition of Brand just spoken of may be consulted for further particulars. The writer, however, errs in saying that Scot mistakenly called the Psalm the forty-ninth; Hemingius so called it, and rightly, for our fiftieth is the forty-ninth of the R.C. version.

BR. NICHOLSON.

Although I am not directly answering Mr. BOUCHIER's query, I may, perhaps, be allowed to say that in later times the chief supernatural use of the sieve has been to furnish a boat for witches. Shakespeare's witch in 'Macbeth' says:—

Her husband's to Aleppo gone, master of the Tiger,
But in a sieve I'll thither sail.

Keats has these lines in the 'Eve of St. Agnes':—
Thou must hold water in a witch's sieve,
And be liege lord of all the elves and fayes.

E. YARDLEY.

In

Th' oracle of sieve and shears,
That turns as certain as the spheres,

the *modus operandi*, according to Mr. Dyer ('Domestic Folk-lore') is as follows. The sieve is held hanging by a thread or by the points of a pair of shears stuck into its rim. It was supposed to turn, or swing, or fall at the mention of a thief's name, and to give similar signs for other purposes.

C. C. B.

MR. BOUCHIER will find a reference to the use of the sieve in pagan Roman divination in St. Augustine's 'De Civitate Dei,' ed. Teubn., Lipsie, 1877, vol. ii. lib. xxii. c. 11, p. 586. The whole passage is too long for quotation, and the saint's argument apparently is, not that the story was false, but that the miracle was permitted by God, and that angels or *demonies*, &c., may possibly on occasion be His own instruments:—

"Nam inter magna miracula deorum suorum profecto magnum illud est, quod Varro commemorat, Vestalem virginem, cum periclitaretur de stupro falsâ suspitione, cribrum impleto aquâ de Tiberi, et ad suos iudices, nullâ ejus perstillante parte portasse."

The earlier account in Varro I cannot quote verbatim, as I have no "Varro" by me as I write. I believe that he gives the vestal's name as Tuccia, but here I write under correction. In either Paris or London some years ago a beautiful picture, an ideal treatment of the story, was exhibited.

H. DE B. H.

About the year 1862 I was eye-witness to an attempt at discovering a thief by means of a sieve in Hungary. The points of a half-opened pair of scissors were stuck into the side of a sieve and the

whole thing carefully poised, the handles of the scissors resting upon the tips of the first fingers of two maids. The old nurse who was conducting the inquiry thereupon began to question the sieve by saying, "Little sieve, little sieve, tell me whether Mary Jane is the thief?" And, as the sieve remained motionless, the names of others were suggested one by one, until at last, at the mention of the name of a girl who was strongly suspected, the sieve violently swivelled round and dropped on the ground. The point was thereupon considered conclusively settled, apparently to the satisfaction of all present except the "convicted" girl and myself.

L. L. K

For a lot upon this subject see Brand's 'Popular Antiquities,' iii. 351 (Bohn's edition).

EDWARD H. MARSHALL, M.A.

Hastings.

DON PANTALEON SÂ (7th S. ix. 228).—Why should M. be surprised that there is no record either in the 'Encycl. Brit.' or in Bayle of a "worthy" whose only distinctions were that he was the brother of the Portuguese Ambassador, and that he was executed as an assassin on July 10, 1654? If M. wishes fuller information regarding him, he is likely to find it in Bulstrode Whitelocke's 'Memorials of English Affairs'; at least, it is to Whitelocke that Thomas Carlyle, in his 'Oliver Cromwell's Letters and Speeches,' refers his readers who wish to know more about the "worthy" whom he himself dismisses with a notice of contemptuous brevity.

R. M. SPENCE.

Manse of Arbuthnott, N.B.

There is an account of him, with an old woodcut portrait, in the 'Book of Days,' ii. 40, 41; see also the reference under "John Gerard," in the 'Dict. Nat. Biog.,' xxi. 223.

W. C. B.

[Mr. E. H. MARSHALL, M.A., refers to Stephen's 'Commentaries,' Carlyle's 'Cromwell,' iv. 17, Campbell's 'Life of Chief Justice Rolle'; the REV. E. MARSHALL to 'State Trials,' v. 461-518; MAJOR HUME and MR. H. G. HOPE send full particulars, which are at the service of M.]

COLOSSUS OF RHODES (7th S. ix. 229).—Gibbon (vol. ix. p. 425) says that "every fact that relates to the Isle, the City, and Colossus are compiled in the laborious treatise of Meursius (lib. i., cap. 15)." I have not Meursius's works to refer to, but assuredly if the Colossus had been put to such a purpose as a lighthouse it would be in Meursius, and would have been quoted by Gibbon as a work of utility. But Gibbon speaks of it as a "trophy," a "monument of the freedom and art of Greece." Pliny (lib. xxxiv. c. 17) describes at length many instances of art carried to extravagance: "Audacis innumera sunt exempla." He describes the statue of the sun at Rhodes, seventy cubits high; not a word of its being of practical utility. The very name bewrayeth it; it would

She conned it by the sieve and shear
Francis: adaptation of the "dun"
— Grace Bate. 1. 12. 90

not have been called the Colossus, but the Pharos of Rhodes.
J. CARRICK MOORE.

This wonder of the world seems to have been a watch-tower, but not a lighthouse, like the sister wonder, the Pharos at Alexandria. "A winding staircase ran to the top, from which could easily be seen the shores of Syria, and the ships that sailed on the coast of Egypt by the help of glasses, which were hung on the neck of the statue. This statement of Lempriere is, I presume, from Philo of Byzantium, whose work, however, I have not been able to consult.
W. E. BUCKLEY.

There is possibly as full a notice as can be given in Lesbazeilles, 'Les Colosses Anciens et Modernes,' 1876; Torr, 'Rhodes in Ancient and Modern Times,' 2 vols., 1885-7. A similar query appears at 3rd S. v. 447, without having any reply to it.

ED. MARSHALL.

[Very many replies are acknowledged.]

JOHN LAMBERT, PARLIAMENTARY GENERAL (7th S. ix. 248).—John Lambert (the Parliamentary general) was born in 1619, at Calton Hall, in the parish of Kirkby-in-Malham-Dale, in the West Riding of Yorkshire. His family was ancient, and had been long settled in the county. He married Frances, daughter of Sir William Lister (see 'Encyclopædia Britannica' and Lewis's 'Topographical Dictionary'). The family of Lambert, of Waterdale, co. Galway, claims descent from John Lambert, second son of Lambert of Calton Hall, co. York, settled in co. Galway, 1606; and other families of Lambert in Ireland claim the same descent. Calton Hall is now a farmhouse.
C. W. C.

U. U. Club.

MR. STOCKEN will find full particulars of General Lambert's family in Huntley's 'Natural Curiosities of Malham'; also in the third edition of Whitaker's 'History of Craven,' where pedigree and portrait accompany the account.
T. B.

MONUMENTAL BRASSES (7th S. ix. 247).—The brass in Knight's 'Old England,' fig. 1087, is that of John de Campeden (friend of William of Wykeham), warden in 1382, of the Hospital of St. Cross, Winchester, and is to be found in the choir of the church there. Possibly the fact that Bishop Compton was master of St. Cross after the Restoration may have led to the error in the description. Good representations of this fine brass are given in Boutell's 'Monumental Brasses' and Carter's 'Ancient Sculpture and Painting.'

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Le Neve, in his 'Fasti Ecclesie Anglicane,' ed., Oxon., 1854, records no bishop of the name of Compton, except Henry, successively Bishop of Oxford, 1674, and London, 1675-1713. The Rev.

Herbert Haines, in his 'Manual of Brasses,' Oxford, 1861, 2 vols. 8vo., 1 under the name Compton; viz. (1), at John Compton, 1424; (2) at Becking shire, John Compton, merchant, Cheam, Surrey, John Compton, 1424 the Compton family in armour, c. 14th century; (3) at High Laver, Myrabyll, wife of Edw. Sulyard, heir of John Compton, c. 1500. There is some mistake in the reference given.
W. E.

PETRE PORTRAITS AT THE TUDOR (7th S. ix. 247).—Sir William Petre, first Gertrude, daughter of Sir John of Warley, Essex, and secondly, Anne Sir William Browne, Lord Mayo widow of Thomas Tyrell, Esq., elder Thomas Tyrell, of Heron, East Horn 'Essex,' vol. i. pp. 115 and 209). (p. 47) describes Anne, Lady Petre, of Sir Walter Browne" and (p. 52) "Sir William Browne." Morant (p. 47) makes a slip once about this Anne for he mentions her (p. 214) as having John Tyrell, Esq., of Heron; he was fusing her with Anne, "daughter of Woolley, citizen of London," and Tyrell, Esq., of Warley, the brother of Lady Petre (p. 115).
H. G. GARRARD.
34, St. Petersburg Place, W.

DOWAL, DOWEL (7th S. ix. 269).—The spelling is *dowel*. I am afraid the supposed derivation of this word from *dovetail* under the supposition that English is a language, concerning which any confidence will go down with an ordinary audience a matter of fact, it is just as amenable to laws as other languages; and the change from *tail* to *dowel* is simply monstrous. *dowel* and *dovetail* are very different. In *dovelling* the projections are made as may be seen by opening out the leaves of an ordinary dining-table, when the projections fit into corresponding holes, made in the other. They are nicely rounded, and have bevelled sides at all. See the picture in Ogle's 'Dictionary,' which gives the right etymology from *F. doviller*; and this, again, is from *ductile* (Dier). A still more interesting derivation from the Lat. *ductilem*, and from the *doville*, soft, tender, is the Shakespearean *dovle*, a down-feather, as distinguished from the *feather*; as explained by me in the *Trans.*, 1888-90, p. 4. WALTER W.

The supposed derivation of *dowel* from *dovetail* has nothing to support it—a slight—very slight—resemblance

two words. No carpenter would accept it for a moment. He would tell you that to *dowel* and to *dovetail* are two quite distinct operations, though having the same end in view, viz., to connect two pieces of wood together. In *dovetailing* this is done by letting in a piece of wood shaped like an expanded dove's tail, or truncated wedge, in one piece into a corresponding hole in the other. In *dowelling* the connexion is made by means of cylindrical pegs or pins of wood or iron, the peg or pin in one piece being driven into a corresponding hole in the other, the pin or peg being known in workman's language as a *dowel*. The word *dowel* comes to us from the French *douille*, a socket (compare *touaille* and *towel*, *truille* and *trowel*, *rouelle* and *rowel*, *voyelle* and *vowel*), which is again derived from the Latin *ductilis*, the neuter of which, *ductile*, is used in O.F. for a culvert, or water-pipe, usually of a cylindrical form.

EDMUND VENABLES.

JOHN CLARE'S POEMS (7th S. ix. 247).—The following quotations from the 'Life of John Clare,' by Frederick Martin (London and Cambridge, Macmillan & Co., 1865) will answer MR. W. WINTER'S question:—

"Early on the morning of July 16, 1837, Clare was led away from his wife and children, by two stern-looking men, who placed him in a small carriage and drove rapidly southward. Late the same day, the poet found himself an inmate of Dr. Allen's private lunatic asylum, at Fair Mead House, High Beech, in the centre of Epping Forest."—P. 269.

"When Clare had been above a year at the asylum, and it was found that he was perfectly harmless and inoffensive, he was allowed to roam at his will all over the neighbourhood and through the whole of the forest. This freedom he greatly enjoyed, and not a day passed without his taking long excursions in all directions. In these wanderings he was mostly accompanied by T. Campbell, the only son of the author of 'The Pleasures of Hope,' with whom he had come to form an intimate acquaintance. Clare wrote a sketch of his forest promenades in a sonnet which he handed to Dr. Allen. It ran:—

I love the forest and its airy bounds,
Where friendly Campbell takes his daily rounds;
I love the break-neck hills, that headlong go,
And leave me high, and half the world below.
I love to see the Beech Hill mounting high,
The brook without a bridge, and nearly dry.
There's Bucket's Hill, a place of furze and clouds,
Which evening in a golden blaze enshrouds.
I hear the cows go home with tinkling bell,
And see the woodman in the forest dwell,
Whose dog runs eager where the rabbit's gone;
He eats the grass, then kicks and hurries on;
Then scrapes for hoarded bone, and tries to play,
And barks at larger dogs and runs away.

His acquaintance with young Thomas Campbell brought to Clare occasional presents, and now and then the pleasant face of a visitor. Among them was Mr. Cyrus Redding, who left a record of his visit in the *English Journal*.—P. 276.

JOHN T. PAGE.

Holmby House, Forest Gate.

THE LETTERS OF AND TO HORACE WALPOLE (7th S. ix. 189, 275).—The edition mentioned by MR. HOPE, though his copy bears the name of Henry G. Bohn on the title-page, was really published by Richard Bentley. Mr. Bohn purchased a large number of copies, and substituted his name (as he had a legal right to do) for Mr. Bentley's.

G. B.

Tenby.

WIND (7th S. ix. 244).—We observe the wind more scientifically than did those of old times, and thus our ideas of it are more precise. Then our direct challenge of its forces, with occasional tragic results, such as the fall of extravagant buildings and the wreck of the first Tay Bridge, teaches sufficiently impressive lessons. But our forefathers had their own troubles from the same fickle and violent source. The venerable Calderwood, for example, in his 'History of the Kirk of Scotland,' vol. vii. p. 3, diverges for a moment from his solemn narrative to chronicle, in the following terms, the ravages of "a vehement wind" that blew at the beginning of 1609:—

"Upon Thursday, the fyft of Januar, the wind did blow so boysterouslie that the like was not heard in the memorie of man. Houses in burgh and land [i. e., in town and country] were thrown down with the violence of it; trees rooted up, corn stacks and hay stacks blowne away. Some men passing over bridges were driven over violently, and killed. The wind continued vehement manie dayes and weekes even till mid Marche, howbeit not in the same measure that it blowed this day."

When Lear called upon the wind to blow till it cracked its cheeks, he indicated his knowledge of its unscrupulous character; and Coleridge's "mad Lutanist," who raved through the 'Dejection' ode, written on April 4, 1802, made "Devils' Yule" and was "perfect in all tragic sounds."

THOMAS BAYNE.

Helensburgh, N.B.

THE DUKE OF WELLINGTON (7th S. viii. 429, 497; ix. 18).—MR. E. H. MARSHALL'S note on this subject raises a very interesting question, which has never, so far as I know, been properly faced, viz., What constitutes a person's nationality? One common view is that you belong to the nationality of your parents; but what if a man's parents should happen to represent two distinct nationalities? Apart from any legal rule or international convention, can he be said to belong rather to his father's than to his mother's nationality? Suppose that A has been born and brought up in England, but that his father was a native of Ireland and his mother a native of Germany, what is A's nationality? On MR. MARSHALL'S principle, he must apparently be pronounced to be either an Irishman or a German, yet nine out of every ten persons would pronounce him an Englishman. To come to the case of the Duke of Wellington,—

spite of his great and heroic character, his repudiation of the land of his birth was not a very admirable trait. The question whether he had Celtic blood or not in his veins has really no relevancy to the matter. The different stocks have now been so blended that it would probably be an impossibility to discover a family in the United Kingdom, except possibly in the Highlands of Scotland or the wilds of Donegal, that had not both Teutonic and Celtic blood flowing in its veins. As Prof. Huxley has reminded us, we may find in an English county (Cornwall) more of the Celtic stock than in what is regarded as, *par excellence*, the home of the Celt, Tipperary. The Duke of Wellington was born in Ireland, as were most of his forefathers, and he belonged to one of the families which had remained settled in Ireland for some centuries, and were accurately described as "Hibernis ipsis Hiberniores." But not only had his family thus become completely naturalized; it would be quite arguable whether he had not as much of the Celt as of the Teuton in his nature. His physique was certainly not that which we commonly associate with the Saxon, and the instinct for soldiering, which showed itself so early in him, was decidedly more characteristic of the Celt than of his steady-going hard-headed Teuton brother. In the case of a smaller man than the duke one would feel inclined to regard his denial of his country as a piece of paltry snobbishness. To Lord Wolseley's credit it may be remarked that he has never attempted to make a secret of his Irish birth and breeding; nor, indeed, I believe, did the Napiers, or the Lawrences, or Lord Gough. But again I ask, What makes a man's nationality? SCORPIO.

With reference to the inquiry in the *Daily News* of Oct. 22, 1889, as to the authorship of the remark attributed to the great duke—"A man is not a horse because he happens to have been born in a stable"—it may interest your correspondents on the subject to know that I have come across the following quotation in Mr. FitzPatrick's interesting work 'Ireland before the Union' (Kelly, Dublin), and the discovery perhaps will now settle the question. Referring to John, Earl of Clonmell, Mr. FitzPatrick states:—

"Irishmen will be glad to find that Lord Chief Justice Clonmell was only by accident one of themselves. The first of his family who came to Ireland was his grandfather, Thomas Scott, an English soldier, and a follower of the fortunes of William III. *It therefore did not follow, as his connexion, Montague Mathew, would say, that if a man is born in a stable, he should be called a horse.*"

As regards John Scott, Earl of Clonmell, it was said of him that he cultivated the powerful, he bullied the timid, he fought the brave, he flattered the vain, he amused the convivial, and, moreover, he was both avaricious and ostentatious! However, Scott raised himself from obscurity to some of the highest offices in the State, and died in May,

1798, aged fifty-nine. He left after him a diary, the contents of which are not to his credit, a library of over six thousand volumes, and a large fortune. The italics are mine. HENRY GERALD HOPE.
6, Freegrove Road, N.

CUTHBERT BEDE (7th S. ix. 203, 258).—We shall indeed miss the interesting and numerous contributions of CUTHBERT BEDE in 'N. & Q.' His fame, however, chiefly rests on the amusing picture of Oxford life which he has given us in 'Verdant Green,' which is now quite a record of the past, as it must have been written more than thirty-five years ago. It is almost as much so as the coaching days and coaching ways described in the 'Pickwick Papers.' The portraits of many university celebrities of that age who have passed away are cleverly sketched by his pencil, as Dr. Plumtre, the then Vice-Chancellor from 1848 to 1852, and Dr. Bliss, the registrar of the university; and one celebrity rather in humble life is embalmed for ever, the waiter at "The Mitre," who never seemed to change or grow old, and was remembered by many successive generations. The schools where the public examinations were held and the ceremony of conferring degrees are all depicted. The fine large table at which we used to face the examiners, and at which I sat next to the present Speaker of the House of Commons, is preserved, and may be seen at the present time in one of the rooms of the New Schools, opposite Queen's College. Yet there are certain little marks and slips in the work, clever and witty as it is, evincing that it could not have been written by an Oxford man. It may be said that no one ever yet could accurately describe the manners and customs of either Oxford or Cambridge unless educated there.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"NO LOVE LOST" (7th S. ix. 126).—Lewis Davies's 'Supplementary English Glossary'—where quotations are not, according to Miss Busk's complaint of dictionaries in general (*ante*, p. 233), of "unintelligible brevity"—supplies an instance of the use of this phrase in the same sense as that supplied by Miss Busk, but much later in date. It is quoted from 'Clarissa Harlowe,' ii. 217 (ed. 1811), and is the more curious that the next entry shows that Richardson uses the same phrase in the now ordinary acceptance in the course of the same work, iii. 150.

W. L.

PETARDS (7th S. ix. 227).—It may be mentioned that Lever utilizes this destructive invention in his 'Tom Burke of Ours,' *vide* pp. 648-652, 8vo. edition of 1873. At the assault on Montereau, held by Wurtemburgh troops, who garrisoned the village and defended the bridge—a post of the greatest importance—with a strong force of artillery, the French have already been beaten back with immense

loss. Every house overlooking the bridge is full of sharpshooters—the fierce jägers of Germany. Cannon bristle along the heights. Never was an enterprise so full of danger. The Emperor himself has now arrived with the Guard to attack the position. A cannonade opens on either side, but without much damage. At last an infantry column advances. As they pass Napoleon a cheer of "Vive l'Empereur!" breaks from them. On they go. Suddenly the cannonade on the side of the enemy redoubles, aided by the fire of a thousand muskets. Column moves on. Fifteen hundred are killed or wounded in less than fifteen minutes. Column retires shattered. The Grenadiers of the Guard now appear on the scene of combat. What a splendid force that massive column! Goyot places himself at the head of column. The Emperor gives the word. The column moves on, and reaches the middle of the bridge. Eighteen guns throw their fire into it. The Grenadiers of the Guard are no more. The Cuirassiers and Carbineers of the Guard receive the order, "Form by threes in column of attack." A trumpet sounds; a cry of "Charge!" follows. The cannonade opens again. Musketry follows. The charge is brief. The Cuirassiers have been cut to pieces. The Carbineers are ordered to move up. "I must have that bridge," says Napoleon. The Carbineers dash on. The whole line now moves. The terrible bridge is now actually choked up with dead and wounded. The Carbineers are now upon it; they reach the archway beyond, which, defended by a strong gate, closes up the way. Whole files now fall at every discharge beneath the murderous musketry. "A petard to the gate!" is now the cry; "A petard, and the bridge is won!" The "petard" has done its work well. The mass of columns rush forward.

HENRY GERALD HOPE.

6, Freesgrove Road, N.

CLERICAL MORALITY IN 1789 (7th S. ix. 244).—I am not aware of the object of A. J. M. in the instance which he brings forward. It is not a literary one, for no one who wished to illustrate life and manners would adduce a single instance, one may reasonably suppose, from one profession only, nor would think to fulfil his self-imposed vocation without reference to Macaulay on the same subject. Neither can I think it arises from the once famous expression, "Haute morale," else there would not be the misnomer of an "interesting occasion." I come to the conclusion, therefore, that it is an insertion for controversial purposes, and, as such, a contravention of the rule laid down for the observance of contributors. Of one thing I am sure—it is not a very pretty story.

ED. MARSHALL.

In the case here given A. B.'s questionable morality must not be allowed to mislead readers into thinking that C. D. acted otherwise than one

friend should act towards another when in difficulties. A. J. M. does not appear to know that in legal bonds the penal sum inserted is always twice the amount of the obligation. C. D.'s lawyer merely followed the usual custom in such cases, and it is quite possible that C. D. himself knew nothing whatever about the form of the bond which A. B. had executed in his favour.

H. I.

Eastbourne.

WAR IRON JEWELLERY (7th S. ix. 30, 254).—There is a fine collection of cast iron jewellery now on view at our Art Gallery, Birmingham, and the notes appearing in your columns add singular interest to it. All the examples were cast in sand moulds at the Berlin foundry between 1810 and 1815, thus confirming the views of your correspondents. I may just add that some of this work is of lace-like delicacy, and the marvel is how it could be turned out by such a method and in such material. Samples of the iron and sand that were used are shown with the collection.

J. BAGNALL.

Water Orton.

CHURCH STEEPLES (7th S. v. 226, 393, 514; vi. 77, 158; vii. 155; ix. 115).—The last of these notes concludes as follows: "The above, be it remembered, was written by John Brady in a very Jingo age, three years prior to the Battle of Waterloo." Is it not time that this silly use of the word "Jingo" was dropped? It was originally applied to those who approved of Lord Beaconsfield's efforts to stay the hand of Russia, and so to avert the frightful sacrifice of life which marked the last Russo-Turkish war. I thought it was limited in its application to those who refused to fall down and worship "the Divine Figure of the North." As one of those who so refused, I have no objection to be classed as a "Jingo." But now it seems the word is to have a wider application. May I ask, Was Wellington a Jingo? Was Nelson a Jingo? Was Pitt a Jingo? Was Marlborough a Jingo? Was Blake a Jingo? Was Shakespeare a Jingo? Byron's 'Marino Faliero' is not fuller of revolutionary munitions of war than is Shakespeare's 'Henry V.' of what I suppose I must term "Jingoism." The *Times*, in revealing the cruelties under which the Russian state captives suffer, and the men who met in Hyde Park to denounce those cruelties, will, I suppose, be classed as followers of St. Jingo. If so, I wish to be added to the same list.

GEO. JULIAN HARNEY.

Enfield.

ENGLISH GRAMMAR (7th S. ix. 243, 298).—Certainly we have no future tense in modern English, and Greek and Latin have no bearing on the subject, as our modern language has no analogy with those ancient ones. We can by phrases express a future if we wish, but in hundreds of cases are

satisfied with a present tense. Thus we say, "The boys go to school next week," "I am going to London to-morrow." A phrase is not a tense, though it answers every purpose of one with infinitely greater precision and variety. Why "must" all languages "have in common some rules for the agreement and government of words in sentences"? I deny it entirely. Our modern English is wholly *sui generis*, and the most truly philosophical of all languages.

E. COBBHAM BREWER.

USE OF FLAGONS AT HOLY COMMUNION (7th S. ix. 47, 113, 217).—According to one of the rubrics at the end of the Communion Service of the Anglican Church, "if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use."

R. B.

GORDON HOUSE, CHELSEA (7th S. ix. 307).—See 'The Village of Palaces, Chronicles of Chelsea,' by L'Estrange, vol. ii. pp. 319, 320.

D.

DR. RICHARD TREVOR, BISHOP OF DURHAM (7th S. ix. 208, 257).—An elegant portrait of him, engraved in 1776 by Joseph Collyer, A.R.A., from a drawing made by Mr. Robert Hutchinson, one of his lordship's domestics, and improved from a wax model by Gosset, appears in Nichols's 'Literary Anecdotes,' 1815, vol. ix. p. 241. The plate was originally presented by Mr. Allan to Mr. Hutchinson, and purchased from him by John Nichols, F.S.A.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15, 75, 291, 397, 477).—I have just come across the annexed passage in 'Curiosities for the Ingenious,' 1821:—

"In Whitechapel Road is a public house which has a written sign, 'The Grave Morria.' A painter was commissioned to embody the inscription; but this painter had not a poet's eye; he could not body forth the form of things unknown. In his distress he applied to a friend, who presently relieved him, and the painter delineated as well as he could 'The Graaf Maurice,' often mentioned in the 'Epistolæ Ho-Eliaſæ.'"—P. 79.

Has this work of art vanished?

J. F. MANSERGH.

FRENCH TITLE (7th S. ix. 208).—Gauvain I. signifies first of that Christian name; II. and III., &c., second and third of the same. This is quite irrespective of title. *E.g.*, Gauvain II., Comte de —, simply means that he was the second count bearing that Christian name, though he might be the tenth count in descent.

G.

DOWSING (7th S. ix. 243).—The term "dowsing" is not so uncommon as Mr. Andrew believes. It is still in vogue in Cornwall, in which county the divining rod has always found numerous supporters. Dr. W. Pryce was a firm believer, and he devotes several pages of his book ('Mineralogia

Cornubiensis,' London, 1778) to instructions in its use. An earlier writer on mining matters, William Hooson ('The Miner's Dictionary,' Wrexham, 1747), is more sceptical, and he notes that "the Dignified Author of this Invention was a German, and that at the last he was deservedly hang'd for the Cheat." Agricola ('De Re Metallica,' 1556) cautions miners against the use of the rod:—

"Metallicus igitur, quia eum virum bonum et gravem esse volumus, virgula incantata non utetur, quia rerum natura peritum et prudentem, furcatam sibi usui non esse sed habet naturalia venarum signa quæ observat."

In addition to the references given, the use of the divining rod by miners is described in the following works:—Wille, 'Von der Wünschelruthe,' 1694; Albinus, 'Das entlarvte Idol der Wünschelruthe,' 1704; Beyer, 'Markscheidekunst,' 1749, part i.; Chevreuil, 'De la Baguette Divinatoire,' 1854; and in several of the volumes of 'N. & Q.'

BENNETT H. BROUGH.

Royal School of Mines.

If any one imagines that this scheme for ascertaining the existence of water in a locality is not in use he may learn the contrary from a card which is before me:—

"John Mullins, Water Spring Discoverer by means of the Divining Rod, Colerne, Chippenham, Wilts. Gentlemen's Estates, Mills, and Factory Grounds Examined for Water Supplies. References from many of the Nobility and Gentry of England."

I have seen him at his examination within the last two years in my parish, as well as the one next to it. I also know that his mention of reference to the nobility can be substantiated in two instances of which I have learnt the particulars.

ED. MARSHALL.

DIVINING ROD (4th S. xii. 412; 5th S. i. 16; ii. 511; v. 507; vi. 19, 33, 106, 150, 210, 237; x. 295, 316, 355; xi. 157; 6th S. iii. 326; vi. 325; 7th S. viii. 186, 256; ix. 214).—The following latest example of the use and alleged success of the divining rod is now "going the round of the papers." These paragraphs appear, are neither confirmed nor contradicted, are soon forgotten, but may be accepted as evidence hereafter. Will no one take the trouble to cross-examine on these alleged facts!—

"THE DIVINING ROD.—Some interesting experiments have just been made by Mr. John Mullins with the 'divining rod,' at Sandling, near Hythe, with the view of attempting to discover whether water can be procured in the neighbourhood of Sandling farmhouse. The rod which Mr. Mullins carried was a V-shaped hazel twig, measuring some three feet in length, and from a quarter to half an inch in diameter. He firmly grasped it by the ends, one in each hand, and walked over the ground to be tried, holding the rod before him. It was not long before the twig bent upwards, and during the experiments made Mr. Mullins declared that water was to be found in one place at a distance of 30 ft. Although he was unacquainted with the land, he was taken to a place where the rod again raised itself, and this was at a spot from which a spring of water rises."

ESTE.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 269).—

A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave—

Will be found in John Dyer's 'Grongar Hill,' first published in *Lewis's Miscellany* in 1727. Dyer, the son of a Welsh solicitor, was educated at Westminster School. Not caring for his father's profession, he studied painting under Mr. Richardson, and, as he himself said, "became an itinerant painter in South Wales." With painting he mingled poetry, 'Grongar Hill' being his happiest production. Johnson's opinion of him as a poet was that he required "bulk or dignity for an elaborate criticism." Like most painters, Dyer travelled in Italy, and returning home in 1740, delicate health and the love of study induced him to think of the Church, and he therefore entered into orders. About the same time he married a lady of the name of Ensor, "whose grandmother," he said, "was a Shakespeare, descended from a brother of everybody's Shakespeare." Dyer died in 1758, when he was in the enjoyment of the livings of Coningsby and Kirkby.

HENRY GERALD HOPE.

The lines quoted by Wesley are not quite correctly given in the note of M. P. They will be found in Dyer's 'Grongar Hill,' l. 89, as follows:—

A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave. ESTE.

From John Dyer's beautiful poem on 'Grongar Hill.'
ARTHUR MEE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Stuart Dynasty. By Percy M. Thornton. (Ridgway.)

WHAT has been ironically held concerning a woman's letter is true of Mr. Thornton's book, that the weightiest matter is in the postscript. In this is given a series of letters or extracts from the Stuart papers in the possession of Her Majesty at Windsor. Some insight into these historical treasures has been afforded by Lord Stanhope. By far the greater portion, however, is now published for the first time. It casts a bright light upon Jacobite intrigues, the hopes and actions of the Chevalier, the tergiversation of Marlborough, the duplicity of Lovat, and the evil influence on the fortunes of the Stuarts exercised by the death of Louis XIV. Some interest attends a mere study of the names assigned in the correspondence to the various parties implicated in the Jacobite plots. Mr. Rose thus stands for France, Mr. Rance for Mary of Modena, Mr. Rancourt for the Chevalier, Orbec for the Duke of Ormond, Bellay for the Duke of Berwick, Sably for Lord Bolingbroke, Alençon for England, M. Malbranchi for the Duke of Marlborough, Mr. Hatton for Lord Oxford, and so forth. The entire correspondence, meanwhile, must be of highest value when the history of the closing days of Queen Anne and the advent of George I. comes to be rewritten.

Unfortunately Mr. Thornton's work stops before that point is reached. He deals only with the Stuart dynasty, and his chronicle stops with James II. It is, of course, futile to ask a man who has written one book why he did not write another instead. A throne adds little dignity, however, to the royal race of Stuarts, always worthier and more picturesque in defeat than in prosperity; and

a full record of the later bearers of the name would have proved more stimulating reading than is now supplied. A history of the crowned Stuarts must necessarily be to some extent an abridgment of familiar histories. Nothing new can be told us concerning James I. or James IV. of Scotland, Mary Stuart, or Charles I. Though to some extent a champion of the Stuarts, Mr. Thornton shows himself a moderate man. His views, however, upon a subject such as the wars of the Commonwealth are of secondary importance, and new information he does not pretend to supply. His book is not very satisfactory in arrangement, and is disfigured by errors, some of which a moderate amount of care would have prevented. A delightful feature in it consists of the portraits with which it is illustrated. These alone are bright and good enough to secure for the volume a large amount of popularity.

The True Story of the Catholic Hierarchy deposed by Queen Elizabeth. With fuller Memoirs of its last Survivors. By the Rev. T. E. Bridgett and the late Rev. T. F. Knox. (Barns & Oates.)

THE greater part of 'The True Story of the Catholic Hierarchy deposed by Queen Elizabeth' is made up of the reprint of two biographical memoirs made public many years ago, viz., the life of Watson, Bishop of Lincoln, the last survivor of the old hierarchy who remained in England, and the life of Goldwell, Bishop of St. Asaph, the only bishop who escaped abroad without previous imprisonment, and who died at Rome April 3, 1585, about six months after Watson's death at Wisbeach. The former of these memoirs appeared as an introduction to some sermons of Bishop Watson, edited by Mr. Bridgett in 1876, and the latter was published in the *Month* by the late Dr. Knox. Both were valuable contributions to the biographical history of the time, containing many facts which were quite new, and correcting some constantly repeated errors.

To these reprints Mr. Bridgett now prefixes a too brief account of the remaining thirteen of the Marian bishops deprived by Elizabeth in 1559. His object is to combat the "misrepresentation and ignorance" of historians in regard to the fate of the deprived bishops. Protestant historians have dwelt, rightly enough, on the significant fact that under Elizabeth "there were no retaliatory burnings," and that, moreover, in comparison with the hard measures dealt out to the seminarians and Jesuits at a later period, consequent upon the Papal and Spanish provocations, the prelates of the Marian hierarchy were treated with leniency and respect. But these same historians have, on the other hand, unduly minimized or entirely ignored the fact that all the deprived bishops who were alive in the summer of 1560—except Poole, of Peterborough, who was restricted to a certain district, and Goldwell, of St. Asaph, who had escaped abroad—were subjected to an imprisonment in the Tower or the Fleet for at least from three to four years. These historians have, furthermore, been proved guilty of exaggerating the comparative comfort or convenience of a subsequent confinement, in the case of most of these prelates, under the roof of an Anglican bishop. The imprisonment is undeniable. Even Archbishop Heath was confined in the Tower for more than three years before he was permitted to retire to his own house at Chobham, near Windsor, where he remained undisturbed till his death in 1579. But Mr. Bridgett has hardly made good his contention that the prison treatment was rigorous or harsh. He emphasizes his supposition that the prisoners were deprived of books and means of study. But how comes it that Nicolas Harpsfield, who was not likely to be treated with more leniency than the bishops, was able to write a bulky controversial work, and hold,

as that work proves, considerable communication with friends in the outer world?

Mr. Bridgett has done a useful piece of work—which would have been more useful, by the way, if it had an index—and he has gathered together information which cannot be ignored by future historians of the period. But his tone is not commendable, nor is he entirely free from the one-sidedness which he so severely condemns in others. He writes as if abusive language, "paroxysms of ribald fury," and suppression of the truth were peculiar to the reformers. There were no stories on the Protestant side more "apocryphal" than the Nag's Head fiction or Sanders's tale of Anne Boleyn being Henry's own daughter. If it was rude of Pilkington to call the Papal bishops "bite sheep," it was foolish of the Douai seminarists to retort with the same bad pun as a *tu quoque* upon Aylmer or Bancroft. Mr. Bridgett complains of Southey for saying that Bonner was so hated that he did not dare to show himself in the streets. In a note he confesses that Sanders tells the same tale; but, adds Mr. Bridgett, with amusing naïveté, "he tells it to his honour."

In re-editing Dr. Knox's memoir of Goldwell Mr. Bridgett corrects certain unimportant inaccuracies of the author. But why does he leave Dr. Knox's eulogies of Goldwell's zeal and heroism in setting forth from Rome to join the missionaries in England in 1580 unmodified by the facts since brought to light by Dr. Knox himself in the 'Letters and Memorials of Cardinal Allen'? In the memoir it was suggested that, on account of Goldwell's age, and an attack of illness, as well as the preparations made in England to seize him, "prudence obliged him to make the sacrifice of his cherished desires," and to return to Rome. We now know, from the correspondence of the French nuncio and the Cardinal of Como that Goldwell's pretences were "frivolous," and that fear alone was the cause of his abandoning the enterprise upon which the Pope had sent him. The editor should surely not have suppressed this interesting indication of character in a volume specially devoted to the exposure of similar suppressions made by the opponents of the cause which he advocates. On one point we are able to give Mr. Bridgett information. He writes of Cuthbert Scott, of Chester, "he died some time in 1565, but I have not been able to discover the exact date." The date is to be found in Molanus's 'Historia Lavanensis.' The bishop died at Louvain on the feast of St. Denys, 1564, and was buried in the church of the Friars Minor.

REPRINTS of Philip and Grace Wharton's 'Wits and Beaux of Society' and 'Queens of Society' are promised by Messrs. Jarvis & Son.

DEATH has recently removed an occasional correspondent and an early friend of 'N. & Q.' Mr. William Maskell, F.S.A. The son of a solicitor at Shepton Mallet, he was born in 1814, and educated at University College, Oxford, where he graduated in 1836. Ordained priest in the Church of England in 1837, he became chaplain to Bishop Phillpotts, of Exeter, and vicar of St. Marychurch. In 1850, in consequence, it is believed, of the decision of the courts in the Gorham controversy, he left the English Church for the Church of Rome, although he married, and remained a layman. This he explains in a 'Letter on the Infallibility of the Pope,' addressed to the editor of the *Dublin Review*, and published in 1871. For many years he lived a somewhat secluded life at Bude, and was J.P. for the county of Cornwall. While yet a member of the English Church Mr. Maskell collected an extensive library of theological and liturgical works, many of them unique. His volume on 'The Ancient Liturgy of the Church of England,' and his 'Monumenta Ritualia Ecclesie Anglicanæ,' first pub-

lished in 1844-7, and reissued within recent years with notes, are regarded as standard works. His library was sold after the change in his religious opinions. Many of his books and his interesting collection of ivories are in the British Museum. Mr. Maskell's later contributions to literature were numerous and varied, although mostly of a lighter character. In 1872 he published a little volume entitled 'Odds and Ends,' chiefly relating to Bude Haven. Mr. Maskell was an authority on mediæval art, and edited the series of 'South Kensington Art Handbooks,' the volume on 'Ivories' proceeding entirely from his pen. He wrote a 'History of the Martin Marprelate Controversy,' in which he accentuates his conviction that the Reformation brought many evils in its train, and he complains of the "unlimited toleration" of modern times. Mr. Maskell, although a somewhat hard hitter in controversy, bore the character of a genial and kindly man in private life, and was much esteemed as a parish clergyman.

THE death of Miss Mary Louisa Boyle, a correspondent in former years of 'N. & Q.,' a lady well known in the world of literature and art, occurred on April 7, in her eightieth year. She was the friend of Dickens and Landor, and is said to have had more presentation copies of works by eminent writers than any one in England. One of her poems, 'My Father's at the Helm,' in the 'Tribute,' was very popular in its day. The Laureate thus refers to her in her early days in his recently published volume 'Demeter, and other Poems':—

When this bare dome had not begun to gleam

Thro' youthful curls,

And you were then a lover's fairy dream,

His girl of girls.

THE death of a good and useful man, an old contributor, and one who was always a firm supporter of 'N. & Q.,' Henry Campkin, F.S.A., ought not to be unnoticed. Mr. Campkin, who was for many years librarian of the Reform Club, and resigned the position in 1879 after a severe illness, died on Sunday, the 6th inst., at 112, Torriano Avenue, Camden Town, in his seventy-fourth year. He published many little brochures, and made the index to the twenty-five volumes issued by the Archaeological Society of Sussex, his native county. Many members of the Reform Club will have pleasant reminiscences of his courtesy and readiness to impart knowledge.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. T. L. ("Dare to be a Daniel").—This is the title of one of the hymns of Messrs. Moody and Sankey.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 3, 1890.

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Notices to Correspondents.

Notes.

THE HOLLANDS.

(See 7th S. viii. 486; ix. 66, 138.)

In the notices of this family which have appeared in former numbers no reference has, I believe, been made to the Holland monument which stands near the outside of the tower in Chiswick Churchyard. This monument was moved in the course of the recent alterations, and does not now stand exactly over the vault in which Charles Holland the actor and his relatives lie buried. On the south front of the tomb I find the following inscription (given by Faulkner correctly, with one slight omission):—

"In a vault under this tomb lieth the body of Mr. Charles Holland, late of Drury Lane Theatre, of whose character and abilities David Garrick, Esq^r, has given testimony on a monument erected to his memory in the Chancel of the Church by permission of His Grace the Duke of Devonshire."

This refers to the well-known mural monument, surmounted by the bust of the deceased, of which the inscription is also correctly given in Faulkner. The same monument is likewise noticed by Pettigrew. It was removed at the late rebuilding of the church and chancel, and is now to be found on the north wall of the inside of the church tower. As for the Holland tomb, outside the church, the date of the erection of which may be conjectured from the following entry in the church register:

"1769, Dec. 15. Buried: Charles Holland in a new family vt."—in addition to the inscription above given it bears on the north side an inscription to the memory of three members of the Holland family. On the west side we find the names of four other members of the family, with those of the wives of two of them, one being Betsy, wife of Thomas Holland. Finally, the names of two daughters of Joseph Constantine Carpus, the eminent surgeon, who married Elizabeth Holland, are inscribed on the east side.

These inscriptions agree in every particular with an account of the Holland family furnished me by a gentleman resident in Chiswick, Mr. H. W. Sich, of the Mall, to whom I applied for information respecting them. Mr. Sich replies to my letter of inquiry as follows:—

The Mall, Chiswick, Feb. 27, 1890.

DEAR SIR,—I would have replied before to your inquiry respecting the Holland family, but had to look up a few dates and particulars, so as to give you as correct an account of them as I could. What I remember, and have gathered about them, is as follows:—

John Holland, who was a baker at Chiswick, was born in 1697, and died in 1764. His wife, Sarah Holland, died in 1778. They had three sons—John, Thomas, and Charles.

John died in March, 1789, I believe unmarried.

Thomas was born in 1725, and died in 1793.

Charles was born in 1733. He was apprenticed to a turpentine merchant, and served his time; but he had a strong bias towards the stage, had a good appearance and voice, and was fortunate enough to have Garrick for his friend, who introduced him at Drury Lane Theatre, where he made his first appearance in 1754. He seems to have been very successful, but died early, viz., in 1769. Garrick wrote his epitaph as it appears on the monument in Chiswick Church; and his funeral was attended by the principal actors of the day. I believe he was never married.

Thomas married Sarah —, who died in 1795. They had three sons and one daughter.

Charles Holland, son of Thomas and Sarah Holland, was born in 1768. He, like his uncle, became an actor at Drury Lane, and perhaps elsewhere. Probably he performed about the period you mention, or perhaps a little earlier. He died in 1849. I remember him very well. He was a fine-looking man, with, I should think, a powerful voice. He married, but had no children.

Thomas, the second son, became a wine merchant. He died unmarried in 1841. John Henry Holland, the youngest son, was born in 1775. He went into the army, fought in the American war of 1812-14, where he was aide-de-camp to General Riall. He also fought a duel on his own account on Wimbledon Common. He was for some time in the Mauritius, and retired from the army about 1816 or 1817 with the rank of major. He was never married, and died in 1865, at the age of 90.

Elizabeth, the daughter, was born in 1771. She married Mr. Carpus, the eminent surgeon. They had one son, who died in his infancy, and six daughters, none of whom were married. The eldest daughter died in 1824, the second in 1841, and the last, Emma Carpus, died about two years ago. The family is now, I believe, extinct. The above account is, I think, pretty correct. My family for three generations knew them well.

Yours very truly,

The Rev. S. Arnott,

H. W. Sich.

I may take this opportunity of mentioning that some of the monuments have been removed from the interior of Chiswick Church, and are now to be found on the south wall of the churchyard. I am informed that the row of monumental stones now affixed to the south wall, one of which belongs to the records of the Cary family, were formerly inside the building. H. F. Cary, the translator of Dante, lived for a short time, according to the memoir by his son, at Hogarth House, from which place, I presume, he wrote the letters dated Chiswick which appear at the end of the first volume.

SAMUEL ARNOTT.

The Vicarage, Gunnersbury, Chiswick.

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CARL A. THIMM, F.R.G.S.

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(To be continued.)

MASTER OF OLIPHANT AND MASTER OF MORTON.—In the 'Calendar of State Papers' relating to Scotland' (1509–1603) the following entry occurs under the year 1582 (December ?) :—

"Petition of Robert Oliphant to Queen Elizabeth praying her assistance towards an expedition undertaken by himself and others for the relief of the Master of Oliphant and Master of Morton, reported to have been made slaves by the Turks and to be detained in captivity in the town of Algiers on the coast of Barbary."—Vol. i. p. 431.

In Sir Robert Douglas's 'Peerage of Scotland' (Wood's ed., vol. ii. p. 334) the following occurs :—

"Lawrence, Master of Oliphant, the eldest son, joined the Ruthven conspirators in 1582, and was concerned along with his brother-in-law, the Master of Morton, in cutting off four loads of spears carrying from Perth to Stirling, thinking they had been Lord Hamilton's, when indeed they were the King's. They therefore judged it proper to leave the kingdom and go abroad, but perished in their passage in March, 1584."

Calderwood says :—

"They were never seen again, they nor ship nor any belonging thereunto. The manner is uncertain, but the most common report was that being invaded by Hollanders or Flusingers and fighting valiantly slew one of the principal of their number: in revenge whereof they were all sunk; or as others report, after they had surrendered they were hanged upon the mast of the ship. They were two youths of great expectations."—Hist., iv. 46.

Robert Douglas, above referred to as Master of Morton, never attained that rank, his father, Sir William Douglas of Lochleven, not succeeding to the title of Morton till the death of Archibald, Earl of Angus and Morton, in 1588. It is strange that in an official document of 1582 he should have been styled Master of Morton. It is also strange that Douglas makes no reference to this reported captivity of the two young men in 1582. At p. 820 of the 'Calendar' a letter from George Nicolson to Sir Robert Cecil, of Feb. 1, 1603, mentions "the Master of Oliphant slain"; of this occur-

rence also no mention is made in Douglas. Perhaps a reference to the documents of which abstracts are given in the 'Calendar' may throw some light. Both the "Masters" mentioned in the first extract left sons, who succeeded their grandfathers as seventh Earl of Morton and fifth Lord Oliphant respectively.

SIGMA.

TO SEND TO JERICHO.—I have never seen a really satisfactory explanation of this phrase, though Nares seems to have understood it rightly, judging from his 'Glossary,' s.v. "Jericho." The allusion is, as might be expected, scriptural. The particular story intended will be found twice over, viz., in 2 Sam. x. 5 and 1 Chron. x. 5.

When David's servants had half their beards cut off, and were not presentable at court, the king advised them to "tarry at Jericho till their beards were grown." Hence it will be seen that to "tarry at Jericho" meant, jocularly, to live in retirement, as being not presentable. The phrase could be used, with particular sarcasm, with reference to such young men as had not yet been endowed naturally with such ornaments; and, in their case, they would have to wait some time before their beards could suggest their wisdom.

That this joke was really current is clear from the example which Nares cites from Heywood's 'Hierarchie,' bk. iv. p. 208 :—

Who would to curbe such insolence, I know,

Bid such young boyes to stay in Jericho

Until their beards were growne, their wits more staid

But it is remarkable that Nares does not seem to have noticed the above text as being the obvious source of the phrase. We have thus clear evidence that the original phrase was used of bidding young men to "tarry in Jericho," or to "stay in Jericho." The transition from this to "sending to Jericho" was easy enough. We also see that the original phrase really meant "Wait till your beard is grown," i.e., wait till your wits are more staid or stronger; and this was satirically equivalent to saying that the party addressed was too young or too inexperienced to give advice. Thus the original saying insinuated a charge of inexperience; and a sending to Jericho was equivalent to making such a charge. The person sent was deemed not good enough for the rest of the company. And this explains the whole matter.

There are other current suggestions, but none of them rests on any evidence. I hope that, now that I have pointed out the allusion quite clearly, we need not be further troubled with their ingenuity. I quite endorse the observation in Nares, that his quotation "explains the common phrase of wishing a person at Jericho." All that I have added is a note of the source of that quotation.

WALTER W. SKELT.

THE CURTSEY.—Not only do fashions change, but manners and customs also. As an instance of

this it is worth observing that the old and obsolete curtsy is now coming in vogue again in the upper circles, and is expected to reassume its reign. This is worth noting in the pages of 'N. & Q.' and no doubt many of its fair correspondents will be able to give instances of the curtsy first being used by ladies, and then of its falling into disuse. Perhaps it may be derived from "courtesy," and was once so spelt.

In the account of the dinner at Monkbarrow in the 'Antiquary,' the probable date of which is 1794, when Lovel has paid his respects to the ladies he is answered by the elder one, Miss Griselda Oldbuck, with the prolonged curtesy (*sic*) of 1760, and by the younger one, Miss MacIntyre, "with a more modern reverence" (chap. vi.). In the old song 'The Laird of Cockpen,' by Lady Nairne, it is said:—

An' when she cam' ben he bowed fu' low,
An' what was his errand he soon let her know;
Amazed was the laird when the lady said "Na,"
And wi' a laigh curtsie she turned awa'.

It may be worth noting that an instance is also given in this stanza of the use of the Scottish term "ben" (see 7th S. viii. 425, 515; ix. 57, 95). In the 'Vicar of Wakefield' it is said:—

"The Squire would sometimes fall asleep in the most pathetic parts of my sermon, or his lady return my wife's civilities at church with a mutilated curtesy [*sic*]."—Chap. i.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE JOURNEY TO YORK.—In a book published fifty-five years ago, entitled 'Domestic Life in England,' the author gives a copy of a card which is, I believe, still preserved in the bar of the inn to which it refers, and which runs thus:—

"York Four days Coach begins 18th April, 1703. All that are desirous to pass from London to York, or from York to London, or any other place on that road, let them repair to the Black Swan in Holbourne in London, and to the Black Swan in Coney Street, York, at each which places they may be received in a Stage-Coach Every Monday, Wednesday, and Friday—which performs the journey in four days—if God permit!"

The writer of the book then adds:—

"The best note upon this fact is that the same journey is now performed in less than twenty-four hours!"

In this year of grace 1890 we are able to record that the distance between London and York can be covered in four hours. Fifty years hence in how short a time will it be recorded that the journey can be performed? J. N. B.

110, Haverstock Hill, N.W.

SHOWERS OF BLOOD.—We are too often inclined to believe that the strange things recorded in medieval chronicles and other old books are pure fiction. Showers of blood I have heard laughed at many a time, on the ground that such things are impossible, though we have records of them over

and over again. See *Gentleman's* vol. i. p. 512; 'Saxon Chro. Rolls Series,' pp. 202, 203, 206 'Royal Genealogy of Spain,' p. 1 'Living Lights,' pp. 153, 154.

The following cutting from the February 5 testifies to a recent phenomenon:—

"The captain of the steamer *Q* arrived at Baltimore, reports that v Newfoundland there was a rem the drops being of a blood-red co states, soon dried on the deck, leavi appeared to be dust."

ED'

Bottesford Manor, Brigg.

DWALE.—In the glossary to tion of Chaucer "dwale" is de in Nares and in most dictiona name for the deadly nightshade add, "or a sleepy potion." Ha

"There was a sleeping potion so c look and other materials, which is al and was given formerly to patient operations were to be performed."

He does not say where the recip may be found, but Dr. Murray v the word may be glad of a hanc and I therefore copy here a form medical work in my possession, t I take to be early in the sixt latest. This, however, is pure co not sufficiently versed in such ma authority:—

"for to make a drynke that is c make a man to slepe whyl he is kerve

"Take thre sponful of the galle of a woman of a yille & iij sponful of sponful of the iuse of the wyld nepe. iuse letuse. & as meche of y' iuse of the iuse of henbane. & thre sponful hem wele to gedre & boile hem a lytyl vessel wele stopped. & do thre sponful of wyne medyle wele to gedre whan it & lete hym y' shalbe kerven sit a y' make hym for to drynk y' of til he fa may thou saffy kerve hym. ¶. for t a yeyn take vynegre & salte. & wash handes. & he shal wake a none."

['The Dwale Bluth' is the title of Oliver Madox Brown.]

TENNYSON. (See 7th S. ix. 193.) asked under the heading of 'Proving' seems to throw some doubt on about Tennyson's first book; but i That Jacksons "had the judgment the copyright" is quite correct; "Two Brothers" ultimately receive in 'In Tennyson Land,' is, I beli correct. I am content to take th present possessor of the original M

acquaintance with him, and when he made a statement, without showing the documents, to a friend of mine, who does know him, and who called upon him at my request, of course it never entered the mind of my friend to ask that he might see the papers for himself, to be quite sure there was no mistake. To be candid, I had never heard before of the second 10*l*. I only mentioned the purchase to show the enterprise and "judgment" of the country printers. But there would be no "judgment" (providence or speculation) in giving another 10*l* after the book had proved a success. Probably most of Jackson's neighbours would consider it a great want of judgment to give twice as much as was bargained for to two youths so well connected.

R. R.

Boston, Lincolnshire.

POLOVER: PEEWIT: LAPWING.—The peewit is singular, not only among birds, but among animals (I almost think among things), as being the possessor of three familiar English names, no one of them being distinctly provincial, vulgar, old-fashioned, or otherwise peculiar. Of the three, the onomatopœic *peewit* (or *peewit*, or *peewit*)—Lowland Scotch *peewit*, Dutch *kiewit*, German *Kiebitz*, French *dic-huit*—is perhaps the most widespread. Our "purveyors of poultry," however, label the eggs of the bird "plovers' eggs"; rarely "peewits," never, I think, "lapwings." That in popular parlance the three names are synonymous the following passage from a letter of April 1 to the *Daily Telegraph* serves to show:—

"Plovers' eggs are in." Such was the joyous cry of the gourmet as he gazed into the shop-fronts of the West End poulterers at the end of last week. Nevertheless, the epicure of moderate means must have foregone sundry pleasures in order to satisfy his craving, for on Friday the precious delicacies provided by the peewit were two shillings apiece, though on Saturday they were quoted at half that amount. But even these high prices could scarcely have excused the remark of a well-known Irish lady, celebrated for her fine breeds of poultry. "Henceforth," she announced to an assemblage of friends, "I intend to give up Cochins and Spanish, and take to lapwings. I've just written to my poultry-keeper and told him to stock the yard at once."

HENRY ATTWELL.

Barnes.

BROWNING'S 'ASOLANDO.'—It was pointed out by Mr. Josiah Gilbert, in the *Athenæum* for Jan. 11, that the poem entitled 'Rephan' in 'Asolando' was probably suggested by a story by Jane Taylor of Ongar, called 'How it Strikes a Stranger,' and that the attribution of its origin to Jane Taylor of Norwich was an oversight. This was admitted in the following number of the *Athenæum* (Jan. 18, p. 87), and it was added that the error would be corrected in future editions. As a matter of bibliographical curiosity, I should be glad to know in what edition the correction was first made. No book in recent times appears

to have had so rapid a sale, or to have risen so quickly in value, as 'Asolando.' It ran through seven editions in as many weeks, and a month after its appearance at the price of 5*s*. I saw a copy of the first edition advertised in a bookseller's catalogue at 22*s*. 6*d*. W. F. PRIDEAUX.
Jaipur, Rajputana.

THE SENSE OF "CHAIR" IN CORIOLANUS.—In the well-known passage in 'Coriolanus,' IV. vii. 52, over which many have stumbled, the whole sense comes out at once by simply calling to mind that *chair*, in Tudor English, was sometimes used in the sense of "pulpit." Milton has it so; see "Chair" in the 'New English Dictionary,' sect. 5. Cotgrave has, "*Chaire*, f. a Chair; also a pulpit for a Preacher." And in modern French it still has this sense, as distinct from its doublet *chaise*. And this is the solution of the whole matter.

The idea might have been picked up in any church, for, indeed, the pulpit is commonly more "evident," i.e., conspicuous, than any of the fine tombs in the choir. The general sense is just this: "Power, however commendable it may seem to itself, can find no tomb so conspicuous, no tomb so obvious, as when it chooses for itself a pulpit whence to declaim its own praises." This agrees very nearly with the explanation in the note to the Clarendon Press edition; but it seems to me to be more emphatic and picturesque to explain the word as "pulpit" than merely as "orator's chair."

WALTER W. SKEAT.

ENGLISH PSALTER.—I have lately become possessed of a Psalterium with the usual kalendar, prayers, and litany, written in England (London) in the fifteenth century. It has several points of interest. In the kalendar—which contains, among other English saints' names, that of St. Erkenwald, April 30—are many entries of births, deaths, and marriages. The earliest is, "Obitus Radulphi Silkeston A° 1434"; the next is, "Obitus Will. Derby De Rading A° 1437." There are several entries relating to this family, e.g., "Obitus Joh'is Derby Alderman A° 1481." Other names are Welles, Odyham, Nankelly (1441), Herries. On March 4, 1514, is the following entry:—

Obitus Mari Oddyam in A° 1514.

Obitus Elizabeth Wells in A° 1514.

Obitus Johanna Wells in A° 1514.

And all thyse thre lyes in von p[lace] at Saynt Chrystoffer's Church at the Stocks.

On September 18 we have, "Obitus Elizabeth Odyham and lyethe in Seynte Botell Churchyard be the crosse the thursday the xviii day of September A° 1505." Several entries point to the book having belonged to one or more of these families, such as, "Obitus uxor mea [sic]," "Obitus Margareta uxor mea A° 1511." On the last fly-leaf but one is a full entry of the battles of the Wars of the Roses, and on the last the following inventory of

the church or chapel (possibly private) with which the book was connected. In rebinding the book the margins were cleaned, and a few words—indicated by dots—were rubbed out at the right-hand ends of the lines:—

Fur-t a masse book the whiche after the Kalender ye iii.....begynneth with videlicet Officium Misse.

Item a Chaleis gylt writen abowte ye cowpe Calicem Salutis accipiam et nomen D'ni invocabo and in a Square on the [? side] therof a crucifixe enamyled under written Ihs xps.

Item a patene therto gilt and enamyled a trynyste withcrucifixe wryten in compace Gloria tibi Trinitas..... una deitas et ante omnia secula et nunc et in perpetuum.

Item a corporas and the case therof of redd velvett.

Item a pax brede of Glas undur peynted.

Item ii cruetts of pewter.

Item iii auter clothis for the auter linen marked IN

.....
Item a heire next the awter marked with the same marke.

Item of Canevas to cover the awter a clothe of the same marke.

Item two wyppinge towellis of the same marke.

Item a newe dext to rest upon the masse book.

Item a myssal vestymment complete for halidays with

.....
Item another myssal vestymment complete dymy soye for werk [days].

Item an other myssal vestymment of whyt for.....

Item an awter cloth-fruntal and curtenys of a sewte purpure [?] peynted.

Item an awter cloth-fruntal and curtenys of a sewte asure peynted.

Item an awter cloth fruntel and curtenys of a sewte whyt peynted.

Item a long chest joyned with lokke and keys to leie ynne the [sed clothes].

Item a braunch of laten embowled for iii taperis.

Item iii roundellis of Wykeris for to knele upon.

Item a rede pole with a crochet of yron.

Item ii curtens of whit steyned for the images in taber[nacles].

Item a long pase of wikeris for the awter.

Item in the north side of the same chapell a joyned fourme.

There are several interesting points in this list—the beauty of the enamelled chalice and paten contrasted with the homely pewter cruets and plain joinery. This is an early mention of under-painted glass, i.e., in imitation of enamel. Such a pax would be a great find. The colours of the vestments, though somewhat doubtful through the cleaning off mentioned above, seem only blue, purple (crimson), and white. There is no green. The use of wicker hassocks to kneel on is new to me. Lastly, painted vestments may mean embroidered; but curtains of white stained were probably really painted.

J. O. J.

WALTER FAMILY.—The fly-leaves of a Bible in the possession of Sydney A. Walter, Esq., of 121, Sackville Road, West Brighton, bearing the imprint, "Oxford. Printed by John Baskett Printer to the King's Most Excellent Majesty and the University MDCXV," contain the annexed entries, to which I have added a few brief notes:—

Christopher Walter and Sophia 16th day of October 1740 at St Pa

The above Sophia died Febr 1st Christopher Walter married to Reresby May 15th 1752 and depd November following and left his Arthur Walter of London Silk Me and estate at Great Stoughton.

"Dec 1752. Buried the Rever Walter" (parish register Gt Hunts). His will proved Dec. 313 Bettsworth, P.C.C. His of the Rev. Leonard Reresb York, remarried Oct. 8, 1755, worth, fifth bart. (*Gent. Ma* p. 476).

Mary Walter married to Rober 1747 at St Gregory's Old Fish Stre Richard Walter and Jane Sabbau Inn Chapel May 5th 1748.

He was the author of Anson's World, 1748, 4to. See 'N. & passim.

Arthur Walter Father to the 1749/50.

Will proved April 4, 1750. P.

Mary Walter his wife died Ma buried at Great Parndon, Essex.

Their second son Arthur burie Great Staughton. Will prove P.C.C. 153 Cheslyn.

Arthur Walter and Anne Walt Wormley, Herts the 5th day of D. Mr Haverfield.

Arthur Walter, capt. R.N., only named Rev. Richard Walter, s was born Dec. 15, 1753; died was buried by the side of his Baptist burying ground at Ct Walter, born Jan. 16, 1758; di was the mother of six sons and a

The said Arthur Walter was ma Wife Sophia sister to the above nan St Andrew's Church, Holborn 1819.

The same Sophia Walter died th 1827, and was [also] buried at Ch issue).

DA1

34, Myddelton Square, Clerkenwell

IRONMONGER. (See 7th S. vi under 'Grocer.')—The earliest word in Prof. Skeat's 'Etymologi in Minsheu's 'Dictionary,' 1627 was then in common use. Near before that date it occurs in a by Anthony Munday, entitled 'the Ironmongers Faire Feild. the Installation of Sir T. Cambell Lord Mayor of London, 29 Octobr 1609, 4to. A copy containing sh the British Museum. Earlier it may be discovered, as:—

"The Company of Ironmongers was incorporated in the 3^d year of King Edward IV., 1465, and their Arms were first granted by Lancaster King of Arms, Marshal to Clarenceux King at Arms, Anno Dom. 1455 (34 King Hen. VI.)."—Second part of "Honour Civil" in the 1724 ed. of Guillim's 'Heraldry,' p. 10.

It will be observed that the writer uses both phrases, "King of Arms" and "King at Arms," in the same paragraph. W. E. BUCKLEY.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

UNPUBLISHED WORKS OF VICTOR HUGO.—The perusal of M. Octave Uzanne's clever and original paper in the December number of *Le Livre*, 'Les Romantiques Inconnus,' made me turn to the few specimens of that not long-lived school which press lightly on my shelves. One of the first on which I laid my hands was a work which had a considerable vogue among the admirers of the *école romantique* between fifty and sixty years ago—'Les Ecorcheurs; ou, l'Usurpation et la Peste,' par M. le Vicomte d'Arlincourt, Paris, Eugène Renduel, 1833, in two volumes, with a couple of ghastly vignettes by Tony Johannot on the title-pages. My copy is in a condition calculated to charm the bibliophilic eye, being in the original wrappers, and as fresh as when issued from the press. At the end of the second volume is a catalogue of Renduel's publications, dated September, 1832. Among these is a list of Victor Hugo's works, "sous presse pour paraître successivement." First comes 'Le Roi s'amuse,' which was published, I think, in November, 1832, and the original editions of which, with the frontispiece after Tony Johannot, are almost worth their weight in gold. Then follows 'Littérature et Philosophie Mélangées,' which was not published till 1834, and of which the first edition is also extremely rare. After these came 'La Quiquengrogne, Roman Nouveau,' 'Le Fils de la Bossue,' and 'Un Nouveau Volume de Poésies,' which might possibly be 'Les Chants du Crépuscule,' which was issued in 1835. Of 'La Quiquengrogne' and 'Le Fils de la Bossue' I can find no trace. I have carefully looked through the only bibliographical works on the *romantiques* which I have at hand—Asselineau's 'Mélanges Tirés d'une Petite Bibliothèque Romantique,' and the second edition of that work, which appeared under the title of 'Bibliographie Romantique,' and I have also examined the sale catalogue of Asselineau's books, and that *chef-d'œuvre* of the cataloguer's art, the Noilly auction catalogue, but I can find no allusion whatever to these two books, which, like Thackeray's 'Life of Talleyrand,' appear to have been announced, but never published. Perhaps M. Uzanne,

who is a reader of 'N. & Q.,' may throw some light upon the subject in one of his delightful *causeries*, and tell us whether he was fortunate enough to discover the works in question amongst the forgotten *romantiques* which formed the precious collection of "M. Léon Bernard d'Isigny, ancien Lieutenant de Louveterie." W. F. PRIDEAUX.
Jaipur, Rajputana.

POPULAR PLANT-NAMES.—Is there any existing list, more or less exhaustive, of the various popular names given to plants in different localities? I am induced to ask by finding that the wife of one of our gardeners, who comes from a rather primitive part of Derbyshire, has a nomenclature of her own for nearly every plant, different from ours. For instance, she calls coltsfoot, *foal's foot*, and lungwort, *umfrey*. Her style of tea-making is as peculiar as her vocabulary. She puts the tea on to boil an hour before tea-time, when, to use her own expression, it is "as good as a nice sup of senna tea!" I should think it is—thereabouts! If no such list be in existence, might not 'N. & Q.' advantageously open its columns for the formation of one? HERMENTRUDE.

[See Britten and Holland's 'Plant Names.']

SECOND MARRIAGES.—Are there any instances on record in parish registries of a widow being married a second time in her maiden name, and with the prefix Mrs., during the last century? P. R.

SOURCE OF PHRASE SOUGHT.—I shall be glad to be informed who it was who said that he had rather men should ask why no monument had been erected to him than that, seeing his monument, they should ask whose it was. I believe the story is told of Cato or Scipio, but am not sure which. JAMES L. THORNELY.

TRUNCAGIUM.—In an Inq. p.m. taken in the county of Northumberland temp. Richard II., the following service is mentioned: "Truncag' faciend' Castro de Bamburgh.....triginta duos solid'." I should be glad to know the meaning of "truncagium." The ordinary authorities appear to throw no light on it. I have met with the same word in Inquisitions temp. Henry VIII.

NATHANIEL HONE.

Henley-on-Thames.

WAR MEDAL.—I have in my possession a bronze war medal. The obverse, a laureated head of George IV., and the words George, Prince Regent; the reverse exactly corresponding to the silver Waterloo medal, but with no date in the exergue. On the rim are the words, "John Shaw"....."Mint." This medal exactly corresponds with the description given in Gibson's 'Military and Naval War Medals' of a pattern in bronze of the Waterloo medal. I cannot account

for the name on the rim. Can any explanation be given of this?

H. MITCHELL.

Surgeon, Grenadier Guards.

PICTURE BY VAN DER WERDEN.—In the gallery at Antwerp there is a marvellously beautiful picture by Van der Werden of the seven sacraments of the Roman Church. They are represented as all taking place at once in the interior of a Flemish church. Has this picture been engraved or reproduced by any of the modern processes which are not engraving?

N. M. & A.

SOLITAIRE.—Strutt, in his 'Sports and Pastimes' (1801), p. 238, mentions this game, under the name of "Solitary Game," stating that the board was circular, and perforated with fifty or sixty holes, half an inch distant from each other, and played with pegs. At the present day the board seems usually to be one of thirty-three holes, arranged as in "Fox and Geese" (also described by Strutt, of which he gives an illustration in plate xxx.), having six intersecting rows of seven holes each. Sometimes the board has now thirty-seven holes. In a note he states that the pastime is said to have been invented by an inmate of the Bastille. In some American publications (probably taken from English books) it is stated to be the invention, in America, of a Frenchman, to beguile the wearisomeness of forest life, and for the amusement of the Indians; and also that the present usual board, with glass balls instead of pegs, was invented by an English clergyman for the benefit of a charity. Can any of your readers inform me as to (1) the time of the invention of the game, where, and by whom? (2) What was its original form (i.e., with respect to the disposition and number of the holes), and when did it assume its present shape? (3) Who was the inventor (and what the time) of the board with glass marbles? (4) What books treat of the pastime (beyond a few sentences), and where can they be referred to? The late "Capt. Crawley," in his 'Handy Book of Games' (1876) refers to a Herr Bazilion having written an elaborate treatise.

TISM.

MARCO SADELER, ENGRAVER.—I have several curious old engravings by Marco Sadeler. They are chiefly illustrations of Scripture texts. The classic ruins and mediæval architecture introduced in the background make them interesting. I am anxious to know when this engraver lived, and if his works are of value.

Y. T.

NAME OF A FRIEND OF THE REV. SYDNEY SMITH IN 1834 WANTED.—In 1834 a post octavo volume of 268 pages was printed by Bradbury & Evans, and published by Edward Moxon, entitled 'Letters and Essays in Prose and Verse,' without giving the name of the author. Many of the letters are addressed to students of Cambridge and Oxford,

then three are addressed to Sir James Mackintosh, one to Horne Tooke, and one to Francis Horner. Some of these are dated so long ago as 1785-8. My copy of this volume has the book-plate of the Rev. Sydney Smith, "56, Green Street, Grosvenor Square," and a presentation inscription, "Rev. Sydney Smith, from his friend the Author." Will some reader of 'N. & Q.' kindly mention the name of this friend?

PROCU.

BELGIAN STOVE.—What was this; and how was it used?

The sempstress speeds to 'Change with red-tipt nose;
The Belgian stove beneath her footstep glows.

Gay, 'Trivia,' bk. ii. 337-8.

From this it would appear to have been worn inside the boot, which does not seem very probable. Are we to understand that she went in a chair, and that the stove was something of the nature of a railway foot-warmer of the present day? The word "footstep" would seem to imply that she was walking. See a remark of Mr. Pleydell's in 'Guy Mannering,' chap. xlix. Used not ladies—perhaps gentlemen too—last century to carry little boxes filled with live charcoal in their muffs in cold weather?

JONATHAN BOUCHIER.

SOURCE OF POEM WANTED.—Can any of your readers tell me where to find a poem which was published, I thought, in *Blackwood* in 1869 or thereabouts? I have examined all the volumes of *Blackwood* about that date, and have failed to find it. It began—

Let me record what Life has taught me
In the lapse of its five-and-forty years—
Evil and good these years have brought me,
Sunshine of gladness, rain of tears.

L. DUFFIELD.

BIBLIOGRAPHY.—I should feel obliged if any of your correspondents could give me particulars of Alex. Nisbet's 'System of Heraldry' (2 vols.). Vol. i. was published in Edinburgh by J. Mackeuen in 1722. Vol. ii. has the imprint, "Edinburgh, Robert Fleming, 1742." There is an edition which I have seen the title of, which reads as follows:—

"A | System | of | Heraldry, | speculative and practical:
| with the | true art of blazon, | according to the | most
approved heralds in Europe: | illustrated | with suitable
examples of armorial figures, and achievements of the
most considerable sur | names and families in Scotland,
&c. | together with | historical and genealogical memo-
rials relative thereto. By Alexander Nisbet. 2 vols.
pp. viii-440-xix. Edinburgh: William Blackwood.
1816. Folio."

Vol. ii. is divided into parts, with separate pagination—pp. 109-191, 300-49.

HERALDIC.

CHURCH OF ENGLAND SERVICE IN NORMAN FRENCH.—Will you kindly say whether the following statement, made by Dr. Morell in his 'English Literature,' is correct? He says that

from the Conquest to the year 1362 the services of the Church in England were conducted in Norman French.

GEORGE HOME.

A ONE-ARCH IRON BRIDGE OVER THE THAMES.

—In 1804 such a structure was proposed for crossing the river, in lieu of the old London Bridge. Who designed it?

GEORGE ELLIS.

St. John's Wood.

MRS. ANN MARSHALL, OF CHELSEA.—This lady was buried in a vault, by herself, in the chancel of the parish church of Ely St. Mary, and I am anxious to find out who she was. Date of burial, January 8, 1766. I fancy that Cole has something to say about her as a contributor to the expense of making the road between Ely and Cambridge, with Bishop Mawson and Alderman Riste; but I want to know what was her connexion with the parish, and name (if married) before marriage, and I cannot find her will. Perhaps your valued and able correspondent Mr. HIPWELL can tell me, or aid me in my search.

K. H. SMITH.

The Cambridge Road, Ely.

THE REV. THOMAS ISMAY.—What is known of this gentleman? His name does not appear in the lists of graduates of either Oxford or Cambridge. He was Vicar of Burgh-by-Sands, Cumberland, from 1739 to his decease there in May 20, 1786, in his seventy-seventh year. His widow, Jane, died November 24, 1786, aged seventy-nine. Of his children, Thomas John Ismay died at Newcastle April 28, 1816, aged seventy-one, and was buried at Burgh on May 1, 1816; and Mary Fell, a daughter, died at Carlisle January 17, 1828, aged seventy-six. Another son, John Ismay, born at Burgh on March 1, 1747, was a well-known miser, who died at Coburn Road on November 10, 1836, and was buried at Loughton, Essex, on November 19. He is said to have left 400,000*l.*, the whole of which came to his only daughter, Mrs. French. I am indebted for part of this information to the Rev. Edward Henry Fitch, the present Vicar of Burgh-by-Sands.

GEO. C. BOASE.

36, James Street, Buckingham Gate, S.W.

PAPAL BULL.—Where can I read the Latin text, or a trustworthy translation, of the bull by which Pius V. excommunicated Queen Elizabeth?

A. W.

CAREY.—Is anything known of George Saville Carey, who in 1767 published a thin volume of verse called 'The Hills of Hybla'? It is dedicated to the Duchess of Buccleuch, presented as a "nuptial offering," and a strange one it is, according to modern ideas. The lady was Elizabeth, daughter of George, Duke of Montagu. She was married the year of the publication of the book, and died in 1827. As poetry, the book is, in my opinion, worthless, but the list of subscribers is of interest to genealogists.

K. P. D. E.

Replies.

SIXTH CENTENARY OF DANTE'S BEATRICE.

(7th S. ix. 81, 131, 230, 289).

I beg to assure Miss BUSK that I had no intention of attacking her, any more than of quoting texts, as she suggests, to prove the impersonality of the Duke of Wellington. We can discuss in a friendly manner major and minor points with advantage to the subject, as well as to ourselves and our readers. There is much curious matter that lies rather in the dim regions of conjecture than in sober history or biography. For this Boccaccio is in great measure responsible, and here I must differ from Miss BUSK's opinion, that his 'Life of Dante' ought to be regarded as trustworthy, because "all other biographers of Dante have more or less copied from him." Does not this show the scantiness of the materials for such a work rather than the trustworthiness of the biographer. This 'Life' was written fifty-two years after the death of Dante, and the author mingles dreams and ghostly apparitions with his more sober statements, so as to justify Aretino's remark that it is only fit for the 'Decamerone'; while Bruni characterizes it as weak and its statements very far removed from the truth. Scartazzini says that, instead of a sober biography, the author has written a romance; while Dr. Barlow remarks "that Beatrice did not become Dante's wife shows on the best inductive evidence that we can have that the story of their loves as related by Boccaccio has no foundation in fact."

And yet the 'Vita' is interpreted by the light of this spurious piece of biography. But Miss BUSK says that "the earliest commentators of the 'Commedia' mention Beatrice as an earthly love." This does not agree with my reading; but I may not have consulted all the early commentators.

Such statements as those made by Boccaccio coupled with the use of the name of Beatrice have led many to regard the 'Vita' as a sublimated love-story; whereas we may do well to accept the statement of the commentator Landino to the effect that the reason why the poet was so much aided by the name, was, that Beatrice signifies full of beatitude ("parché beatrice significa piena di beatitudine"). So also Benvenuto da Imola, who opened his course of lectures on the 'Divine Comedy' at Bologna in 1375, attached little importance to the poet's words in the 'Vita Nuova,' compared with the deeper and more important signification intended by them. He goes on to say that, according to

the lady beloved by Dante;

Holy Scripture, with

his youth; but,

called her by a

name to her in

title of all the

commentators, whose work was completed in 1385, and is, as Witte declares, "a mine of wealth," says: "Lo nostro autore infine la sua puerizia prese vaghezza per piacere della Santa Scrittura, e però a finto che s' innamorasse di Beatrice," &c. In fact, the earliest commentators, such as Jacopo della Lana, 1330-2, and Dante's son Pietro,* 1340, and others already quoted, no more perceived a real lady concealed under the figurative than, as Dr. Barlow remarks, did the expounders of the Bible a lady beloved by Solomon under the material aspect of Divine Wisdom.

Dante was not only well acquainted with Holy Scripture, but, as his son Pietro informs us, one of his father's favourite books was Boethius 'De Consolatione Philosophiæ.' This treatise was written while the author was in prison, under sentence of death, A.D. 526, and he represents Philosophy under the form of a beautiful woman, who consoles him in his affliction. This suggested to Dante the idea of Beatrice. As we learn from the commentary ascribed to Pietro Alighieri, Beatrice is a Christian version of the philosophy of Boethius, "Et Boetius in primo in persona Philosophiæ metaphysicæ in qua hæc Beatrix figuratur." Thus we see that Dante worked out dramatically the idea of Boethius and his consolations by transferring the idea to the Wisdom of the Old Testament, and he clothed Beatrice with the charms of a beautiful and beloved woman, through whom he found consolation in misfortune and imperishable fame.

One of the most severe of modern commentators both of Dante and of Petrarca, Biagioli, adopts a view similar to the above. He regards Dante as man with his natural reason, Virgil as the science of human things, Beatrice as the science of divine things, or the philosophy of Boethius christianized. "Quella stessa Donna che fu di Boezio consolatrice." Thus we have in Beatrice an idealism transformed into a realism, just as Boethius endeavoured to give substantive form to the spiritual region, and to impart a personal reality to the philosophy which was raising him to heaven.

It is objected that the impassioned language of the 'Vita' could refer only to a real person, and not to a personified quality. This objection would apply to all allegories, including the 'Pilgrim's Progress,' which produces the effect of reality. In the 'Convito' Dante uses impassioned language with reference to Philosophy, which he metamorphoses into a beautiful woman full of compassion, "Figlia di Dio, regina di tutto, nobilissima e bellissima Filosofia."

In every allegory there may be some mixture of the real with the ideal, and some of the commentators have pointed out certain passages in the

'Vita' which could only refer to a real person, or to real persons. It is quite possible that Dante may have woven into his allegory certain events which took place in Florence between his ninth and twenty-ninth year; but this does not disturb my position, that Beatrice is the personification of Divine Wisdom. This thesis is capable of being supported by many test passages in Dante's works. On the present occasion I will produce only one.

We read in the Book of Wisdom viii. 7, that she, Wisdom, teacheth Temperance and Prudence, Justice and Fortitude. We read in 'Purgatorio,' xxxi. 106, that these virtues were assigned to Beatrice as her handmaids in heaven:—

We here are nymphs, and in the heaven are stars; [
Ere Beatrice descended to the world,
We as her handmaids were appointed her.

Such being the case, it must be admitted that Beatrice descended from heaven to earth, as described in the Old Testament under the name of Wisdom, doing the very things, and exciting the wonder and admiration described in the Old Testament and in the 'Vita Nuova.' Now see what follows. While Beatrice or Wisdom was on the earth she was sadly missed in heaven; for how could the celestial region be complete in the absence of Divine Wisdom? Whereupon the angels and blessed saints besought the Heavenly Father to restore her to them. If the reader will turn to the Canzone in the 'Vita Nuova' beginning with these words:—

Donne ch' avete intelletto d'amore,

he may read from the angels' petition such words as these:—

Lo Cielo che non have altro difetto
Che d'aver lei, al suo Signor la chiede.
Heav'n which hath no defect in any wise,
Save lack of her, demands her of its king.
Each Saint for her is loud petitioning.
While Pity only doth our cause defend.
For God, thus speaking, doth of her intend—
"My well beloved,* suffer patiently
Your hope† to wait my pleasure, there where He‡
Who dreads to lose her dwells; who shall descend
To the accursed Souls in hell, and cry,
I have beheld the hope of Saints on high."

There is much more to the same effect. If any one after reading the above can say that the Florentine lady, single or married, is intended, and that heaven had no defect save lack of her, I shall be most curious to learn by what process of ratiocination that conclusion has been arrived at. And further, how could Beatrice, the wife of Simone di Bardi, become in any sense "the true praise of God, through whom alone the human race excelleth," or be thus addressed:—

O luce, o gloria della gente umana?

These and a multitude of similar embarrassing questions arise, so long as Beatrice de Bardi, née Portinari, is regarded as Dante's Beatrice. But

* Ugo Foscolo suggested that Jacopo della Lana was really Dante's son Jacopo.

* The Angels. † Beatrice. ‡ Dante.

the whole subject becomes clear and cohesive if we regard Beatrice as Divine Wisdom, of which the boy Dante first obtained a glimpse, and, being imperfectly understood, she is represented under the form of a beautiful child, somewhat younger than himself. As he grows up towards manhood, he gains a higher and deeper knowledge of the divine being, and she is now represented as walking about saluting such as are worthy, and Dante's whole happiness was in her salutation and in her smile. When he fell into sin she withheld her most gracious salute, and he was miserable. As he advanced in years, the cares of life and the deceitfulness of riches removed him further and further from her divine presence, so that when, in middle life, he endeavoured to regain his former state of innocence, and to ascend the delectable mount, illumined by the presence of the Saviour of mankind, he was opposed by Pride, Avarice, and Lust, figuratively represented by three wild beasts. From this deplorable state he was rescued by Divine Wisdom. "So low he fell," says Beatrice, in the 'Purgatorio,' xxx. 136:—

that all appliances
For his salvation were already short,
Save showing him the people of perdition.

By means of Beatrice he is delivered from the perils of that savage forest,

Which only in the thought renews the fear,
symbolical of life full of error, and he is made sensible of the manifold and terrible consequences of sin in the sufferings of those who occupy the vast extent of the infernal regions. He emerges from this gloomy abode into the sweet air beneath the Southern Cross at the early dawn of Easter Monday; he washes off with the fresh dew of morn the stains contracted in hell, girds himself with a rush in token of humility, and then mounts upward through the various circles of Purgatory, until he arrives at the terrestrial Paradise, where, taking leave of Virgil, he becomes conscious of the presence of Beatrice. Self-abaashed, he trembles and weeps, conscious of having deserted her divine guidance for the ways of human folly. She upbraids him, reminds him of her influence in producing his new regenerate life, which ought to have made potent every religious habit. "Some time" while on earth,—

did I sustain him with my look;
Revealing unto him my youthful eyes,
I led him with me turned in the right way.

But when she returned to heaven, then "unto ways untrue he turned his steps,"—

Pursuing the false images of good,
That never any promises fulfil;

Nor prayer for inspiration me availed,
By means of which in dreams and otherwise
I called him back, so little did he heed them.

Therefore it is but just that he should undergo penance before the recollection of his sins is washed away in Lethe.

Thus ends the second act of this great drama. I refrain from discussing Miss Busk's theory that Dante's wanderings from the right way formed "the aberration which let him be persuaded into marrying Emma, while his heart was still with his Beata Beatrice," who "died for love of him." If this notion be accepted the comedy has lost its divine character, and is reduced to the level of a poor, feeble melodrama.

C. TOMLINSON, F.R.S.

Highgate, N.

PANTILES (7th S. ix. 29, 136, 209).—I have looked through a good many of the descriptions of Tunbridge Wells which were published during the last century, but do not find any mention of the roof of the "piazza" or "portico," as it is variously called. The view of the Parade which is given in the 'Guide to the Watering Places,' 1806, shows the Upper Walk to be partly covered by the projecting upper stories—which are supported by columns—of the shops, &c., at its side. This view was engraved by Isaac Taylor; whether it is trustworthy or not I do not know. Can some notice of the roof of the covered way be discovered? If not, may I with great diffidence suggest that the name "pantiles" may, after all—as is stated by contemporaries—be derived from the pavement?

Nearly all the old accounts of Tunbridge Wells which I have seen mention the famous pavement, and a somewhat expensive work, issued under distinguished patronage in 1810, entitled 'Tunbridge Wells.....illustrated by Etchings,' by Paul Amisnck, Esq., states that the walks being "paved with a baked tile were thenceforth called the Pantiles. This name, however (on the walks being.....handsomely repaved with stone.....), has now been exchanged for that of the Parade" (p. 10). Derrick, in a "Letter" from Tunbridge Wells (ed. 1767, xxvi. vol. ii. p. 52), says that the tiles were "red Dutch tiles." Now pantiles are a comparatively modern invention, and were not mentioned in the statute concerning bricks and tiles 17 Edw. IV. In fact, their manufacture was not regulated by statute before 17 Geo. III., c. 42. Pantiles were first made in Flanders. Flemish bricks, which are "paving bricks, harder than ordinary bricks," were originally, of course, from Flanders. Not knowing much about the matter, the good people of Tunbridge Wells may, therefore, have argued, with bad logic, "these hard paving tiles come from Flanders; pantiles come from Flanders: these are pantiles." J. F. 2

Liverpool.

P.S.—Since I wrote the a examined the statute 12 Geo. I that the minimum size of but a late invention in Eng

I am not convinced ' more nor less than a

roofing tile," and therefore I cannot concede that the guide-books are wrong, as Mr. BOWE implies, in defining it as "a square brick or tile to walk upon."

I hazard a conjecture from analogy. I do not know much about the operations of a dairy, but I have an impression that a kind of perfectly flat tile is occasionally used to cover the cream pans—at all events in Devonshire. I have not Mr. Blackmore's able romance of 'Lorna Doone' at hand to refer to, but I seem to remember that in the chapter the numeration of which I cannot recall, but the title as near as I can recollect it is "How the Cream was made to Rise," the author refers to this description of tile and its use in this manner. The flat square Dutch tiles much more commonly to be seen in the days of the childhood of those who have passed the grand climacteric than at present, are known to most people. Those in the latter category can recall many a roomy chimney ingle nook lined with these slabs, which usually were brightly enamelled and bore on their surface in blue tracery more or less rude representations of Scripture subjects. I have an impression that throughout the length and breadth of the country innumerable outhouses and back yards are paved with square flat red tiles. In days when laminations—slabs—of Aberdeen granite were unknown, why may not the paving authorities of Tunbridge Wells have hit upon the idea of promoting the comfort of their patrons, the visitors, by substituting this relatively smooth flooring, suggested by that in use in kitchens and sculleries and back premises generally, for the convex ankle-wrenching boulders—the cobble stones—then used as the only foot-passenger pavement—indeed used for pedestrian and vehicular traffic alike—in all large towns? This was the uneven street surface animadverted upon by Gay in the 'Trivia.' Samples of it may be still found throughout the kingdom. I have known contracts for these pebbles made by paving authorities, wherein they have been called "half sovereign" "cobbles," or "granites." But to return to the tile. I pray in aid the legend of Callimachus, the shadowy and, according to Pliny ('N. H.,' xxxiv. 8, sect. 19) the self-calumniating architect—the tradition of the invention of the Corinthian capital. Thus runs the well-known yarn. The architect buried a favourite child, a daughter. He carried his departed pet's toys to her grave in an open-work basket, and in order to keep the contents secure he covered the top of the vehicle with a tile. Unwittingly he had placed the basket over the root of an acanthus plant. Passing the spot some months afterwards he perceived that the acanthus had grown laterally, being stopped in its vertical development by the superincumbent tile; the leaves had thrust themselves, gracefully curling and displaying truly artistic reflexes, through the open-work of the vessel, and the combination

suggested to the mind of the bearer the idea of the Corinthian capital, for it was utilized as the abacus or table tile is Callimachus supposed to have not reasonable to suppose that it is that is to say, a flat slab that might either as the cover of a pan or pan or tesserae of a floor or pavement; slabs known as at the present day form the tessellated flooring of the bibles, and even passages or front Yankee term, stoops—of private venture to assert that they are kn

Temple.

In the early part of this century some country places chapels or built of common bricks and cover the door opening into a plain as a few forms, no backs to them, and The frequenters of these places called in scorn by their church-g Pantilers.

Craven.

CAST LINEN (7th S. ix. 203, PROF. SKEAT go out of his way speaks of indifference and conte the natural progression rather than indifference") with which he thi 'Dictionary' is treated; still me gines there is a "resolute deter consult it"?

The difficulty about consulting less from malice prepense than from osity, and in some measure also from it has as yet made. The great man not space to house, even if we consider, so extensive a work in our the comparatively few who can consult a library do not always have whether the word we want at the been reached. I walked two and the other day to look up a word not yet been reached; and four for nothing is a serious waste of abilities.

With regard to "cast," I remember an amusing use of it in a quotation for which I dare say some of your correspondents can supply the origin. It occurred, I think, in an old book given me to study when a child, and the too florid style to be avoided—

And Bacchus his cast coat to fetch where nothing else was intended but a bonfire of some old wine-casks.

The only bit of me that has not been by PROF. SKEAT's ever-ebullient

up to say that I did not "call this *cast* a Scotch or Irish idiom for which the Queen's-English equivalent would be cast-off." I merely asked a civil question, and, not knowing that PROF. SKEAT would undertake my case, expected a civil answer. Johnson's 'Dictionary' excepted, I possess the admirable books to which your correspondent refers, as well as the works from which the examples he relies on have been taken. I am sorry I did not consult them instead of seeking information through 'N. & Q.'; but if I had consulted them I should hardly have accepted the citation from Sir Walter Scott as a proof that the locution is not Scotch, or that from 'As You Like It,' where *cast* possibly means *chaste*, as a proof of its being English. Dryden's use of *cast* as a verb can hardly, I would humbly suggest, be regarded as a very convincing instance of its employment as an adjective. In spite of all this, I am now quite persuaded that *cast* = *cast off* has the authority of classic English writers, and perhaps some day I may awake to consciousness of my temerity in having ventured to ask whether there were ethnic significance in a locution which Dr. Aldis Wright and his former coadjutor noted as being "still used provincially" ('The Bible Word-Book,' 1866). The italics are my own.

ST. SWITHIN.

Surely the word *cast* is justified—if justification were wanted—by the expression which we commonly use of a snake, that he "casts his skin," when we mean that he casts it off.

MUS OXONIENSIS.

THE SEVEN BISHOPS (7th S. ix. 187).—It may be convenient to some of the readers of 'N. & Q.' to have a reference more readily accessible than the Cornish paper of 1825, cited by our accomplished Editor in giving information to C. E. G. D., as to the fine old stirring Cornish ballad mentioned by that correspondent. The lines are to be found reprinted in the *Gentleman's Magazine* for 1827, part ii. p. 409. I am inclined to think—with the very greatest deference to the authority of the able Editor of 'N. & Q.'—or, rather, I am led to conclude from inferential reasoning that the composition of the song was contemporaneous with the events to which it refers. That is to say, that that most learned and estimable cleric the late Rev. R. S. Hawker did not compose it originally, but only more or less accurately reproduced it from memory. What says Lord Macaulay:—

"All over the country the peasants chanted a ballad, of which the burden is still remembered:—

And shall Trelawney die, and shall Trelawney die?
Then thirty thousand Cornish boys will know the reason why.

The miners from their caverns re-echoed the song with a variation—

Then twenty thousand underground will know the reason why."

The brilliant historian appends a note:—

"This fact [that is to say, the contemporaneous currency of the ballad] was communicated to me in the most obliging manner by the Rev. R. S. Hawker, of Morwenstow, in Cornwall [it should—but this is trivial—be Morwenstowe]."—Lord Macaulay's 'History of England,' chap. viii.*

It will be observed that the noble chronicler speaks of the fact of the popularity of the song, as reported to him, in the present tense. The introduction to the reprint in the *Gentleman's Magazine* signed by "Davies Gilbert" (Who was "Davies Gilbert"? Is this a *nom de plume* of R. S. Hawker?) supports my theory. I quote it:—

Oct. 9.

MR. URBAN,—Since any trifle, indicative of public feeling and of public sentiment at a time so interesting as that of the Revolution cannot fail of being worth recording by many of your readers, I take the liberty of requesting that the following communication may be inserted in the *Gentleman's Magazine*.

DAVIES GILBERT.

The closing passage of the short introduction runs, "The following song, which is said to have resounded in every house, in every highway, and in every street [at the time referred to implied]." Then follow the words. Was the song a contemporary production?

NEMO.

Temple.

May I supplement our Editor's remarks on the "Shall Trelawney die"? It appears from the 'Memorials of the late Rev. R. S. Hawker,' by F. G. Lee, 1876, p. 67, that this ballad was published as the author's in Hawker's 'Records of the Western Shore,' of which the first edition was published Oxford, 1832; but I am not sure whether it is meant that it appeared in this volume, or in the second edition, by a local bookseller, J. Roberts, of Stratton, p. 54, though I rather think that this is so. On p. 68 of the 'Memorials' there is:—

"With the exception of the choral part—

And shall Trelawney die?

Here's twenty thousand Cornish men

Will know the reason why!—

this poem was composed by Mr. Hawker in the spot known as Sir Beville Granville's Walk, in Stowe Wood. It first appeared anonymously in a Plymouth newspaper, where it attracted the notice of Mr. Davies Gilbert. Sir Walter Scott eulogized it, and believed it to be an old ballad; as did also Lord Macaulay."

But on referring to Macaulay, 'Hist.' vol. iii., 1858, chap. viii., I am not sure that the statement as respecting him can be substantiated, but rather the reverse; for he writes:—

"All over the country the peasantry chanted a ballad, of which the burden is still remembered:—

* I cite the chapter, in accordance with my invariable custom when I have occasion to quote from a work which has appeared in many editions with volumes and pagination. My reference to this edition is imperial 8vo., 1858, vol. iii. p. 367.

And shall Trelawney die, and shall Trelawney die?
Then thirty thousand Cornish boys will know the reason
why.

The miners from their caverns re-echoed the song with
a variation—

Then twenty thousand underground will know the reason
why.

There is the note, p. 106 :—

"This fact was communicated to me in the most
obliging manner by the Rev. R. S. Hawker, of Morwen-
stow, in Cornwall."

Not one of the lines as written by Macaulay occurs
in Hawker's poem as it is in the 'Memorials.'

ED. MARSHALL.

MR. WEBB'S statement, if not complete, was not
inaccurate altogether. Reference should be made
to Lord Macaulay's 'History,' chap. viii.

EDWARD H. MARSHALL, M.A.

Hastings.

JAMES : JACOB (7th S. ix. 189).—E. W. B. will
find the history of these names and their numerous
variants in Miss Yonge's 'History of Christian
Names,' 1884, pp. 16-19. There were Jameses—
and ~~Jacobes~~ [J], too—in England before the
Stuarts, but their coming first popularized the
name.

Jameses

C. C. B.

On reference to 6th S. iv. 308, 354, 374, 393,
476; v. 257; vi. 98, 476, it will be seen how
much there is to say about the name Jacob or
James, from before 1258.

ED. MARSHALL.

SENSE (7th S. ix. 230).—In some passages of
Shakespeare and Sir Philip Sidney this word has the
meaning of quickness of perception and under-
standing, or sagacity. The name Sens and Sence
however, probably comes from a different source,
the old Sabine and Roman deity Sancus, Sangus,
or Semo Sancus, who presided over oaths, mari-
riages, and treaties between nations. It is of the
same root with *sacer* (*sac*=*ay* in *ay-vos*, *ay-ros*),
and appears in the verb *sancire*, *sancus*, whence
come many words in use among Christians. *Sanctus*
was adopted also as a Christian name, one a deacon
of Lyons, and another a physician of Otricoli,
being recorded. *Sanctus* was the favourite patron
in Provence, Biscay, and Navarre, whence came as
royal names in early times Sancho, Sancha, and
for all time the inimitable Sancho Panza of Cer-
vantes. The Provençals had both the masculine
and feminine forms in frequent use; and the co-
heiress of Provence, who married our Richard, Earl
of Cornwall, King of the Romans, was Sancia, or
Sancie. But the name did not take root in Eng-
land, and sorely puzzled some of our early genea-
logists, who record the lady as Cynthia, Scientia,
or Science. See the 'History of Christian Names,'
by Miss Yonge, 1863, vol. i. pp. 368-370, from
which most of the above has been derived. In
Italy there are the two forms, Sancto and Sanzio, the
family name of Raphael. This seems a more likely

source of the name than our word *sense*, although
we have several names taken from abstract words—
as Prudence, Temperance, Mercy, Charity, Grace,
Truth, Faith, Silence.

W. E. BUCKLEY.

Addison seems to have made an early use of
sensible to represent judicious or reasonable. It
was a Gallican twist of his on high-heeled shoes.
But *sense* for sagacity must be nearly as old as the
use of the word *sense* itself. The mind, the mind's
eye, the eye, perception and clearness, are so inti-
mately connected that they can almost be used one
for the other. The cases in which, by some acci-
dent, they cannot be so used are exceptional rather
than of the rule. "Strong sense" I take to be a
very ancient expression; and it does not mean
that the organs of sense are strong, but that the
understanding to which they carry their intelligence
is so. "Common sense," "good sense," "strong
sense," are all old phrases, and refer solely to the
intellectual powers and the quality of them. The
same thing is seen in the word *wit* for understand-
ing, and *wit* for a happy, quick, unexpected mode
of repartee. "The wit of man" does not stand for
a power of repartee; but that power covers nearly
the whole province of "the man of wit." But to
return to our word: when we talk of *sense* we
mostly mean good intellect; in the plural by
senses we mean the five.

C. A. WARD.

Walthamstow.

This Christian name is found in various South
England registers as Sens, Sence, Sense, Saints, or
Science. They are all attempts at Anglicizing the
foreign Sanchia, of which the masculine was Sancho,
immortalized in Sancho Panza. The parent is
Sanctus, or Sancta, holy. I will content myself
with one or two instances. "On Jan. 28, 17 Jan.
I, William Foster.....together with Sir Henry
Burton, Susan Mowne, James Bynde, and Sanctia,
or Sence, his wife, joined in conveying," &c. (*vide*
Bray's 'History of Surrey,' ii. 513). The name
was familiar to Camden in 1614: "Sanchia, from
Sancta, that is, Holy" ('Remaines,' p. 88). "1564.
Oct. 15. Bt. Saints, d. Francis Muschamp"
('Reg. Camberwell Church'). "1638. April 23.
Petition of Sence Whitley, widow of Thomas
Whitley, citizen and grocer" ('Calendar of State
Papers, 1637-38'). The editor has misread the
MS. and printed it "Seuce," and in bewilderment
suggests that it is meant for Susey, from Susan!

C. W. BARDSLEY.

Vicarage, Ulverston.

OLD JOKES IN NEW DRESS (7th S. viii. 66, 136,
291, 409, 433; ix. 30, 158, 251).—MR. PICKFORD
refers to the glass houses joke. It has a longer
history than he mentions. When the Scotch came
over with James I. the windows of their houses
were broken at the instance of the Duke of Buck-
ingham, with others. The Scotchmen, in return,
broke his in his house known as the "Glass

House," upon which he spoke to the king, as the Scotchmen spoke to him previously. His answer was, "Those who live in glass houses, Steenie, should be careful how they throw stones." The story is from Timbs's 'Things not Generally Known,' in W. T. Kelly's 'Proverbs of all Nations,' London, 1870, p. 119. What are the earliest instances of this or a similar proverb? Such are "Dedi malum et accepi" (Plin., 'Ep.,' iii. 9); "Cædimus inque vicem præbemus crura sagittis" (Pers., 'Sat.,' iv.); "Satis te sanguine quem sitisti," to Cyrus; "Nec lex est justior ulla, Quam necis artifices arte perire sua" (Ov.); "Cædes Neoptolemen" (of Orestes). ED. MARSHALL.

None of the instances of remarkable ignorance given under this head equals one that came under my notice a few days ago. A small farmer was speaking to me about the weather. He said we should probably have a change with the new moon. I asked whether he thought the moon had any influence upon the weather. "Well," he said, "they say she has—particular a new moon"; and after a somewhat doubtful pause he added, "Some says so, but other some says it's allers the same moon; and it does seem queer there should be so many new 'uns." C. C. B.

BUFFALINI (7th S. ix. 288).—With reference to MR. MILNER-GIBSON-CULLUM's query as to the family of Bufalini, I remember a passage in D'Israeli's 'Curiosities of Literature' in which the author gives a sonnet of Francesca Turina Bufalini's (1628) as an example of the home life of an Italian lady of rank of the period. I cannot, where I am at present, give a more definite reference; but I have by me a rather stiff translation of the sonnet which I once made, and which I venture to append:—

Ampie sale, ampie loggie, ampio cortile.

Broad halls, broad courtyards, and broad galleries,
And rooms with gracious pictures there I found,
And noble marble sculpture stood around,
Of common chisel not the enterprise.

A garden where perpetual April lies,
And varied flowers and fruit and leaves abound,
There is sweet shade and cooling fountains sound,
And ways are there the same in beauty's guise;

A castle that for safety doth possess
A bridge and buttresses, and round it flows
A moat of royal depth and amplexness.

There dwell I with my lord; my spirit knows
The bliss of holy love, and I can bless
The day and hour that did my fate dispose.

JAS. WILLIAMS.

23A, Manchester Street, W.

In the eleventh volume of Count Litta's 'Famiglie Celebri Italiane' there are several pages of genealogies and accounts of the chief members of the family Bufalini (spelt with a double f), which dates back to 1250. As your correspondent states, the great Mazarin was son of Ortensia, the eldest

of the twelve grandchildren of Niccolo, who died in 1554. This Niccolo was the youngest of the eleven children of Giampetro, who died 1497. It will therefore be seen that the cardinal was great-great-grandson of this Giampetro.

The Niccolo to whom I think MR. GIBSON-CULLUM refers—not the one just mentioned—was also great-great-grandson of the same Giampetro; but he was descended from Giampetro's fourth child, while Mazarin came from the eleventh. The relationship between the two would be third cousin. The notice of Niccolo in Litta's genealogy runs as follows. I quote it *in extenso*:—

"Serviva gli spagnuoli nelle Fiandre, ma a cagione di un duello se n'andò in Francia nella compagnia di moschettieri di Luigi XIII., che gli diede titolo di Marchese, e lo spedi ad Urbano VIII. per notificargli la nascita del Delfino, che fu Luigi XIV. Fu quindi capitano nelle guardie, poscia ebbe il Comando del reggimento reale italiano. Sergente generale di battaglia e maresciallo di campo. Era stato alla battaglia di Northlingen. Disgustato de' Francesi, tornò in Italia, e servì i granduchi di Toscana, e fatto mastro di campo generale di Sa. Chiesa da Clemente X., morì in Roma nel 1676, 29 Giugno, m. Anna di Baldassare Guadagni di Firenze."

Some points in the above do not quite coincide with your correspondent's notes; but I think this Niccolo is the right one, because the others of this name, of whom there are several, do not agree in any single point. I shall be happy to send your correspondent a complete table of this Niccolo and his relationship with Mazarin, if it would be of any use to him. LELIUS.

KABOBS (7th S. ix. 89, 216).—*Kabab* is a Persian word, which is used to denote meat cut up into small collops and roasted on skewers between layers of green ginger and garlic or onions. It is not an unpalatable dish, and on Anglo-Indian tables is almost invariably served up with rice in the form of a curry. The skewers are usually made of wood, but silver ones are occasionally employed. Some early references to the dish will be found in Yule and Burnell's 'Glossary of Anglo-Indian Words,' s.v. "Cabob." I do not, however, agree with the compilers of that work in their assertion that *kabab* is used generically in Anglo-Indian households for roast meat. This use of the word is obsolete, if it ever existed.

W. F. PRIDEAUX.

Jaipur, Rajputana.

Mrs. Alice Smith, who states on the title-page of her cookery-book, which was published in the middle of the last century, that she had "been Cook to several Noble Families many Years," gives the following receipt for "Mutton Kebob'd":—

"Take a Loin of Mutton, and joint it between every Bone, season it with Pepper and Salt moderately, grate a small Nutmeg all over, dip them in the Yolks of three Eggs, and have ready Crumbs of Bread and sweet Herbs, and dip them in, and clap them together in the same Shape again, and put it on a small Spit, roast them

before a quick Fire, set a dish under, and baste it with a little Piece of Butter, and then keep basting with what comes from it, and throw some Crumbs of Bread all over them as it is a roasting; when it is enough take it up, and lay it in the Dish, and have ready half a Pint of good Gravy, and what comes from it, take two Spoonfuls of Catchup, and mix a Teaspoonful of Flour with it, and put to the Gravy, stir it together, and give it a Boil, and pour over the Mutton. *Note*, You must observe to take off the Fat of the Inside, and the Skin off the Top of the Meat, and some of the Fat, if there be too much; when you put in what comes from your Meat into the Gravy, observe to pour out all the Fat."—*The Family Companion*, p. 62.

J. F. MANSERGH.

Liverpool.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176, 257).—I have no wish to prolong a dispute about which I had no animus at first starting. I never thought of denying the existence of Irish kings—"thick as leaves in Vallombrosa." I asked who was monarch of that island before Henry VIII.; meaning by monarch one who ruled—not only claimed to rule—over the whole country as supreme king. No answer has been given proving that there was such a monarch ever actually in possession of power. Is there any evidence that Rory O'Connor and his 180 predecessors ever ruled in Ireland with anything resembling an effective sway?

EDWARD H. MARSHALL, M.A.

Hastings.

'THE HERMIT RAT' (7th S. ix. 247).—The four lines given here are an almost literal translation of the beginning of a fable of La Fontaine (bk. vii. f. 3), entitled 'Le Rat qui s'est retiré du Monde.' The following are the French lines:—

Les Levantins en leur légende
Disent qu'un certain rat, las des soins d'ici-bas,
Dans un fromage de Hollande
Se retira loin du tracas.

I do not know the name of the translator, whose terseness of line is really worth the French model.

DNARGEL.

Paris.

[MR. A. ESTOCLET sends the same extract.]

VERMINOUS (7th S. ix. 6, 76).—This word is used by Milton, 'Of Prelatical Episcopacy' ('Works,' by Symmons, 1806, i. 67), "searching among the verminous and polluted rags dropped overworn from the toiling shoulders of time." R. D. W.

PHILIPPE JACQUES DE LOUTHERBOURG, R.A. (7th S. ix. 246).—In MR. HIPWELL's note on the above I observe that he describes De Louthembourg's monument as "handsome." From this I assume that he has not seen it. I have several times stood before it, and tried to describe it, but could only liken it to a sentry-box. That it is ponderous and ugly would, I feel sure, be the verdict of any twelve average Englishmen. There is no doubt

but that a "handsome" epitaph graces the north side of the structure, and as the very fulsome of this somewhat atones for the lack of beauty in the monument itself, I think it should find a place in 'N. & Q.' I lately copied it from the original. It reads as follows:—

This monument
is dedicated to the Memory of
Philip James de Louthembourg, Esq., R.A.,
who was born at Strasbourg in Alsace November 1.
1740; was elected a
Member of the Royal Academy, London November 28.
1781, and departed
this life at Hammersmith Terrace March 11. 1812, aged
72 years.

With talents brilliant and super-eminent
As an Artist
He united the still more enviable endowments
of a cultivated enlarged and elegant Mind
Adding to both those superior qualities of the Heart
Which entitled him
As a Man and as a Christian
To the cordial respect of the Wise and Good.
In him
Science was associated with Faith
Piety with Liberality
Virtue with Suavity of Manners
And the rational use of this World
With the ennobling Hope of the World to come.
A deathless fame will record his professional excellence;
But to the hand of Friendship belongs the office
Of strewn on his tomb those moral flowers
Which displayed themselves in his Life
And which rendered him estimable
As a Social Being
Here Louthembourg, repose thy laurel'd head!
While Art is cherish'd thou canst ne'er be dead;
Salvator, Poussin, Claude, thy skill combines,
And beauteous Nature lives in thy designs.

C. L. M.

JOHN T. PAGE.

Holmby House, Forest Gate.

There is a memoir of this artist, under the name Philip James de Louthembourg, in Stanley's edition of Bryan's 'Dictionary of Painters and Engravers,' n.d., but no allusion in it to his charlatanism. The memoir gives him a certain amount of praise, and mentions two or three of his most celebrated paintings. It is stated that there is some doubt as to the date of his birth, but that he died in 1812. In my library there is a large copy of the Apocrypha, in what may be called elephant quarto, printed for T. Cadell and W. Davies, by Thomas Bensley, 1816, which contains emblematic head and tail pieces to the several books by him, and also several whole-page engravings, also after paintings by him. There is a long list of subscribers. The paper is excellent as well as the typography.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ROBERT CLAYTON (7th S. ix. 168, 254).—In going through the registers of St. Michan's Church, Dublin, a few days ago, I happened to alight on the following entry of burial of Deau Clayton,

Bishop Robert Clayton's father, which may be of use to your correspondents: "1725, Sept. 26th, the Rev. John Clayton, Dean of Kildare and Rector of this Parish." ARTHUR VICARS.

QUEEN ANNE BOLEYN (7th S. ix. 43, 97, 157, 274).—

The Chronicle of King Henry VIII. of England. Being a Contemporary Record of some of the Principal Events of the Reigns of Henry VIII. and Edward VI. Written in Spanish by an Unknown Hand. Translated, with Notes and Introduction, by Martin A. Sharp Hume. London: George Bell & Sons. 1889.

Chapter xxxii. of this book describes the scene—perhaps by an eye-witness—of Anne Boleyn's execution; relates that the king had sent a week before to St. Omer for a headsman who could cut off the head with a sword instead of an axe; that the queen was dressed in a night robe of damask, with a red damask skirt, and a netted coif over her hair; that she was as gay as if she was not going to die; that she was graceful, and had a long neck; that when she knelt to say her prayers, "the poor lady only kept looking about her"; that (apparently while she was in this position) the headsman struck off her head on to the ground "without being noticed by the lady; and that her body was presently carried to the church within the Tower and buried, &c. F. J. P.

Boston, Mass.

Is not the question of the queen's complexion entirely answered by the opening lines of the poem in her honour written by Francis I. of France?—

Vénus était blonde, on m'a dit;
L'on voit bien qu'elle est brunette.

HERMENTRUDE.

EL DORADO (7th S. ix. 241).—In his interesting note on Sir Walter Raleigh's 'Discovery of Guiana,' MR. BOUCHIER is not strictly correct in describing El Dorado as a myth. The production of gold in Guiana of late years has confirmed the accuracy of Raleigh's statements. His book, it is true, is practically a mine prospectus of Elizabeth's time—inaccurate in details and highly coloured. It would not, however, be impossible to find mining reports of quite recent date to which the same remarks apply. The resources of the Guiana gold-fields are best shown by statistics of the value of the gold exported from the colony. The production is stated by John Arthur Phillips, F.R.S. ('Ore Deposits,' London, 1884, p. 624) to have been in 1880 as follows. Venezuelan Guiana, 2,200,000 dollars; Dutch Guiana, 272,000 dollars; French Guiana, 200,000 dollars; total 2,672,000 dollars. In Venezuelan Guiana is situated El Callao, one of the richest gold mines in the world. At this mine, from 1871 to 1879, a total quantity of 67,362 tons of quartz was crushed, yielding 252,973 oz. of gold. The gold mining industry of the Caratal district dates from 1866. Great

developments are being made in the mining industry of Dutch and French Guiana, and in British Guiana gold mining is being actively prosecuted on the Cuyani, Mazaruni, and Essequibo rivers. Raleigh was not far wrong in his opinion of the resources of the Guianas, for there can be no doubt that these gold-fields promise to rival those of Siberia, Australia, California, and South Africa.

BENNETT H. BROUGH.

Royal School of Mines.

Did any Englishman of note besides Sir Walter Raleigh ever seriously believe in the existence of El Dorado? Did he? It is not even mentioned by Chilton (Hakluyt, 'Voyages,' 1589), who for seventeen years was wandering about between Mexico and Peru, and whose 'Discourse' was ostensibly an account of "the people, manners, mines, cities, riches, forces, and other memorable things" of that part of the New World; nor do I find any hint of it in the narratives of the survivors of Hawkins's expedition, or in Nichols's "Sir Francis Drake revived; calling upon this dull or effeminate age to follow his noble steps for gold and silver (1626)." As for Sir Walter Raleigh's "men whose heads did grow beneath their shoulders," he had other warrant than the word of even the most "honest" Spaniard for believing in the possibility of such creatures. Does not St. Augustine say that when he was already Bishop of Hippo he himself saw in Ethiopia "many men and women without heads, who had two great eyes in their breasts"; and that in countries still more southerly he met with a people "who had but one eye in their foreheads"? (See Mr. Conway's 'Demonology and Devil-lore,' i. 154.) If St. Augustine could say this, what might not a Spaniard of Cumana say? C. C. B.

With reference to this fabulous region, permit me to say that when the Spaniards had conquered Mexico and Peru they began to look for new sources of wealth, and having heard of a golden city, ruled by a priest or king smeared in oil and rolled in gold-dust (which report was founded on a merely annual custom of the Indians), they organized various expeditions into the interior of South America, which were accompanied with disasters and crimes, and ended in failure. Raleigh's expeditions in search of gold in 1596 and 1617, it may be remarked, led to his fall and execution.

HENRY GERALD HOPE.

6, Freecroft Road, N.

There is Manaos, the seat of an Indian tribe and language, on the Upper Amazon, now a considerable centre. This is likely to have been known by repute in the time of Raleigh.

HYDE CLARKE.

TOWN CLERKS (7th S. ix. 249).—If C. S. H. will refer to 3rd S. x. 148, 315; 7th S. vii. 45, he will

be able to see the result of previous notices of a similar query. At the last reference there is, with my name, an extract from the *Justice of the Peace*, vol. iii. p. 684, October 27, 1888, where, in answer to the question, there is this official reply:—

"We are unable to state the origin of the practice; but it is very common, and we think such a signature quite sufficient."

ED. MARSHALL.

The origin of the custom of a town clerk signing official notices with his surname only has already been referred to by two correspondents, but without any satisfactory reply being received. See 'N. & Q.' 3rd S. vii. 136, 191; viii. 118; and 4th S. xi. 17, 160. EVERARD HOME COLEMAN.
71, Brecknock Road.

Prior to the Reform of 1835 it was, I take it, usual for town clerks of the old chartered boroughs to sign by surname only official notices. Certainly such was the case here, and, indeed, one town clerk revived this while holding office from 1869 to 1875. London never lost its charters, hence this custom has continued there. F. DANBY PALMER.
Great Yarmouth.

METRICAL HISTORY OF ENGLAND (7th S. viii. 88, 158, 238, 317, 398: ix. 218).—

Chronicles of England: a Metrical History of England by George Raymond, fine portrait of Queen Elizabeth, crown 8vo. cloth, 3s. 1842.

Dibdin (Thomas). A Metrical History of England, with Characteristic Quotations, Illustrative Annotations, &c., &c., with portraits of George III., and one of R. Brinsley Sheridan, which is surely a libel, so grotesque does it appear, 2 vols., 8vo. bds., uncut, scarce, 1813. 7s. 6d.

The above are taken from recent catalogues. The latter work was on sale at J. E. Garratt & Co.'s, 48, Southampton Row. ALPHA.

THE LATE DEAN HOOK (7th S. ix. 247).—There is every probability that the poem entitled 'Pæstum' in Joanna Baillie's collection was an early production of the subsequently famous Dr. Hook, "u'owd Vicar" of Leeds and Dean of Chichester. He entered at Christ Church, Oxford, in 1817, aged nineteen, and took his B.A. degree in 1821, in which year 'Pæstum' was the subject for the Newdigate English Verse, the successful competitor being the Hon. G. W. F. Howard, afterwards Earl of Carlisle. Hook must have sent in his poem before he graduated. In 1821 he was ordained, and is therefore correctly described in 1823 as the Rev. W. F. Hook.

W. E. BUCKLEY.

Dr. Hook's friends can hardly be unaware of the existence of 'Pæstum.' The poem was written for the Newdigate prize in 1821, when Lord Carlisle (then Mr. Howard) carried off the palm. See Mr. Stephens's 'Life,' i. 38.

EDWARD H. MARSHALL, M.A.

CLEPHANE (7th S. ix. 229).—Clyphan, or Clypan, in the Home Office. It is not a "place-name." I can find Fife or Berwick, the two counties in which Clephane resided, that has any connection with the name. The somewhat of Cleland was formerly spelt I do not help us, for Knephan or no reasonable derivation. It is as Olifard has become Oliphant, be derived from Clifford.

COURT ETIQUETTE (7th S. President of the United States a competent person to answer ranks of chief magistrates, as among the rulers of the earth usual precedence is alphabetical. In the United States, and many in the United Provinces of Holland, the seventy free cities of the German Republic of the Kingdom of Prussia, the Knights of St. John at Malta, Venice, that of Genoa, that of the Doge of Venice used the crown of Cyprus, he of Genoa that of the Emperor, as in the case of Russia precedence over older states. The republics were swept away by the results of the French Republic One and Individualism, to which little attention has been paid. Henry VIII. and Queen Elizabeth transferred to the Commonwealth or Lord Protector Oliver Cromwell any prince in Europe. The struggle between monarchism and republicanism has been largely worked forward. An incident of the question of the religious capacity of the Lord many kings are not so anointed. In the science of politics this is still no direct connexion with the magistrature. In framing the constitution of the United States the founders did not because it was not possible; but the executive have a stronger prerogative possessed by Queen Victoria.

When the rules of court etiquette there were no republics to speak of, they were quite ignored by the potentates of the day; and so I think assigned to the chiefs of such states. But since the Stuarts in England and those of France the state of things in this country considerably altered, and it was strange to see the President of the United States, the President of the United States, and the President of the United States.

sitting at any royal table "below the salt," and the King of Portugal, the King of Belgium, and the Prince of Monaco, who is a sovereign prince, seated in state on the dais. DNARGEL.

To whom does Mr. BOUCHIER refer when he suggests that the guests at a state dinner might include the Emperor of Germany? Does he mean the German Emperor? J. ROSE.

THE JEWS' WEDDING-RING FINGER (7th S. ix. 209).—Lowndes (Bohn), p. 208, has:—

"Bisani, Alexander, Picturesque Tour through Part of Europe, Asia, and Africa, Lond., 1793, 8vo. In this work will be found plates after Athenian Stuart's designs."

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Le Théâtre de Polyclète. Reconstruction d'après un Module par K. Dumon, L.C.D. (Haarlem, J. Enschedé; London, Tribner & Co.)

As a simple specimen of luxurious hand-made paper and elegant typography this production of the Haarlem press is worthy of any capital of Europe. In all its fifty-one pages of noble proportions and in the large scale and the execution of the three plates we recognize the enthusiasm of a student willing to be lavish upon a congenial theme. The excavation of the theatre at Epidaurus has come too late to gratify the late Prof. Donaldson, who identified and so carefully measured the theatre at Dodona, and who was fond of insisting on the Epidaurian example as a work that would reward any labour and expense. He formed this opinion by inspection of the ruins on the spot as well as from the notice of it by Pausanias in terms of unusual enthusiasm: "It is surpassed, indeed, in respect of ornament by theatres at Rome, and in size by one in Arcadia—but then what architect can come into competition with Polycletus for harmony and beauty?" (ii. 27). Pausanias distinguishes two artists of this name, while Pliny knows but one, and controversy is rife as to their dates and the attribution of works connected with the name. M. Dumon adopts the plausible view that the architect who applied a theory of proportion in designing the Epidaurian theatre was the sculptor who wrote a treatise on the proportions of the human body and illustrated it in his statue of the spear-bearer of which continental museums have numerous copies.

The object of the treatise of M. Dumon is to develop what he conceives to be the system of harmonious proportion which Polycletus applied in this celebrated structure. As the title conveys, this is referred to dependence on a primary modulus as governing symmetry throughout. "Symmetry," says M. Dumon, "agreeably to its derivation is commensurability—and the symmetrical is the commensurable" (p. 3). But it is clear that mere commensurability carries us very little way towards artistic harmony. There is probably scarcely an apartment or an article of furniture in any modern house in London of which all the parts are not commensurable in terms of the divisions of a carpenter's foot rule, but beauty and harmony no more result of necessity than they would from a page of music in virtue of every note being commensurable with a crotchet. The case is much the same with symmetry that can only justify itself by conformity to an architectural modulus. An alternative system as applied by the great Athenian architects is set forth in the appendix to the new edition of Mr. Penrose's

work on 'The Parthenon,' and really touches the scientific principles of proportional effect, as distinguished from the mere details of subordinate adjustments of curvature treated of by Mr. Penrose.

M. Dumon has bestowed conspicuous ingenuity and unsparing labour in tracing the applicability of the modulus theory to the work of Polycletus as it has now been brought to light and carefully measured, and abstains with noteworthy candour from insisting on a single modulus under all circumstances (p. 5). The modifications which he admits bring him very near to the alternative scheme of symmetry which is dependent on adherence to selected ratios of low numbers. His analysis cannot be studied, even by those who take a different general view of the systems of symmetry and proportion in favour with the Greek artists of the best time, without advantage as well as respect.

The Church of Scotland in the Thirteenth Century. The Life and Times of David de Bernham of St. Andrews, Bishop A.D. 1239-1253. By William Lockhart. (Blackwood & Sons.)

THE ecclesiastical history of Scotland previous to the sixteenth century has been much neglected, but during the last few years scholars of very various types have been doing their best to repair the injury of previous centuries. They cannot restore the vast treasure of records which perished through violence during the struggles of the Reformation, or supply the place of what damp has mouldered or rats have eaten in the intervening time, but they are making the best of what fate has spared. There is probably no country in Europe which now shows more zeal for recovering a knowledge of its past.

Mr. Lockhart is a minister of the Scottish Church, but he does not show a particle of that narrowness which men south of Tweed too often attribute to the clergy of the sister Church. He is evidently learned in mediæval lore. The book he has given to the public is at once scholar-like and popular. The picture given of the mediæval Church of Scotland is on the whole favourable. Most persons are in the habit of thinking that in Scotland the old religion was to be seen at its worst. We fear this opinion is true if we judge it only by the century which preceded the Reformation. Constant wars with England and the turbulence of a powerful nobility, who were able to set at defiance king and Church alike, had produced a state of degradation which has not often been surpassed. It was not so, however, in earlier times. Down to the middle of the fourteenth century, or, indeed, somewhat later, the clergy seem to have been on the whole zealous for the welfare of their flocks, and we have little or no evidence that the monastic orders had permitted discipline to be relaxed.

Mr. Lockhart takes a favourable view of the monasteries as they existed in Scotland in the thirteenth century. He knows well that religion could not have been spread among the wild men of the northern part of our island except through the agency of ecclesiastical centres containing men devoted to missionary work. The picture he gives in the early part of the volume is excellent, but far too short. He is quite well aware that the state of society was such that a church organization of the kind we are acquainted with could not have existed. He has therefore little to say in blame of those customs and ornaments which were swept away when Protestantism became the accepted belief.

We have read Mr. Lockhart's pages with great care, and when we came to the end felt sad because the book was not longer. We have found no mistakes except the very common one of calling the mediæval Roman Empire the "German Empire" (p. 37). This is an error almost

universal; but it is none the less an error. Charlemagne, or Charles the Great, as we ought to call him, believed himself to be, and was accepted by others as the successor of the Western Cæsars. After his death the empire passed through many changes; but whatever it may have come to be in fact, it was always in theory a continuation of that empire which Julius and Augustus had founded, and which became Christian under Constantine.

De Quincey's Collected Writings. By David Masson. Vols. VI. and VII. (Edinburgh, A. & C. Black.)

THE contents of the sixth volume of De Quincey's works consist of writings which he himself classed as essays, many of them contributed to *Maga*. Among them are the brilliant series on 'The Cæsars,' in which a curious and an instructive light is cast upon the frame of mind which led to 'Murder Considered as One of the Fine Arts,' 'Homer and the Homeridae' and 'Philosophy of Herodotus and Cicero' are also among the contents, which are of great interest.

The essays in the seventh volume include De Quincey's marvellous account of the revolt of the Tartars and of their terrible flight to China, the characteristic piece of humour the 'Casuistry of Roman Meals,' the clever essay on 'The Pagan Oracles,' and the two continuous papers on 'The Essences' and 'Secret Societies.'

THE latest catalogue of Messrs. H. Sotheman & Co., of the Strand, includes fine copies of 'Adventures of a Post Captain,' the Melbourne *Punch*, Matthew Arnold's 'The Strayed Reveller' and 'Empedocles on Etna'; first editions and many scarce works of Lamb, Tennyson, Cruikshank, &c.; proof-sheets with autographic corrections by Mrs. Barrett Browning; and large-paper editions of Bewick.—The catalogue of Mr. Salkeld, of Clapham Road, advertises a copy of the very scarce play of 'Cecilia' in an Italian version with early woodcuts, and the curious 'Amours de Messaline,' telling in full the story of the Hanoverites concerning Mary of Modena and the warming-pan.—Messrs. Jarvis & Co., of King William Street, have a catalogue with much old poetry.—Good catalogues are sent by Alfred Thistlewood, of Birmingham, and Bailey Brothers of Newington Butts.—Mr. Wm. Ridler, of Booksellers' Row, announces a copy of Hasted's 'Kent' and a Book of Common Prayer, 1662, with the arms of Charles II. on the binding.—Catalogues have been received from Attwood & Co., Plymouth; Joseph Hitchman, Birmingham; Jarrold & Son, of Norwich, Yarmouth, and Cromer; and Walter T. Spencer, of New Oxford Street.—The catalogue of Mr. William Reeves, of Fleet Street, is wholly occupied with music; that of Mr. John Buchanan, of Great Queen Street, deals largely with natural history.—Mr. Albert Myers, of High Street, Borough, issues a clearance catalogue; and James Roche of Oxford Street, Mr. F. Edwards of High Street, Marylebone, and Edward Baker of Birmingham, publish catalogues of interest.

In the catalogue of Messrs. Reeves & Turner an uncut copy in the original boards of the privately-printed poems of Arthur Henry Hallam, presented by the author to W. Kinglake, is priced 25s.—Messrs. Rimell & Son advertise a coloured copy of David Roberts's 'Holy Land.'—Yet one more catalogue is issued from Mr. and Mrs. Tregaskia's at the Caxton Head.—Mr. F. C. Lachlan sends a current leaflet from Canonbury Terrace.—Catalogues of books of interest reach us from Henry Young & Sons, of Liverpool; from John Hitchman, of Liverpool; Taylor & Son, of Northampton; Alfred Cooper, King Street, Hammersmith; and F. R. Jones, Jollydale Road, Peckham.

WE hear with much regret of the death of Mr. Wm. Blades, a well-known contributor to our columns. Ever

zealous in the pursuit of his profession, he came one of the most ardent and able bibliographers. His 'Life of Caxton of Books' are works of highest importance, editions of which in his own life were. Not many weeks have passed since attention to a pamphlet on 'Signal series of bibliographical brochures' from his pen. On this subject he had, and his discoveries attracted much notice. He edited 'The Governayle of Helth' printed works, and contributed to papers on typography and kindred subjects. He was born at Clapham in 1824. His figure was familiar. Mr. Blades, who will be much regretted.

At the Annual General Meeting of the Society of Literature, held at the Society's rooms, April 30, Sir Patrick Colquhoun, 1, elected president; Mr. J. Haynes, 3, T. R. Gill, M.R.A.S., librarian; and Michael, M.A., foreign secretary; and Brook, F.S.A., was elected home secretary.

MESSRS. JARROLD & SONS, of Norwich, publish by subscription, for the Church Restoration Fund, 'Cromer' by Walter Rye.

THE sale of Dr. Percy's valuable Tuesday next at Messrs. Sotheby's.

Notices to Correspondents

We must call special attention to the fact that on all communications must be written the address of the sender, not necessarily as a guarantee of good faith.

WE cannot undertake to answer queries unless the correspondent must observe the following rule. Letters or reply be written on a separate slip, signed by the writer and such address appear. Correspondents who repeat queries to head the second communication.

D. C. T. writes:—"May I correct quotation from 'As You Like It,' I. i. 1. 'But yet methinks' should be, of indeed.' The error does not affect the meaning, but is the more inexcusable with the text before me."

E. M. Hewson, New York ("Herald") seem to have received them.

N. D. ("Society of Merchant") N. & Q., 1st S. v. 276, 429, 499; 2nd S. v. 372, 437; 4th S. v. 380, 571; 6th S. v. 122, 290, 513.

H. F. A. ("Cold Harbour").—See xi. 122, 290, 513.

F. E. THOMASSEN ("Saturnalia") turns, or the land of plenty, to allude, see Smith's 'Dictionary of Biography and Mythology' under "Saturnalia."

CORRECTION.—P. 335, col. 2, l. 24, "lane" read "burgh and land."

NOTICE.

Editorial Communications should be sent to the Editor of 'Notes and Queries'—Ad Business Letters to "The Publisher"—Took's Court, Cursitor Street, Chancery.

We beg leave to state that we decline communications which, for any reason, we cannot publish. To this rule we can make no exception.

LONDON, SATURDAY, MAY 10, 1890.

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Notices to Correspondents.

Notes.

JOHN MILTON'S BONES.

"Even Churches are no Sanctuaries now."—Dr. Garth.

More than two hundred years have elapsed since the remains of John Milton were laid at rest in the church of St. Giles, Cripplegate, where the relics of John Fox, Martin Frobisher, and John Speed have also found a resting-place. The memory of personages such as these has endowed this building with an interest which cannot but last as long as the church itself continues to exist.

It is curious that from four years after Milton's death until 1793 no monument existed to mark the place where his remains had been deposited. The register states that he was buried in the chancel, the entry being as follows:—

John Milton, gentleman, Consumption, chancel, 12 [November, 1674].

John Aubrey, writing of Milton, says:—

"He lies buried in Saint Giles's, Cripplegate, upper end of the Chancel, at the right hand. Mem., his stone is now removed; about 2 years since (now 1681) the two steps to the communion table were raised. I gheset Jo. Speed and he lie together."

From this it seems evident that a memorial stone of some kind had existed; and if its removal were necessary in connexion with repairs or alterations

* 'Lives of Eminent Men,' vol. ii. part ii. p. 440.

† Guess.

in the church it is strange that it was not replaced or—if that were not practicable—that no other monument was erected to point out where the poet's remains rested, an oversight which gave rise to a most melancholy occurrence a hundred and sixteen years after his death.

In 1790 public indignation was aroused by a report that Milton's remains had been exhumed and desecrated in a manner most revolting to any one with the smallest feelings of respect for the dead. Mr. Philip Neve, well known as an antiquary, made a thorough inquiry into the matter, and published the results of his investigation in a pamphlet entitled 'A Narrative of the Disinterment of Milton's Coffin in the Parish-Church of St. Giles, Cripplegate.' Owing to the alterations which had been made from time to time in the arrangement of the interior of the church, the whereabouts of Milton's grave had been lost sight of for many years; for although the register states that he was buried in the chancel, and the tradition was that his grave was situated under the clerk's desk, yet no note seems to have been made of the fact that pews had been built over that chancel and a new one made, so that inquirers for Milton's burial-place were shown the spot under the clerk's desk in the new chancel. Mr. Neve, in his pamphlet, says, "I have twice, at different periods, been shown that spot as the place where Milton lay." He mentions also a certain Mr. Baskerville, who desired in his will to be buried by Milton, and was deposited in that place "in pious intention of compliance with his request." Eventually, however, attention was drawn to this circumstance, and several parishioners having expressed a wish that Milton's remains should be searched for and a suitable monument erected to his memory, it was considered convenient to carry this into effect while the church was undergoing some extensive repairs, and accordingly orders were given to the workmen to search for the coffin. They were directed to open up the ground from the new chancel, northwards, to the pillar against which the pulpit and desk had formerly stood; and on Aug. 3, 1790, Mr. Thomas Strong, vestry clerk, and Mr. John Cole received information to the effect that the coffin had been found.

On arriving at the church they washed the coffin and examined it closely to find out if there were any sign of an inscription or date upon it, but were unable to discover traces of either. Strong, the overseer, gave Mr. Neve the following particulars in writing:—

"A leaden coffin found under the common-councilmen's pew, on the north side of the chancel, nearly under the place where the old pulpit and clerk's desk stood. The coffin appeared to be old, much corroded, and without any inscription or plate upon it. It was in length five feet ten inches, and in width at the broadest part, over the shoulders, one foot four inches."

It was suggested that if they opened the leaden

coffin they might find some inscription on the wooden one inside it, but "with a just and laudable piety they disdained to disturb the sacred ashes after a requiem of 116 years."

On that evening, however, Cole and others held what he called a merry meeting at the house of one Fountain, a publican, in Beech Lane, who was an overseer of the parish, the company including John Laming (pawnbroker), Taylor (a Derbyshire surgeon), and William Ascough (coffin maker). Of course, one of the chief topics of conversation was the discovery of Milton's coffin on that day, and several of those assembled expressed a desire to see it. Cole, who had given orders that the ground should be closed, after satisfying himself that there was no doubt as to the coffin being Milton's, was willing to gratify their curiosity on the morrow, provided that the remains had not already been reinterred. Accordingly they went to the church the next day, and found this to be the case. Holmes, one of Ascough's journeymen, pulled the coffin from its place, that they might see it in the daylight, and with the aid of a chisel and mallet forced it open as far down as the breast, and discovered the corpse enveloped in a shroud, on disturbing which the ribs, which had remained standing, fell. Then followed the ghastly desecration of the remains, which Mr. Neve describes in detail from information which he received from the violators themselves. Fountain, the publican, for instance, said "that he pulled hard at the teeth, which resisted, until some one hit them a knock with a stone, when they easily came out." All the teeth in the upper jaw, of which there were only five, were taken by Fountain. Laming, the pawnbroker, took one, and Taylor two from the lower jaw; and, continues Mr. Neve, "Mr. Laming told me that he had at one time a mind to bring away the whole under-jaw with the teeth in it; he had it in his hand, but tossed it back again." Laming afterwards reached his hand down and took out one of the leg-bones, but threw it back also. He likewise took a large quantity of the hair, which "lay strait and even" just as it had been combed and tied together before interment. When they had finished their gruesome task they quitted the church. The coffin was replaced, but not covered; and Ascough, the clerk, having gone away, and the sexton, Mrs. Hoppey, being from home, Elizabeth Grant, the gravedigger, took possession of it, and kept a tinder-box at hand for striking a light by which to exhibit the remains to such as were curious to see them, for which she charged the sum of sixpence, afterwards reducing it to threepence and twopence. The workmen in the church considered they also had a right to some share in the plunder, for they refused admission to such as would not pay the "price of a pot of beer," to avoid which it appears that a number of people got into the church by a window.

Mr. Neve spared no pains to discover those who had gained taken from Milton's coffin, and retaining some of the hair, a tooth coffin, for which he paid two another man he purchased one for two shillings. These, he procured for the purpose of making a restitution of all that being the only means of making violation of the dead.

A correspondent states in the *note* of Sept. 4-7, 1790, that Giles's, Cripplegate, not having of the hair and bones of Milton against his parish, "for the unjustly withheld from him," somewhat sarcastically:—

"What indignation would our enemy to Church-establishments, in idea of being himself considered modist!"

Grave doubts were soon raised of the body, it being urged the family of Smiths, to whose man had been erected on the pillar pulpit had formerly stood, and the coffin alleged to be Milton's. This monument stated that he buried in 1653 Richard Smith in 1655 John Smith, aged 44, Elizabeth Smith, mother of the four; and Richard Smith, the aged eighty-five.

Mr. Neve, who felt convinced that of Milton, argued that if Smith family their four coffins unearthed, whereas only two other being supposed to be that. He also points out that "near mural tablet may often mean away," and that the pillar on which the monument had been placed was the convenient place available for such.

Several journals took up the question of numerous private individuals. A writer in the *European Magazine* "Reasons why it is improbable lately dug up in the Parish Church Cripplegate, should contain the Milton." The first of these deals with of the body being that of one of second states that Milton was also having light hair, whereas that of was of the darkest brown;† third was large, with a high forehead, a question was small and the forehead

* Vol. xviii. pp. 206-7, 1790.

† Neve, however, states that he saw was taken, and that it was of a light brown

there were no chalkstones on the fingers of this skeleton, while Milton was supposed to have had his hands full of them, proof of the lasting nature of that substance being adduced from the fact that they had been found on the fingers of a dead person almost coeval with Milton; in the fifth reason it is put forth that the skeleton was most likely that of a woman, the bones being delicate and the teeth small (from the corroded state of the pelvis, however, the surgeon who examined the remains could not absolutely pronounce an opinion as to the sex); sixthly, Milton was not in affluence when he died, so that it was not likely he would have been provided with an expensive leaden coffin; seventhly, it was improbable that the fact of Milton having been buried under the desk should have escaped the notice of his biographers; eighthly, if the corpse were as old as that of Milton it was not likely that any nauseous odour could have arisen from it after being interred for 116 years;* lastly, none of Milton's biographers had recorded that he was possessed of an unusually large number of teeth, whereas more than a hundred had been disposed of as having been taken from Milton's coffin.

Although these "reasons" are printed anonymously, the writer of them has good grounds for some of his arguments, for, according to the *St. James's Chronicle* of the date mentioned before, the corpse had been satisfactorily proved to be that of a female of the Smith family, whose descendants now sought redress from the parish for the violent treatment to which the remains of their ancestor had been exposed. "Unlucky overseers!" says this sarcastic correspondent, "to be both ways† threatened by the terrors of the law. But when pawnbrokers and publicans, emboldened by a merry-meeting, set themselves up for antiquaries, unwelcome penalties may be incurred." He also points out the ideas different people might have with regard to an occurrence of this kind. For instance, supposing the body to have been really that of Milton, a Tory, like Dr. Johnson, would have said that the disturbance of his ashes was a "late, though certain, judgment from heaven on the reviler of King Charles I." A Whig, like Mr. Hollis, on the contrary, would have considered that a patriot's remains had been dishonoured—"a desecration which nothing less than the blood of a whole offending parish could expiate."

Mr. Neve's belief that the corpse was that of Milton was not in the least shaken by the publication of these statements, for in a second edition of his pamphlet he adds a postscript containing further proofs of this. He had been

informed that the overseers had invented the story of the surgeon examining the body and pronouncing it to be that of a female, because they had noticed his frequent visits to the church, and imagined from the inquiries he made that he would probably draw attention to the matter—a proceeding that would not tend to raise them in public estimation, and which they consequently desired to put a stop to, if possible.

It appears, however, that a second disinterment took place on August 17, at which an experienced surgeon gave it as his opinion that the corpse was that of a male. Several other surgeons also agreed on this point, which seems thus to have been satisfactorily established.

It is a significant fact that although the overseers denied that the body was Milton's, and, moreover, declared that it was that of a female, they nevertheless refused to give up what they had taken from the coffin when Mr. Neve was endeavouring to collect the relics in order to restore them to the resting-place from which they had been so indecorously removed.

In conclusion, Mr. Neve, who was always an ardent admirer of Milton, expresses a wish that facts could be established proving the remains to be those of Elizabeth Smith, whose name he knew only from her monument, rather than that of John Milton.

It was probably this untoward occurrence that urged Samuel Whitbread, Esq., in 1793, to erect a memorial to Milton, in the form of a marble bust executed by John Bacon, the sculptor of the monuments of William Pitt in Westminster Abbey and the Guildhall. This bust, originally placed on one of the columns on the north side of the church, now stands in a memorial shrine of Caen stone, designed by the late Mr. Edmund Woodthorpe, and erected in 1862. The base bears the following inscription:—

John Milton

Author of *Paradise Lost*

Born December, 1608. Died November 1674.

His Father John Milton, Died March 1646.

They were both interred in this Church.

Beneath this are the serpent and the flaming sword, symbolical of the fall and expulsion from Paradise.

It still remains a question whether it was really Milton's body that suffered the treatment described in this paper or that of one of the Smiths. Many will express the hope that it was the latter, and that the poet's remains still rest undisturbed since their interment in 1674.

Putting aside the question of identity, however, this occurrence involved a shocking violation of the dead, which is equally reprehensible whether the body be that of a poet or a pauper.

Among those who were convinced that the remains were those of Milton may be mentioned

* Laming that "the v Tuesday" omitting † Ref

† stated on the of it,

William Cowper, who expressed his indignation in the following :—

*Stanzas
on the late Indecent Liberties taken with the Remains
of the Great Milton.—Anno 1790.*

August, 1790.

"Me, too, perchance, in future days,
The sculptured stone shall show,
With Paphian myrtle or with bays
Parnasian on my brow.

"But I, ere that season come,
Escaped from every care,
Shall reach my refuge in the tomb,
And sleep securely there."*

So sang, in Roman tone and style,
The youthful bard, ere long
Ordned to grace his native isle
With her sublimest song.

Who then but must conceive disdain,
Hearing the deed unblest
Of wretches who have dared profane
His dread sepulchral rest?

Ill fare the hands that heaved the stones
Where Milton's ashes lay,
That trembled not to grasp his bones
And steal his dust away!

O ill-requited bard! neglect
Thy living worth repaid,
And blind idolatrous respect
As much affronts thee dead.

Leigh Hunt also must have put some belief in the circumstance, for he composed the following sonnet on a lock of Milton's hair which, it is to be presumed, must have been taken from the coffin :—

To ———, M.D.

On his giving me a lock of Milton's hair.

It lies before me there, and my own breath
Stirs its thin outer threads, as though beside
The living head I stood in honoured pride,
Talking of lovely things that conquered death.
Perhaps he pressed it once, or underneath
Ran his fine fingers, when he leant, blank eyed,
And saw, in fancy, Adam and his bride.
With their heaped locks, or his own Delphic wreath.
There seems a love in hair, though it be dead.
It is the gentlest, yet the strongest thread
Of our frail plant—a blossom from the tree
Surviving the proud trunk; as if it said,
Patience and Gentleness is Power. In me
Behold affectionate eternity.

Soon after the occurrence a notice appeared to the effect that Dr. Burney was setting to music a cantata which was to be performed at one of the London theatres, and in which the following words were to be sung by three antiquaries in character :—

1st Ant. But where so long did linger
These relics rare and rum?

2nd Ant. I filched the Monarch's Finger.

3rd Ant. I stole the Poet's Thumb.

Reference here being made to the disinterment of

Milton's remains. Even as recently as 1852 a writer in 'N. & Q.'* says, "It may not be out of place to tell you that I have handled one of Milton's ribs." This rib, it appears, fell to the lot of an old friend, and was at that time in the possession of his son.

It might, perhaps, have been of some avail if Milton had left a few such warning words as those which appear on Shakespeare's gravestone, and which are supposed to have been written by the great dramatist himself :—

Good friend for Ieasv sake forbear,
To digg the dvst enclosed heare :
Bleste be y^e man y^e spares this stones.
And cvrst be he y^e moves my bones.

CORRIE LEONARD THOMPSON.

GOLDSMITH'S 'TRAVELLER.'

Whilst recently reading Goldsmith's 'Traveller' I could not help remarking how frequently he uses the relative pronoun *that* in places where which would have conveyed the same meaning, and, to my ear, a more elegant sound. An examination of the poem will, I think, show that the poet himself had no grammatical reason for preferring the one word to the other. And this may, perhaps, excuse my asking you whether there is any, and, if so, what rule on the subject—a question the answer to which might, one would think, but for the consideration above mentioned, be got from the grammar books, and without troubling you.

I venture to draw your attention to a few out of the many instances in the poem where *that* is preferred to *which* :—

Impelled with steps unceasing, to pursue
Some fleeting good that mocks me at the view;
That, like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies.

Thus to my breast alternate passions rise,
Pleased with each good that heaven to man supplies.

Whatever fruits in different climes were found,
That proudly rise, or humbly court the ground.

Whatever sweets salute the northern sky
With vernal blooms that blossom but to die.

But small the bliss that sense alone bestows,
And sensual bliss is all the nation knows,
In florid beauty groves and fields appear,
Man seems the only growth that dwindles here.

All evils here contaminate the mind,
That opulence departed leaves behind.

And even those ills that round his mansion rise,
Enhance the bliss his scanty fund supplies.

I feel that it is necessary, in order to support the excuse which I have made for troubling you, to hazard an observation, with whatever diffidence, to show that Goldsmith did not give this preference to *that* in compliance with any grammatical rule. I believe that there is only one instance in the

* Forsitan et nostros ducat de marmore vultus
Nectens aut Paphia Myrti aut Pernasside lauri
Fronde comas—At ego secura pace quiescam.

* Milton in Mano.

whole poem of preference being given to the relative *which* over *that*, where it is not apparent that the selection is made on account of the use of *that* immediately before in the same sentence, and to avoid a repetition of the same sound. That solitary case occurs in the verses—

And, yet, perhaps, if countries we compare,
And estimate the blessings *which* they share.

In all other instances of the occurrence of *which* where *that* would have given the same meaning, the latter of the two words will be found in juxtaposition as a demonstrative :—

Say should the philosophic mind disdain
That good *which* makes each humbler bosom vain?

Dear is *that* shed to *which* his soul conforms,
And dear *that* hill *which* lifts him to the storms.

Honour *that* praise *which* real merit gains,
Or even imaginary worth obtains,
Here passes current.

And these few instances of the user of *which* show clearly that Goldsmith cannot so frequently have given preference to *that* because he regarded it as exclusively relating to a neuter antecedent, and *which* as relating to a masculine or feminine, or, so to speak, to a personal antecedent, whatever justification, but for the instances last given, such a solution might have found. But it would, on the contrary, seem that the poet did not feel himself trammelled by any rule whatever upon the matter.

L. R.

PLINY AND THE SALAMANDER.—The old fable that the salamander was able to withstand the action of fire, and even to extinguish it, is stated by the late Rev. J. G. Wood ('Illustrated Natural History,' vol. iii. p. 177) to have been disproved by Pliny, who, he says, "tried the experiment by putting a salamander into the fire, and remarks with evident surprise that it was burned to a powder." The same statement (perhaps derived from Wood) is made in 'Chambers's Encyclopedia,' vol. viii., under "Salamander," but I can find no record in Pliny of his making the cruel experiment in question. In lib. x. c. 86 of the 'Natural History' he says: "Huic [i.e., salamandre] tantus rigor, ut ignem tactu restinguat, non alio modo quam glacies." In lib. xxix. c. 23 he expresses, however, doubts of the truth of this, saying, "Si foret vera, jam esset experta Roma"; and adds that Sextius "negat que restingui ignem ab illo." I cannot help thinking that Wood was misled by a note in the Delphin edition of Pliny, giving a quotation from Aëtius on the subject. That the fable about the salamander died hard may be seen from a query in 'N. & Q.' 2nd S. iii. 446.

W. T. LYNN.

Blackheath.

VILLAGE NAMES FROM TAVERN SIGNS.—In Pennsylvania and adjoining states there are a

number of small villages named after tavern signs. The first tavern keepers put up signs of the same character as in England, and in some cases there has sprung up around the site of the old and well-known inn a sufficient number of houses to entitle the place to a post-office. There is no large place with a name of this nature. Green Tree, in Alleghany county, is a borough. The hotel keeps the old sign. Red Lion, in York county, had a population of 241 in 1880. Bird in Hand, near Lancaster, is a busy place. The new hotel retains the sign of the old tavern. The King of Prussia, in Montgomery county, has long since disappeared, but the name is retained by the village and post-office. There are also post-offices named Black Horse, White Horse, Sorrel Horse, Spread Eagle, Blue Ball, Blue Bell, Buck, Broad Axe, and Three Tuns. If it were not for the rule that there must not be two post-offices of the same name in a state, the number of these would be increased, though most names of this sort have been changed to ordinary forms. In Chester county, The Wagon is now Wagontown, and the Mariner's Compass Compassville; the Black Bear, in Butler county, has become Bruin, a post-office. In Alleghany county there are small hamlets called Cross Keys and Row Galley. This name has puzzled many. The old tavern has long ago disappeared, and what should any one do with a galley where there is no water? Names of this class are seldom found west of Pennsylvania, as the old style of hotel names has gone out of use. I have never seen a notice of this origin for place-names, and I thought it might be found interesting and curious.

O. H. DARLINGTON.

Pittsburgh, Pa.

A VACCINATOR BEFORE JENNER.—A tomb with the following inscription arrests the eye of Old Mortality as he wanders through the graveyard of Worth, Dorsetshire :—

"Benjamin Jesty, of Downshay, died April 16, 1816, aged seventy-nine. He was born at Yetminster, in this county, and was an upright, honest man, particularly noted for having been the first person known that introduced the cow-pox by inoculation, and who, for his great strength of mind, made the experiment from the cow on his wife and two sons, in the year 1774."

W. J. F.

Dublin.

"THE FORCE OF A FRANKENSTEIN."—MR. W. H. Pater, in his essay on *Ruskin's Works*, 'English Poets,' vol. iv., has this passage :—

"This delight in monstrous things, which is another of his characteristics, is not a native vividness, merely, but a power held upon them, or rather, a power, the force of a Frankenstein, which draws life from him."

Here Mr. Pater is guilty of an error of making Frankenstein a power.

of the ingenious and active brain, whereas it is the creator of the prodigy himself who is so named. Poor Frankenstein would only have been too glad if he could have got clear, once and for ever, of the terrible demon he called into existence, whose enormous possibilities induced his "almost insupportable sensitiveness" and his weary flight about the world. The full title of Mrs. Shelley's fascinating narrative—'Frankenstein; or, the New Prometheus'—makes the matter clear enough.

THOMAS BAYNE.

Helensburgh, N.B.

REPORT BY SANDERS.—In 'The True Story of the Catholic Hierarchy,' by the Rev. T. E. Bridgett and the late T. F. Knox, it is stated in the preface that there is in the secret archives of the Vatican a report by Sanders, the Jesuit, "of the things done in England at the accession of Queen Elizabeth." The writers say that this important document is still unprinted. They give the press-mark, which is LXIV. 7-28. ff. 252-273. This report was written in 1561. There can be no doubt that facilities would be given for its transcription. I trust that the Camden Society or some other of our printing clubs will give it to the world.

K. P. D. E.

'SENTIMENTAL JOURNEY.'—Mr. John Poole, in the *London Magazine* (1825) and in his 'Christmas Festivities' (1845), is enthusiastic about his (supposed) identification of the Rue St. Pierre as the place of abode of Madame R. There are north of the Seine three streets of this name, but none south of the Seine. But Yorick met the *filles de chambre* of Madame R. south of the Seine, on the Quai Conti, and walked with her (on her way to Madame R.'s house) from the Rue de Nevers westerly to the Rue Guénégaud, still keeping south of the Seine. Now Sterne speaks not of the Rue St. Pierre, but of the Rue de St. Pierre. This particle *de* is here significant, for the Rue des Saints Pères was near by, and directly in the path of the *filles de chambre*. It was crossed, too, by the Rue Jacob, where, at No. 14, Sterne was then staying at the Hotel de Modène. The Rue des Saints Pères, then, was Madame R.'s street, a handsome avenue, and not the Rue St. Pierre, the meanest street in Paris, as described by Mr. Poole, whose enthusiasm was for once misplaced.

EDWARD WALTER WEST.

New York.

"DOWN ON THE NAIL."—This is a well-known half-slang phrase used for a cash payment. Of its history I cannot speak; but I confess to feeling startled when I found it, as it seems to me, in a parliamentary deed of King Robert the Bruce. By indenture dated July 15, 1326 ('Scots Acts,' i. 476), a tenth-penny was covenanted for, payable to the king. On his part he agreed not to exact certain prizes and carriages unless he was passing

through the realm, after the custom of his predecessor, Alexander III., "for which prizes and carriages full payment should be made *super unguem*." (The words are, "Pro quibus pris et cariagiis plena fiat solutio super unguem.") I am aware of the classical use of the phrase "in unguem," or "ad unguem," signifying "to a nicety," but it does not seem to apply here. At the same time the corresponding French phrase, "payer rubis sur l'ongle," may make this doubtful. Just below the passage cited occurs another in which payment is to be made "in manu." Both in my opinion refer to ready money, and I do not hesitate to translate "super unguem" "down on the nail." Hitherto I have supposed the nail to be a figure of speech for the counter on which the coin was told. Apparently this is erroneous, as it is clearly the finger-nail which is referred to. I would like to hear of other early instances of "down on the nail."

GEO. NEILSON.

THE CHURCH OF STA. MARIA DEL POPOLO, ROME.—In Murray's 'Handbook to Rome' an account is given of this church, in which reference is made to an inscription on the floor of the choir which mentions the story of the ground on which it is built having been haunted by phantoms, &c. The inscription runs as follows:—

Altare a paschali Papa II,
Divini afflatu,
ritu solemn, hoc loco erectum;
quo demones
proceræ nucis arbori insidentes,
transeuntem hinc populum dire infestantes,
confestim expulit.
Urbani VIII. P. M. Autoritate
excelsiore, in locum quem conspicis
translatum fuit,
A.D. 1627, Die VI, Martii.

G. W. TOMLINSON.

Huddersfield.

CHURCH REPARATION.—It is customary to assume that almost all the church restoration of the Georgian era was conducted on false principles; but it is satisfactory to note exceptions. For instance, in the 'Beauties of England and Wales,' vol. xii., published in 1813, there is a description of Southwell Minster, in which occurs the following remark:—

"The screen may be held as one of the gems of ecclesiastical decoration in these parts; a jewel most worthy to be prized by men of taste and discernment who have, to the high honour of this church, so long kept it unsullied and free from all dilapidation or more fatal improvement."

The italics are not mine.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

PLAGIARISM FROM FRANKLIN.—In his book called 'The New Spirit,' reviewed in the *Academy* of April 5, Mr. Havelock Ellis, no doubt

unintentionally, seems to plagiarize from Benjamin Franklin. I put aside the profanity, or at least the levity, of the remark.

"Whitman," says Mr. Ellis, "has been placed, while yet alive, by the side of the world's greatest teachers, beside Jesus and Socrates."

Cela se peut; though I doubt whether many persons agree, in spite of Mr. Swinburne's high authority and his warm eulogies on Walt Whitman, with the assertion itself. But the comparison is not, at any rate, original. About a hundred years ago Benjamin Franklin said in one of his maxims, "Imitate Jesus and Socrates." H. DE B. H.

BULSE.—This is an Anglo-Indian word, which I am surprised at not finding in Yule and Burnell's 'Glossary,' as it was discussed in 'N. & Q.' several years ago (2nd S. viii. 327, 408), and some interest attaches to it from the incidental part it played in Indian history. It is obviously derived, as suggested by Dr. CHARNOCK, from the Portuguese *bolsa* (Fr. *bourse*), a small bag or purse for holding money or jewels, and was used in a technical sense for the packet in which diamonds were conveyed from India to England. About the time of the impeachment of Warren Hastings a good deal of political capital was made out of a bulse of diamonds, which, apparently through the medium of Hastings, was forwarded to King George III. by the Nizam of Hyderabad, and presented to His Majesty at a levée at which Hastings was present. I have in my possession a caricature entitled 'The Friendly Agent,' "pubd June 9th, 1787, by S. W. Fores, Piccadilly," in which Hastings is depicted as being strung up to a gallows by a figure in Oriental costume, who is probably intended to represent Major Scott, his parliamentary agent. Hastings's feet are weighted with two large bags, labelled respectively "Rupees" and "Pagodas." To the left of the picture King George and Queen Charlotte are standing in attitudes of commiseration, and the former has under his arm a package ticketed "Bulse." At the top of the gallows is a head of Burke, while towards the right is a figure of Nand Koor emerging from the clouds with a rope round his neck, and inviting Hastings to follow him. The presentation of the bulse had undoubtedly a prejudicial effect upon public feeling at the time, although there is no valid reason for supposing that Hastings had any responsibility in the matter.

W. F. PRIDEAUX.

Jaipur, Rajputana.

BRILLAT-SAVARIN.—I have recently met with what looks like an earlier version of the well-known story of Brillat-Savarin's son and the turkeys. It occurs in a small volume, printed in London in 1727, entitled "The Accomplish'd Rake or Modern Fine Gentleman. Being An Exact Description of the Conduct and Behaviour of a Person of Distinction." The name of the author of this very dull perform-

ance is not given. The hero of the piece, Sir John Galliard, has given a lady of his acquaintance leave to order a dinner for them both at the "Fountain" tavern. Accordingly

"Madam went to the 'Fountain' and ordered a Dozen of the largest and fattest Fowls they could get to be Roasted for Sir John Galliard and his Company, which was accordingly done. The Hour of Dining being come, Sir John and his Lady met, as appointed, when, to his great surprise, he saw two Drawers enter the Room with each a Dish and six large Fowls apiece; and, according to the Lady's Order, Roasted crisp and brown."

Sir John is lost in astonishment, and at last receives the following explanation from the lady:—

"You must know, Sir John, I have a great While longed to fill my Stomach with the Skin and Rumps of fat Roasted Fowls; and that is all I shall eat of these: Now as you bid me bespeak what I liked, I hope you will not grudge it now 'tis here; but they cool, and then they are good for nothing. So to 'em she fell."—Pp. 109, 110.

Probably the story was an old one even in 1727, and possibly some reader of 'N. & Q.' has met with it at an earlier date. At any rate, it has improved with age, for the Brillat-Savarin version is a far more amusing one than the above.

H. A. E.

LEEDS COLOURED CLOTH HALL.—Perhaps the enclosed, from the Leeds *Weekly Express* for April 5, may be thought worthy of record in your columns. The Coloured Cloth Hall has just been demolished. The Rotunda was the meeting place and the dining place of the trustees.

"Next week the Rotunda will be sold. There are those who will not regret to see the spot it occupies vacated, and who have no admiration for its singular exterior. But all who know the interior must regret to think that the graceful dome beneath the lantern, with its very effective decorative work in diminishing panels and the fluted cornice around the circular apartment, are doomed to apparent destruction. There is one feature of the apartment of special and peculiar interest. In a panelled recess above the fire-place is a painting representing King Edward III., the monarch in whose reign cloth-working was established in England, and whose counterfeit presentment, therefore, the ancient trustees of the Cloth Hall very fittingly had blazoned upon the wall where it would meet their gaze always. It is a fine piece of work, rich, yet mellow, in colouring. The portrait itself—the head and bust of a gallant-looking warrior with helmet on head—is painted within an oval space, against a background of crimson curtains, with elaborate scroll work below. Around this is this inscription: 'Edward the Third succeeded 1327 aged 14 years. Reigned 51 years. Edward the Black Prince And John Lancaster.' At the foot of the 'Cloth Workers, established in reign.'"

POTWALLOFFER.—A potw dictionary as being "a word in England where all who are entitled to vote." During the labours Mr. John Bortolotto the sense of beer-bibber.

"They were more hopeful and determined every day, although they were thinner. (Laughter and cheers.) That was not a potwalloper's agitation, and he urged those present when the strike was over not to celebrate it by a day's drinking. (Cheers.)"—*Standard*, Aug. 28, 1889.

ST. SWITHIN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SPECTACLES IN ART.—When were spectacles first represented in art? 'N. & Q.' (1st S. v.) gives 1285 as date of their invention. The earliest picture I know of is one by Domenichino, in which St. Bartholomew "ecclesiam B.M.V. edificari jubet; et columna decedens Monachi ejus discipuli jussu sistitur." The saint stands in the centre of the picture examining a plan through a pair of pince-nez. I do not know where the original of this picture is; perhaps some of your correspondents can tell me. There is a good engraving of it in a book containing a short biography of the artist, together with numerous reproductions of his more important works, many of them admirably done. The book was published at Rome in 1762.

LÆLIUS.

RAPPAHANNOCK.—I believe this to have been the name of a steamer sold out of the British Navy and bought by an agent of the Confederate Government at Richmond, U.S., through a London firm of shipowners. When the real purchaser became known at the Admiralty, orders were sent to stop the vessel, which had been allowed to be refitted at Sheerness. She escaped, however, under cover of night, and took a crew aboard at Calais. Can any reader supply the date of the evasion and the name of the shipowners through whom she was bought?

THOMAS FROST.

Oldham.

DIABOLIC CORRESPONDENCE.—In the first series of the 'Biglow Papers' there is a dissertation on the various forms of epistolary correspondence, and after a comparison of existent specimens, the following passage occurs:—

"The letter which St. Peter sent to King Pepin in the year of grace 755, that of the Virgin to the magistrates of Messina, that of St. Gregory Thaumaturgus to the D—l and that of this last-mentioned active police agent, to a nun of Girgenti."

I understand the first two allusions, but with regard to the last two my mind is an entire blank. I should be glad to be enlightened or referred to the sources of the legends.

L. SIDNEY.

Etruria.

THOMAS STEWART.—Can any one inform me who the Thomas Stewart was who petitioned the

Scotch Parliament, about 1690, for a debt of 6,000 marks owing him by Graham of Claverse, Viscount Dundee, the estate of the Viscount having been forfeited after his death at Killcrankie?

W. LYON.

GRIFFITH AP LLEWELLYN.—Can any of your correspondents give me the pedigree of Griffith ap Llewellyn, Prince of North Wales, 1037–1063?

R. W. COCHRAN PATRICK.

Woodside, Beith, N.B.

STORY FAMILY.—John Story, of East Stoke and Kniveton, co. Notts, born 1717, died 1766 (was high sheriff of Nottinghamshire), married Ann, daughter of — Metham, or Mettam. Can any correspondent give me any particulars of her parentage?

GEO. J. ARMYTAGE.

Clifton Woodhead, Brighouse.

PIGGOT.—What is the origin of this term in the following passage, which is taken from the address of James I. to his Parliament in 1607? Speaking of certain cavillers at the recent union of the English and Scottish crowns, he says:—

"I know there are many Piggots amongst them, I meane a number of seditious and discontented particular persons, as must be in all Commonwealths, that where they dare, may peradventure talke lewdly enough" (Barker's ed., London, small 4to.).

E. WYNDHAM HULME.

18, Philbeach Gardens, South Kensington.

JACOB PEAKE, VICAR OF NUTLEY, HANTS, 1626.—Lieut.-Col. Peake, governor of Loyalty House, *alias* Basing House, Hants, sometime picture seller at Holborn Bridge, and "a seller of picture babies," said his opponents, figures conspicuously in the Civil War in Hampshire. Is it known whether he had a brother, or other relation, Jacob Peake, in holy orders? Wm. Peake, a brother of the above Col. or Sir William Peake, apparently a bookseller in London, died 1691.

VICAR.

ROMNEY'S 'SHIPWRECK,' depicting a man on horseback saving the lives of the crew at the Cape of Good Hope, and mentioned in his life. Can any reader inform me where the original now is; or give its dimensions or any information whatever regarding it?

GEO. S. GRANT CARLISLE.

ADMIRAL SIR GEORGE SOMERS.—I should be glad to be directed to a pedigree of this officer, the discoverer of the Somers Islands, afterwards called Bermudas, and to receive any particulars as to the subsequent family history.

GENEALOGIST.

EXEMPTIONS FROM TOLL OF LONDON CITIZENS.—In Gairdner's 'Letters and Papers of the Reign of Henry VIII,' vol. vi. p. 202, is a certificate by Sir Stephen Pecok, Mayor of London, that Ric. Smith, clothier, and Ric. Cowper, grocer, are citizens of London, and therefore exempt from toll

This appears from the preceding extract to be for the benefit of Ric. Cowper, who had had a dispute with the Corporation of Chester. Were the citizens of London exempt from toll in all corporate towns, or in Chester only?
J. S. LEADAM.

GEORGE PCE, OF SALM, SALM.—I shall be obliged if any reader will give me particulars as to a person who signed (as above) a marriage register as witness in a Hampshire church in 1794.
ALFRED CHAS. JONAS.
Swansea.

CHURCH BRIEFS: THE PHILIPPEN COLONY.—Can any of your numerous readers throw light on the following entry in the list of collections under "Briefs" in Sobham Church, near Ely—a list, by the way, hardly to be matched anywhere in England for its completeness?—"1764, Aug. 5. Philippen Colony in the Turkish Moldavia, 5s. 6d." This "colony" is stated to have been "one of 'Old Believers,' expelled by persecution from Russia." It will be remembered that the date is that of the close of the Seven Years' War and the campaigns of Frederick the Great. Strange to say, Frederick, old heathen as he was, figured as the champion of the Protestant interest, then felt to be at stake; and Russia and the barbarities of her Cossacks were bugbears in English ears, and collections for sufferers from Russian persecution would strongly appeal to the sympathies of Protestant England. One would like to know more of this "Philippen Colony"; its place of origin, its place of settlement, its previous and subsequent history, all afford an interesting field of inquiry. While on the subject of "Briefs," I should like to ask whether a complete series of these documents exists. According to Burn, they were to be returned to "the Registers of the Court of Chancery." Do they still exist there, or in the Public Record Office, or have they been sold for waste paper? It was a very unsatisfactory mode of raising money, open to many abuses, and sometimes actually farmed, while the official expenses were so large as usually to swallow up more than half the proceeds. I sometimes think an interesting book might be written upon charitable briefs. Perhaps it has; if not, I hope it soon will be. Briefs were abolished by Act 9 Geo. IV. c. 42, and queen's letters for certain church societies substituted, which in their turn have ceased to be.

EDMUND VENABLES.

SONNETS COMMEMORATING DANTE'S LOVE OF BEATRICE.—I wish your correspondents to bear with me when I state my desire, now that the eve approaches of the 'Sixth Centenary of Dante's Beatrice' (*ante*, pp. 81, 131, 230). Will any who are willing, and have English poets at hand, make a kindly notice for me—as well as for many other

written sonnets in commemoration of Dante's love for Beatrice, or in commemoration alone of the qualities of Beatrice, prior to this season passing? Much has already been advanced relative to the real inspiration and meaning of Dante's Beatrice, and I for one hold with Miss BUSK that his Beatrice was Folco Portinari's daughter, and not simply an idealist.
HERBERT HARDY.

Earls Heaton, Dewsbury.

METHLEY FAMILY.—Can any one give information about the family of Methley (of Thorhill or elsewhere, in the county of Yorkshire), and say where their pedigree can be found?

J. W. M.

FAULKNER, ARTIST.—I possess two very good portraits by this artist, whose works are chiefly to be found in the North of England. He never came to London in the course of his profession, and painted most of his portraits in the beginning of this century. I shall be glad of any information about him.
B. FLORENCE SCARLETT.

[There were two Faulkners, brothers, painters of portraits. Benjamin Rawlinson was born in Manchester in 1787. He exhibited at the Royal Academy, and died at Fulham in 1849. His brother, Joshua Wilson, lived principally in Manchester and exhibited in Liverpool, but sent twenty portraits to the Royal Academy. See 'A Dictionary of Artists,' by Algernon Graves, and Bryan's 'Dictionary of Painters,' edited by R. E. Graves.]

VICKERS FAMILY.—The Vickers family of St. Catharine's, Dublin, to whom my father was nearly related, was connected with the family of Pigott, of Delbrook, Dublin, and Maguires, of Paters Place, by intermarriage and also by consanguinity. Will any correspondent who may chance to see this query kindly give me any information as to how this relationship existed?
J. VICKERS.

BELLENGE.—What plant is intended? The following is extracted from Worlidge's 'Systema Agriculturae,' ed. 1675, p. 247:—

"It is also said that Bellenge, Leaves Roots and all, cleansed very well, and steeped in clean running water for twenty-four hours, and boiled in the same water till the water be almost consumed: Then when it is cold, this Plant being taken and laid in the haunts where Wilde-geese, Duck, Mallard, Bustard, or any other Fowl affecting the water usually frequent, that these Fowl will feed on it, and be stupified or drunk therewith; and the more in case you add a little Brimstone in the Concoction. But this is left to the experience of those that know the Plant its Vertues, and the inticing quality it has to invite the Fowl to taste it."

Dr. Murray does not give the word, nor does any other dictionary within my reach.
THOMAS THREDDER.

ARMS OF KING ROBERT.—Can any heraldic correspondent give an opinion in the following matter? I am on the arms of King Robert, who died for

of the second, Elizabeth, daughter of Richard, Earl of Ulster. Hubert de Burgo, third of King John (1201), bore Gules, seven lozenges vair, 3, 3, and 1. Hubert de Burgh, Earl of Kent, bore Lozengy vair and gules (Boutell). I am inclined to think that neither of these, but the Or, a coop gules, which seems to have been the peculiar bearing of the Ulster De Burghs, would be correct beside the Scottish lion of the Bruce. I shall be very thankful, however, for an opinion on the subject, as I have not yet had time to make a satisfactory search thereanent.

G.

KYPHI, a perfume or incense used in initiation by the Chaldeans and Egyptians.—I think Plutarch mentions it in his 'Isis and Osiris.' The receipts for making are still, it is said, extant. Can any one refer me to them; also to the preparation of the incense of the Roman Church?

C. A. WARD.

Walthamstow.

KEATS.—Could any student of Keats give me an analysis or the exact sense of the following lines from the 'Ode to a Nightingale'? I quote from the "Golden Treasury" edition:—

'Tis not through envy of thy happy lot,
But being too happy in thine happiness,—
That thou, singest.

Am I right in supposing that *spirit* is used as a noun in this line from the 'Ode on a Grecian Urn'?—

Pipe to the *spirit* ditties of no tone.

CATTI.

SIR JOHN HAMILTON, BART.—I should be glad to have any particulars relating to above, who was living in 1750. What was his father's name? His mother was Catherine, daughter of Rev. George Leslie, D.D., of Ballyconnell House, co. Cavan. Sir John married (wife's name?) and had a son John, died *s.p.* (date of death?), and a daughter Margaret, married, 1762, John Enery, whose son Col. John Enery claimed and succeeded to Ballyconnell.

CHARLES S. KING.

Corrard, Lisbellaw.

AUTHORS OF QUOTATIONS WANTED.—

patient The East bowed low before the blast
In ~~an~~ deep disdain,
She let the legions thunder past
And plunged in thought again.

ARTHUR MEE.

"Was never a sweeter nest," we said,
"Than this little nest of ours."

Some lurking good behind some seeming ill;
Beyond each fallen tree some fair blue bill.

G. J. H.

Quis desiderio sit pudor aut modus
Tam chari capitis. A. RIDLEY BAX.

He carries his heart in his hand.

F. A. LEO.

Replies.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT.

(7th S. vii. 361, 441, 501; viii. 13, 72, 197.)

If, perchance, the articles in 'N. & Q.' did not convince every reader that Plymouth was neither required nor able to scour the haven (the pretence under which Sir Francis Drake procured the water supply), the following conclusive incident is worth noting, if only to illustrate the growth of the privileges of the House of Commons.

It was shown ('N. & Q.' 7th S. vii. 443) that the tinnerns had defied the Acts (23 and 27 Hen. VIII.), that they had choked the Courts of Plympton Priory with sand, that where "a shippe of the portage of 800 tons myght have easely entered at a lowe water, nowe a shippe of a hundred can skantly entre at the halfe fludde" (Act 23 Hen. VIII., c. 8), and how these Acts became stepping-stones to the Act 27 Eliz. c. 20.

Now, prior to all this, the tinner's parliament, Sept. 27, 1510, on Crockern Tor, had attached a penalty of 40*l.* to any person who should hinder a tinner from digging for tin or appropriating a watercourse in Devon; half the fine to go to the prince and half to the man so hindered.

Richard Strode, M.P. for Plympton, himself a tinner, had in the Parliament at Westminster, Feb. 3, 1512, advocated certain Bills to restrain the tinnerns from destroying ports, havens, creeks, &c., and had objected to having his own land digged by two tinnerns, Wm. Rede and Elys Elford, contrary to the tinnerns' act of 1510. Thereupon John Furse, under-steward of the stannary of Devon, in and at four courts (Chagford, Ashburton, Plympton, and Tavistock) condemned Richard Strode in the sum of 160*l.*—to wit, in every court 40*l.*—and for refusing to pay had thrown him into "a dounge and a depe pytt under grounde in the Castell of Lidford," where he remained "thre wekys and more," in peril and jeopardy of his life. He was put in irons and fed on bread and water, but paid four marks to be eased of his irons. Richard Strode, therefore, "lamentably complained of, and shewed unto the most discreet wisdom of Parliament" his sufferings for words spoken in his place as a member. The tinnerns' judgment was declared void, and it was enacted that suits against any for bills or speeches in Parliament should be declared void (Act 4 Hen. VIII., c. 8).*

* The reader may remember that Sir John Eliot, Wm. Strode, and Wm. Coryton (West-country connexions), with other members of Parliament, refused, by virtue of this Act, to answer out of the House what they had said in it, and were committed to the Tower A.D. 1629. Wm. Strode ("the Parliament Driver") was the grandson of the above Richard Strode, who married Frances Crowell, a cousin of the Lord Protector. John Hampden.

One of the Strode family was an executor of Sir Francis Drake's will, and assessed the value of the land used for the Plymouth leat. Elys Elforde was probably the ancestor of Elford, whose widow married Drake's brother Thomas, and on whose land the leat commenced. If the tanners would so treat Strode, one of themselves, a man of county family and territorial influence, how could it be imagined that the impoverished town of Plymouth, with a gross municipal income less than that of one tin work, would have entertained an idea of interfering with their chartered privileges? But Sir Francis Drake was wealthy, he had the queen at his back, and was the people's idol. After his death the tanners made free with the leat in defiance of Plymouth and her Act of Parliament. They imprisoned her agents in Lidford Castle, and indicted her deputies, Thomas (the brother of Sir Francis) Drake and others, seven or eight several times in the above four stannary courts for turning the water back into the Plymouth leat after they, the tanners, had turned it off to work their clash mills (Star Chamber, Eliz. 1, and 'N. & Q.,' 7th S. viii. 198).

Instead of frankly acknowledging errors, which must have arisen from overlooking these circumstances, MR. WORTH treated my corrections rather cavalierly ('N. & Q.,' 7th S. viii. 13), and demanded the *ipsissima verba* of my authorities. Space would not admit of compliance; but Strode's case will be found in the 'Statutes of the Realm,' Hen. VIII., p. 53; and one passage, taken verbatim from MR. WORTH's articles in the *Trans. Devon Assoc.* or *Trans. Plym. Inst.*, will give an idea of the inconclusive reasoning that pervades the whole. It was alluded to, 'N. & Q.,' 7th S. vii. 502, in reference to the corporation accounts, viz. :—

"The next series of entries which I [Mr. Worth] have to quote is singularly interesting. We learn the name of the real engineer of the leat—the man who laid it out and saw to its execution, as appears by entries made when the work was completed.

Itm pd Robart lampen for Plannynge & vewinge the grounde for the water Course from mevie for vi daies, ss.

Itm pd haywoode for vi dayes & newe writinge the vewe iiij^{or} tymes, viijs. vid.

Itm pd nicholas Jeane for iiij^{or} dayes, iij.

Itm for theire dyett, viijs. vid.

These entries are too clear and precise to require comment. They assert in words which it is not possible to interpret otherwise that Robert Lampen, with his assistants, laid out the leat and drew the working plans."

Let us examine. The leat commences in the heart of Sheepstor parish, and its length is given at twenty-seven or thirty miles; the distance actually traversed by the surveying party must have been

papers came, through Lord Nugent, to the Earl of St. Germans. The descendant of Sir John Eliot and Wm. Coryton was at the time vice-warden of the stannaries of Cornwall. These are remarkable associations.

many miles more. Haywood, the draughtsman, had enough to occupy his time; Lampen was viewing two days alone; Jeane joined him, and they worked together four days, selecting a difficult route, taking levels over thirty or forty miles of wild, hilly Dartmoor, drawing working plans, allowing for the rotundity of the earth through all the intricate windings and turnings, and all for 13s. wages and 7s. 7d. diet. This is incredible. Doubtless the Corporation required a supervisor and four plans of the ground for their own satisfaction. One plan is at Hatfield, and another is in the British Museum.

The qualifications of the historian, genealogist, and herald are not budding excrescences on the pen of a ready writer, and, without specifying local reasons, I may recommend future inquirers to test and weigh the evidences for themselves before accepting the novelties that have appeared in the *Trans. Devon Assoc.* and *Trans. Plym. Inst.* respecting Sir Francis Drake and Sir John Hawkins.

H. H. D.

CASTELL (7th S. ix. 8, 91, 172).—This name was originally from Warwickshire, as the following extracts from fines, rolls, and family charters and deeds prove, and no doubt originally sprang from the De la Hayes, as also did the Erdingtons, Bromwiches, Chattocks, and Ardens. I have copies of charters and deeds showing the progenitors of the De la Hayes held the manor of Haye, in Warwickshire, and two other manors of Haye, in two other counties at the same time, as far back as 1069.

Extracts of fines, county of Warwick, respecting name of Castell :—

Anno 20 Hen. III., a fine Thomas de Arden in favour of Will. de Castell, *alias* Castellan, and Joan, his wife, for 100 acres of arable land and 250 acres of wood in Sutton.

Anno 41 Hen. III., a fine between Robert de Kynewarton in favour of William de Castell and Matilda, his wife, of lands in Stodeley (Studley).

Anno 56 Hen. III., a fine between the same Robert de Kynewarton and William, here called De la Haye, of Stodeley (Studley), and Matilda, his wife, of lands with the appurtenances in Erdington.

Extracts from Chattocks family charters and deeds. These, upwards of two hundred in number, I had translated some years since at the British Museum. The following short extracts refer to the name of Castell :—

"No. 16. Let persons now and hereafter know that I, Henry, son of Richard de Brockhurst, have given, granted, &c., to my brother John for his services, &c., land in Castlebromwich, &c. Witnesses: Anselm de Bromwich, Thomas de Castell, and others." No date, *temp.* Hen. III.

"No. 28. Let persons now and hereafter know that I, Thomas, son of Robert, formerly Lord of Bromwich, have given to Roger, of the Somerlone of Bromwich, for his services, &c., land, &c., in width between the

Haye, which my father formerly held, &c. Witnesses: Henry de Castell, Geoffrey of the Clif, Hugh of the Haye, and others." No date, *temp.* Hen. III.

"No. 29. Let people now and hereafter know that I, Alice, formerly wife of William, son of Alan de Bromwich, have given, granted, &c., to Hugh of the Haye certain lands &c., in the 'Oldehayesmore,' &c. Witnesses: Henry de Castell, Geoffrey of the Clif, Richard, son of Henry Clerk, Anulf de Altredebor, S^r William Chaplain, &c." No date, *temp.* Hen. III.

"No. 30. Let people now and hereafter know that I, Henry de Castell, have given and granted to Richard, son of Gilbert de Altredebor, for his homage and services, land, &c., which Henry de Castell bought of Walter, son of Richard de Bradwell, near Thame, &c. Witnesses: same as last, with the addition of Hugh of the Haia." No date, *temp.* Hen. III.

"No. 36. To all the faithful in Christ, to whom the present Charter shall come, Ralph, son of Walter de Barre, greeting in the Lord, know all of you that I have released, &c., wolle quit claimed for me, &c., to Roger de Somerlone, in Wodebromwich and Eardington. Witnesses: Peter Marmion, of Curdeworth (Curdworth), Henry de Castell in Woodybromwich, Henry de Brockhurst of the same, Hugh del Haye, and many others. Dated at Birmingham Thursday next after the feast of St. Augustine of the English 17 Edwd I."

Another time, with your permission, I will refer to the name of Chattock.

RICHARD F. CHATTOCK.

10, Cholmeley Villas, Highgate, N.

TOM KILLIGREW'S WIVES (7th S. ix. 248, 318).—I am obliged to your correspondents who give me some information in reply to my query, but give me none about the arms which Killigrew could or did quarter with his own in respect of either of his wives. That is what I want to know, especially (and now only) what he quartered by right of his second wife, Charlotte de Hesse. Who was she? Was she an heiress? By the way, the Christian name of his first wife was Cecilia (or Cicely), and not Margery. I shall be grateful for the information and the authority for it. I know the quarterings under Killigrew's portrait by Faithorne, and I desire only independent testimony, if procurable.

JULIAN MARSHALL.

THE GREAT BERNERS STREET HOAX (7th S. ix. 128, 199, 275).—Mistakes have been made as to the date of this disgraceful affair. Lockhart names 1809, but it really took place on Nov. 26, 1810, and it will be found recorded in the *Annual Register* for that year at p. 291. MR. DE MORGAN (2nd S. vi. 179), in a reference to the *Quarterly Review*, gave 1842 as the date of Lockhart's article. This should have been May, 1843, vol. lxxii. If the heartless scamps who perpetrated this outrage had been discovered, a public horsewhipping would have been their proper recompense; but the cowards took care to select for their victim a lady, Mrs. Tottingham (so the name is spelt in Boyle's 'Court Guide'), styled in the *Annual Register* "a lady of fortune." Lockhart quite misrepresents the house she lived in. He speaks of its neat and modest

appearance, "the residence, as appeared from the doorplate, of some decent shopkeeper's widow." A widow, whether of that class or any other, should have been safe from insult; but, in fact, No. 54 is a large and handsome house. It was for some years converted into a hospital. In 1810 the street was inhabited by persons of importance. The bishops of Carlisle and of Chester, Lady Coote, Count Woronzow, Earl Stanhope, and Lady Bensley, resided there. JAYDEE.

If your correspondent will refer to the calendar given on p. 12 of 'Whitaker's Almanack' he will find that Nov. 27, 1810, fell on a Tuesday.

G. M.

MARTIN DUNCAN (7th S. ix. 188).—Martin Duncan was a man "inter suos magni nominis" (Hofm., 'Lex.'). He was

"born at Kempen, in the diocese of Cullen, in the sixteenth century. He converted a great number of the Anabaptists, and was a very zealous Roman Catholic. His works are: 'De Vera Christi Ecclesia,' 'De Sacrificio Missæ,' 'De Piarum et Impiarum Imaginum Differentia et Cultu.' The authorities are Val. Andr., 'Bibl. Belg.' Johan. Hezjus in 'Vita Duncani,' with others."—Collier's 'Hist. Dict.,' s.v.

The print is one of some interest.

ED. MARSHALL.

"Haga" is the Hague, which is generally written "Haga Comititis," or "Haga Comitum," to distinguish it from "Haga, la Hague pointe N.O. du dep. de la Manche a l'O. de Cherbourg," and from "Haga Aurelianensis, or Taronica, la Haye, la Haye-Descartes, pet. ville de France (Indre-et-Loire): patrie de Descartes (1594)." Brunet, 'Dict. de Géographie,' who states that Cellarius and Bertius in their 'Geographies' use the word "Haga" by itself for "The Hague." From the addition of "Quempenas" to Duncan's name it appears that he was from "Campen, Campania ad Isalam, Campi in Bertius, ville de Hollande (Ober-Yssel)." From the mention of Menno, who joined the Anabaptists in 1536, as well as of Calvin, it would seem that Duncan must be assigned to the sixteenth century.

W. E. BUCKLEY.

This "Theologus Lovaniensis" is doubtless the writer named in the following extract:—

"Duncan (Martin), curé en Hollande, né à Dampem en 1505, mort à Amersfort l'an 1590, fut persécuté par les protestants à cause de son zèle pour la foi. On a de lui: 1° 'De Vera Christi Ecclesia'; 2° 'De Sacrificio Missæ'; 3° 'De Piarum et Impiarum Imaginum Differentia et Cultu'; 4° 'La Réfutation de l'Hérésie des Anabaptistes'; 5° 'Un Traité de la Cène du Seigneur'; 6° 'Un Traité de la Justification.' Voyez le 'Catéchisme Catholique'; Joannes Hezjus, 'In Vita Duncani'; André Valère, 'Biblioth. Belg.'; Le Mire, 'De Scriptor. Sexdecimi Sæculi'; Richard et Giraud."

There appears to be some account of him in Rose's (H. J.) 'New General Biographical Dictionary' (12 vols., 1848), but I have not seen it.

Frenchmen are notoriously and ridiculously ignorant or unconscientiously careless in the writing of personal or topographical names not belonging to their own country, and consequently it is very possible that Dampen may be an error for Campen. If so, "Quempenas" would mean "a native of Campen," which is also spelt "Kempen." "Haga" is no doubt the Hague.

GRAIENSIS.

He was a "Flemish controversial writer, 1505-1590." See Rose's 'New General Biographical Dictionary.' EDWARD H. MARSHALL, M.A.
Hastings.

There is an account of Duncan in Rose's 'Biographical Dictionary.' "Haga," or "Haga Comitum," is the Latin for Hague.

C. A. WARD.

Walthamstow.

DR. HARDMAN will find some account of this worthy in 'Corte Beschrijvinghe Van t' Leuen ende steruen vanden vveerdighen Heer, Meester Martinus Duncanus Deken in den Haeghe,' &c. (Antwerp, 1594), where he is described as "Quempenas insignis Theologus, polygraphus, multorum egregiorum Virorum institutor et altor. Fuit enim Regens Standonicus Louan, et deinde Mechlin. postea Rector Scholæ Guormarianæ," &c.

G. F. R. B.

TENNYSON'S 'VOYAGE OF MAELDUNE' (7th S. ix. 308).—I think the 'Voyage of Maeldune' first appeared in a volume of 'Ballads, and other Poems,' by Lord Tennyson, published by Kegan Paul & Co., 1880, and of which I possess a first edition. It may have appeared in a magazine before that time, but I have not met with it. A short note at the beginning of the poem says, "Founded on an Irish Legend, A.D. 700."

W. N.

AGAS (7th S. ix. 208).—This name occurs in Wood's 'Ath. Oxon.,' i. 571, ed. Bliss, in his account of Daniel Rogers, "who hath an epigram to the University of Oxon in Ralph Agas his 'Accurate Description (or Type) of the said University,' an. 1578." Hearne has several remarks upon this map: "Quære whether Radulphus Agaso's Map of Oxon be not ye same with that of Tho. Neale, whereof an account in Ant. & Wood's 'Ath.,' vol. i." (Hearne's 'Collections,' ii. 11). Again, "The Map of Oxon mentioned above as being in Dr. Charlett's hands was done by Ralph Agas, as he is mentioned by Ant. & Wood, vol. i. 'Ath. Oxon.,' col. 199, just before his account of Neale, but he does not tell us what this Agas was, whether a Scholar, or Mechanick; I believe the latter" (*Ibid.*, 13). Hearne also, in a letter to Mr. Watts, November 20, 1712, says:—

"I desire you to take Notice of all the Copies you can meet with (which I suppose will be but very few) of Ralph Agas's Map of Oxford, & to observe if there be any Difference between them. This Map came out in 1578."—*Ibid.*, vol. iii. p. 485.

R. Watts to T. Hearne, December 3, replies, "The Bp. of Ely does not remember that he has ever seen Agas's Map of Oxford" (*Ibid.*, 491). The references are to the Oxford Historical Society's edition. Hearne Latinizes the name Agaso, which means a groom, not, however, saying that this is its origin, any more than I do in hinting that there may be some connexion between the Christian and surnames of the Norwich tradesmen whose names suggested the query.

W. E. BUCKLEY.

It is generally found as a girl's name, "John Messor et Agacia uxor sua" (1273, co. Camb.), Robert fil Agacie (1273, co. Camb.), Symon Agace (1273, co. Hunts), Agacia de Gatesdon (1273, co. Devon). These instances are from the Hundred Rolls. The Yorkshire Poll Tax (1379) has "Simon Agasson" (p. 244). I can only suggest that it is a variant of Agatha. The surname of which it is the parent is found in the 'London Directory' as Agace, or Aggas.

C. W. BARDLEY.

Vicarage, Ulverston.

PORTRAIT (7th S. ix. 108).—The sentiment "Medium tenuere beati" is mentioned in Bieder's 'Novus Thesaurus Adagiorum Latinorum,' Stuttgart, 1866, p. 201:—

"Medium tenuere beati," R. P. W. K., 49.

Die Mittelstrass,
Das beste was (war)."

The work to which the letters refer is 'Aphorismi et Axiomata Selecta,' a R. P. W. K., O.S.B., Altdorf ad Vineas, 1745. In Büchmann's 'Geflügelte Worte' it is given as a motto of Prof. F. Taubmann (1665-1613), "Die Mitte halten die Glücklichen inne," which occurs in the several editions of 'Taubmanniana.' It was previously in existence in "Pauli 'Schimpf und Ernst' vom Jahre 1522, in Nr. 177, and bei Luther 61, S. 372." The portrait may be one of Prof. Taubmann.

ED. MARSHALL.

ELIZABETHAN ORDINARIES, EARLY COOKSHOPS, &c. (7th S. ix. 127, 196).—For some account of "the Ordinary.....in the days of James (I), a new institution, as fashionable among the youth of that age as the first-rate modern club-houses are amongst those of the present day," see Scott's 'The Fortunes of Nigel,' chaps. xi., xii.

J. F. MANSEGH.

Liverpool.

BENEZET FAMILY (7th S. ix. 187, 253, 298, 319).—H. W. is right in his suggestion that Claude Benezet, who was alive in 1786, was the father of Claude Benezet the Westminster boy of 1776. The elder Claude Benezet died between 1798 and 1803. Can H. W. or any other of your correspondents throw any light upon the relationship between Jean Benezet, whose arms are given in 'N. & Q.,' March 29, 1890, and John Benezet, the father of John, Stephen, and James? I regret that I cannot.

at present give H. W. any information as to Pierre Benezet. MY.

PETER STUYVESANT (7th S. ix. 269).—See 'Knickerbocker's History of New York,' by Washington Irving, in which there are several allusions to the famous wooden leg:—

"At one place they were assailed by a troop of country squires and militia colonels, who, mounted on goodly steeds, hung upon their rear for several miles, harassing them exceedingly with guesses and questions, more especially the worthy Peter, whose silver-chased leg excited not a little marvel."—P. 104.

"The little children, too, ran after him in troops, staring with wonder at his regimentals, his brimstone breeches, and the silver garniture of his wooden leg."—P. 105.

And after his death it is recorded that "his silver-mounted wooden leg is still treasured up in the store-room as an invaluable relic" ('Beauties of Washington Irving,' Glasgow, 1825, p. 222).

W. E. BUCKLEY.

Peter Stuyvesant, known as "Hard-Koppig Piet," was the last Dutch Governor of New York, then known as New Amsterdam, and is a prominent character in Washington Irving's humorous 'History of New York,' by Diedrich Knickerbocker. Stuyvesant was born in the year 1602. He served in the West Indies, where in battle he lost his leg, and acquired the memorable wooden one. In 1645 he was appointed Governor and Director-General of New Amsterdam, which under his rule became a prosperous Dutch colony. In 1664 an English fleet sailed into New York Harbour and demanded the surrender of the town. Stuyvesant urged the inhabitants to take up arms, and, on their refusing, he became so enraged at their lack of courage that he tore to pieces the letter from the English commander, Nicholls, to avoid showing it. Stuyvesant died in 1686.

T. W. TEMPANY.

Richmond, Surrey.

RE-DEDICATION OF CHURCHES (7th S. ix. 269).—When the church of Melton Ross, in Lincolnshire, was rebuilt in 1867, the consecration took place on Ascension Day, and, the dedication of the church having been lost, it was designated the "Church of the Ascension," by which title it appears in the Diocesan Registers.

Early in the eighteenth century two parishes in Lewes, St. Mary's and St. Peter's Westont, were united, the name of the surviving church, St. Mary's, being changed to St. Anne's in honour of the reigning sovereign.

For the odd history of St. Patrick, Hove, originally St. James's, then, at the instance of its Irish incumbent, St. James and St. Patrick, and finally St. Patrick alone, I may refer to your own columns for January 10, 1888.

The substitution of St. Saviour's for the Blessed Virgin in the priory church of St. Mary

Overy's, when it became, by purchase, church of the united parishes of St. dalene and St. Margaret, is an example of change frequent at the Reformation. E.

In the *Yorkshire Archaeological* 180-192, Canon Raine gave a list of descriptions of the Yorkshire churches, but many cases where the modern name is different. Some towers contain old but the old name. Atwick, now St. I. the bell of St. Peter, the old dedication likewise Sproatley, now All Saints, but St. Swithun, its old patron (see the *ii.* 82, 85).

MUSCADIN (7th S. ix. 125).—If muscadinally meant a dandy, pure and simple, not believe, it very soon lost that significance and became a political term.

In the second year of the Republic, divisible, though it is possible that it was always a dandy, it is certain that it was not always a Muscadin, witness the and silver-brodered waistcoat worn on the *Ette Suprême*, 20th Prairial, year 1794, by the sea-green Robespierre, who can accuse of Muscadism.

Barère, speaking in the National Convention, Sept. 5, 1793, said:—

"Muscadins.....ce nom qu'une jeunesse s'est fait donner.....des jeunes gens sans patrie."

Dumas, in 'Les Blancs et les Bleus,' *Série*, p. 14, Paris, Levy, 1868, says:

"Vent-on savoir, pendant ces deux ans, '93 à '95 combien il y a eu de partis en France au trente-trois."

"Ministériels, Partisans de la vie civile, poignard, Hommes du 10 Août, Septembrins, Brissotins, Fédéralistes, Hommes du 31 Mai, Modérés, Suspects, Hommes Crapeaux du Marais, Montagnards, Volontaires."

"Alarmistes, Apitoyeurs, Endormeurs, Pitt et Cobourg, Muscadins, Hébertistes, Sans-Culottes, Contre-Révolutionnaires de la Crête, Terroristes, Maratistes, Egorgeurs de Sang, Thermidoriens, Patriotes de 1789 de Jéhu, Chouans."

"Ajoutons-y la jeunesse dorée de France, sommée au 22 Août 1795."

Madame de Genlis ('Mémoires,' chap. 1) very governess to princes and *précieuses* gives *fat* as the synonym of "muscadin" is hardly a proof that "muscadin" is a dandy, as in the same sentence she gives as the synonym of "flaner." She objects words and to a good many other expressions that are very excellent. The whole passage is an attempt to gild and is hardly a success. Littré mus-

hard pressed for an illustration when he quoted it. When I saw the word "Muscadin" in print in 'N. & Q.' I found myself muttering:—

Sais-tu qu' un regiment d'infâmes Muscadins
A dispersé le club hier à coups de gourdin
Et que les comités vendus au royalisme
Ont aujourd'hui fermé ce foyer du civisme?

Perhaps some one can tell me where these lines are to be found; for that I cannot recall.

ROSS O'CONNELL.

Killarney.

FRANCO-GERMAN WAR (7th S. ix. 247).—The five-franc pieces in use in France in 1872 were coined at Bordeaux in 1871, during the invasion of Paris by the Germans. On the obverse of these coins there are three figures—one Herculean male and two female—intended to represent *Liberté*, *Egalité*, and *Fraternité*. MR. WARD will find engravings of the obverse and reverse of the coins of the "new Republic of France" in the 'Companion to the British Almanac' for 1874, pp. 112-114.

J. F. MANSERGH.

Liverpool.

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE (7th S. ix. 286).—This is a very interesting subject to the philologist. The word *dropping* is not very happily applied; I should rather call it *non-usage*. One can only *drop* a pre-existing sound; and it is very doubtful if the sound *did* pre-exist.

Let us inquire a little further. We at once find that *-ing* is the characteristic suffix of a large class of nouns derived from verbs, expressive of a state or action, as a *being*, a *hunting*, a *singing*; such substantives freely form compounds, as when we say a *hunting-horn* or a *singing-class*. But these words are pure substantives, as much so as *moderation* and *venison*, which are likewise of verbal origin.

The suffix of the present participle in Early English did not originally have the form *-ing*. On the contrary, it had various other forms, viz., *-and* in the Northern dialect, *-inde* or *-ende* in the Midland, and *-inde* in the Southern. In those days, as in these, many careless speakers dropped final letters, and there must have been many who said *huntin'* instead of *hunting* for the substantive, and *huntin'* instead of *huntingde* or *huntingd* for the Southern present participle. Hence there soon arose inextricable confusion, and it is an ascertained fact that it was precisely in the Southern dialect that it arose first. Then, as now, there were precisians in the land, who (also as now) were sometimes wrongly informed, and would insist on making young people add the *g*, especially in the wrong place. Hence it was that the present participle, after having its suffix reduced from *-inde* to *-ind*, and from *-ind* to *-in*, had the same wrongly extended, not from *-in* to *-ind*, but from *-in* to *-ing*. This

took place slightly before 1300, and has been the source since then of everlasting confusion; so that the easiest test of grammatical knowledge is to ask an Englishman to parse a word ending in *-ing*. Eleven persons out of twelve will do it wrongly. In the very article to which I refer we are asked to believe that, in the line "which were my undoing," the word "undoing" is a present participle; whereas in fact it is nothing of the kind, but a pure substantive, just as much as *destruction* is. We could say "which were my destruction" equally grammatically; and *destruction*, from the Latin verb *destruere*, is just as much a "verbal substantive" as the word "undoing" is.

Any one who is curious as to this may consult Mätzner's 'Grammar,' or he may profitably notice the examples given in my preface to 'Havelok the Dane.' In that poem, written about 1290, the substantival suffix in *-ing* is common, and never varies. But meanwhile the present participles end in *-ende* or *-inde*, commonly the latter. Perhaps a couple of examples will make this clearer:—

And seyde, that greting helpeh nouth (166);

i. e., and (the dying king) said, "that lamentation (around me) helps (me) not." Here *greting* is a substantive.

Two dayes ther fastinde he yede (865);

i. e., he went two days fasting. Here *fastinde* is a present participle.

It so happened that the suffix of the substantive was so firm, so invariable, and so certain in all the dialects, that even those who substituted *-in'* for it never lost the sense of it; just as those who now say *nothin'* are aware that many say *nothing*. Hence it altogether overpowered the suffix of the present participle, changing it from *-in'* to *-ing*, as I have shown. There is *here*, therefore, no *dropping* of *g*, but rather an *addition* of it; and those who are accused of "dropping" it merely hold on to a more archaic form.

The result is that, from a purely philological point of view, it should be more venial to "drop" it in the participle than in the substantive; and my objection to the non-usage of it in the word "undoing" is that it is dropped where it should rightly have been preserved. But how can we wonder at it, when the whole matter is so ill understood?

WALTER W. SKEAT.

MR. ATTWELL will find some remarks, made from an American point of view, on this subject in the late Mr. Richard Grant White's interesting book 'England Without and Within.'

A. J. M.

HABITUALLY MAKING USE OF ONE EYE MORE THAN THE OTHER (7th S. ix. 304).—This is very much the case with myself, the stronger and dominant eye being the left. My eyes have a further peculiarity, and I should like to know if it is common. While I am not in the least colour-

blind—indeed, so far from it that I can match the exact shade of a ribbon without pattern—I have what may be termed a yellow eye and a blue eye. With the one yellow looks deeper and blue paler, with the other blue looks deeper and yellow paler, than with its companion: I mean, of course, when using the one eye only. Grass, for instance, has a French-green tint with the one, and a bottle-green shade with the other. Is this usual?

HERMENTRUDE.

STANZAS ON MISS LEPEL (7th S. viii. 488; ix. 54).—The REV. W. E. BUCKLEY is correct in thinking that these verses are an imitation of 'Molly Mogg,' but they were not printed in the 'Memoirs' of Lord Hervey, nor was that work edited by the late J. W. Croker, some fifty odd years ago. The 'Memoirs' were published in 1848, and Mr. Croker, in his "Prefatory Notice," only quotes one stanza of the ballad, to which he appends the following note:—

"Arbuthnot, in a letter to Swift, Nov. 8, 1726, gives us the birth and parentage of this ballad. 'I gave your service to Lady Hervey. She is in a little sort of a miff about a ballad that was writ on her to the tune of 'Molly Mogg,' and sent her in the name of a begging poet. She was bit, and wrote a letter to the begging poet, and desired him to change two *double entendres*; which the authors—Mr. Pulteney and Lord Chesterfield—changed into *single entendres*. I was against that, though I had a hand in the first. She is not displeased, I believe, with the ballad, but only with being bit.' But the work of these great wits is (to say nothing of its indelicacy) a very poor trifle—and has no other stanza worth quoting."

On this point most people will concur with Mr. Croker. The ballad is printed in full in Jesse's 'George Selwyn and his Contemporaries,' 1843, vol. i. p. 214, a book which seems to have become exceedingly scarce, judging from the value attached to it in booksellers' catalogues. A new edition of Selwyn's letters, with the rubbish excluded, and revised and annotated after the careful fashion of Cunningham's 'Walpole,' or Mr. Moy Thomas's 'Lady Mary Wortley Montagu,' would really be a work of some value. I may add that 'Molly Lepel' must have followed immediately upon 'Molly Mogg,' as the latter ballad first saw the light on Aug. 27, 1726, and the former was in vogue about two months afterwards.

W. F. PRIDEAUX.

May I remark, in reply to the REV. W. E. BUCKLEY, that there is only one verse of this ballad printed in Lord John Hervey's 'Memoirs of the Reign of George II.' The last two lines are:—

As when Hervey the handsome was wedded
To the beautiful Molly Lepel.

And, also, that my copy of the work to which I refer is dated London, 1855; the first edition having been published by John Murray in 1848, and not "some fifty odd years ago," as stated by your correspondent. The editor, the Right Hon. John

Wilson Croker, in reference to the Lepel, remarks, in a note at the work of these great wits [Mr. J. Chesterfield, the authors of the ballad] to say nothing of its indelicacy—trifle—and has no other stanza.

HENRY

6, Freegrave Road, N.

CURIOUS DISCOVERY OF A NAIL (284).—Nails have often been found in skeletons in England, and also in the work of these great wits [Mr. J. Chesterfield, the authors of the ballad] to say nothing of its indelicacy—trifle—and has no other stanza.

Joseph Bell, a carpenter, who was born in Messingham, in North Lincolnshire, somewhere between the years 1845, that in the early part of his life he was employed by the parish clerk to dig the south side of the churchyard, he came on a skull with a nail when he mentioned this "find" was remembered that, many years ago, a man who lived on bad terms with his wife had been buried on that spot. It was suspected of hastening her husband's death, and proof of foul play came to light when the instrument was disinterred. The man was trustworthy, and certainly spoke as he knew it; but it may be doubted whether a nail was any evidence of crime. Iron has been a sacred metal since it was first used by man. According to Mr. Baring, the Egyptians looked on it as the symbol of death. The Romans made their religious rites, and even their peasant esteems himself supremely when he finds a horse-shoe with a full set of nails.

May not the skull and the spike, from a time when iron was buried as emblematic of the resurrection? If I recollect rightly, Mr. Baring found a toad in connexion with one of his stories.

Bottesford Manor, Brigg.

RADCLIFFE (7th S. viii. 287; ix. 313).—Although the mausoleum of the Earls of Sussex, at Boreham, in Essex, is a faculty into the hands of the Earl of Boreham House, I question if the family ever used it, as soon after the death of the Earl of Boreham House was Mr. Richard Hoare by my grandfather.

William Walford, and he and his family never used it, being all interred in their ancestral burial-place at Bocking, near Braintree. When I saw it, as a child, the mausoleum had not been opened for many a long year, if I remember aright; and probably that is the case now.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

FOX'S SUIT OF LEATHER (7th S. ix. 328).—In 'The Dictionary of National Biography,' vol. xx. p. 118, J. B. S. will find an answer to his question as follows:—

"His [Fox's] 'leathern breeches' are first mentioned by him in his journal under date 1651. Croese makes his whole dress of leather, and Sewel appears to corroborate this, denying, however, that it had any connexion with 'his former leatherwork.' For Carlyle's rhapsody ('Sirter Resartus,' iii. 1) on the leathern suit stitched by Fox's own hands there is no foundation."

G. GOSSELIN.

WILLIAM CECIL, LORD BURGHLEY (7th S. ix. 287).—The authority for Lord Burghley having been educated at Stamford and Grantham is the anonymous biography entitled 'The Complete Statesman,' first published by Peck in the 'Desiderata Curiosa' (vol. i. p. 1).

AUGUSTUS JESSOPP.

FREEWOMEN (7th S. ix. 229, 295).—Accuracy in 'N. & Q.' is desirable. Time must have passed pleasantly with my friend Mr. MARSHALL, who may be surprised to find that the honorary freedom of the City of London was conferred upon the Baroness Burdett-Coutts not "within the last two or three years," but so long ago as July 18, 1872. The Chamberlain, in his address to her ladyship, said:—

"In recording your name on the roll of honorary citizenship, it may interest and gratify your ladyship to learn that although from a very early period females have been admitted to citizenship, and were permitted to trade within this ancient city, yet your ladyship's is the first female name ever recorded on the list of those whom the citizens have thus delighted to honour [that is, as an honorary freewoman]. Your ladyship has, therefore, been privileged unconsciously to break through a barrier of exclusiveness which, it would appear, has hitherto existed, and to have been the occasion of demonstrating practically that, as there is no monopoly of excellence with either of the sexes, so there should be no unnecessary exclusiveness in awarding the palm of acknowledgment."

'The Freedom of the City of London' has already been treated on in 'N. & Q.,' 7th S. ii. 87, 156, 237; iii. 129, 198; and for 'Freedom of Cities given to Women' see 7th S. vii. 185.

EVERARD HOME COLEMAN.

71, Brecknock Road.

OYSTERMOUTH (7th S. ix. 168, 274).—This place, with its picturesque ruined castle, is in Glamorgan-shire, near the Mumbles, famous for its oyster fishery. See Lewis's 'Topographical Dictionary'

(Wales), s.v. There is also an interesting account of it to be found, illustrated by wood engravings, in the 'Book of South Wales and the Wye,' by Mr. and Mrs. S. C. Hall. For "Dioc. Meneu" at the latter reference read *Dioc. Meneu*, the ancient name of the diocese of St. David's.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHARLES BATHURST (7th S. ix. 288).—He is thus noticed in Nichols's 'Literary Anecdotes,' vol. ii. p. 256, vol. vi. p. 436, and vol. ix. p. 783:—

"Mr. Charles Bathurst, successor to Benjamin Motte, and many years an eminent bookseller in Fleet-street, opposite St. Dunstan's Church. He died July 21, 1786, aged seventy-seven."

"Mr. Charles Bathurst, the respectable Bookseller, was generally reputed a Baronet [Bathurst of Lechlade, co. Gloucester, created December 15, 1643], though he did not choose to assert his title. He was one of the nominal printers of the Votes of the House of Commons, an honour at that time coveted by the profession, as the sale of the 'Votes' was then very considerable. His only son by his first marriage died before him; and late in life he married a second wife, by whom he had one daughter, who inherited an ample fortune."

His death is recorded in *Gent. Mag.*, 1786, vol. lvi. p. 622. He was for some time a representative in the Common Council of the City of London for the Ward of Farringdon Without. Charles, the son mentioned in the above extract, died in 1763, and was buried at Harrow-on-the-Hill, co. Middlesex.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TOMB OF THOMAS HEARNE (7th S. ix. 286).—I am glad to be able to assure MR. PICKFORD that no sacrilegious hand has removed or destroyed the tomb that covers the remains of the great antiquary. It still lies to the south-east of St. Peter's, bearing the well-known inscription of his own penning. The frosts of recent winters have chipped it, and the time may come when it will be necessary to renew portions of it; but it is not neglected, and on many days in the year I find myself standing beside the grave of Thomas Hearne. It might "make one in love with death, to think one should be buried in so sweet a place."

C. E. D.

Oxford.

CLERICAL MORALITY IN 1789 (7th S. ix. 244, 337).—THE REV. ED. MARSHALL imputes to me a certain motive in respect of the paragraph headed as above. I have always understood that there is a general rule against the imputation of motives; but, as this imputation has been made, I may say (and I gladly take the opportunity of saying it) that, being a layman and no controversialist, I think it would have been better, as a matter of taste, if I had omitted the word Protestant. I still hold, however, that the facts I gave were worth giving. We Protestants are now so virtuous

that we can afford to add a few cakes and a little ale to the rich banquet already prepared by truthful Thomas, the historian to whom Mr. MARSHALL refers.

I may add, in reply to H. L., that I was quite aware of the fact that the penal sum in a bond is always at least twice the amount of the obligation. I thought I had made this evident. A. J. M.

THE 'POPULAR MONTHLY' (7th S. ix. 327).—Failing any information respecting this magazine in Paternoster Row, I wrote to Mr. Sydney Scrope. In his courteous reply, dated from Richmond, he informed me that on his return home he would forward a copy, from which I infer that it is a New York publication.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MISTAKES IN BOOKS OF REFERENCE (7th S. ix. 304).—With regard to the above, I venture to point out another instance of hasty work in Adams's 'Dictionary of English Literature.' In speaking of Sir Thomas Littleton, the author of the famous 'Treatise on Tenures,' it says the work was "printed in 1584." No doubt there was a reprint in 1584, but it was printed by Pynson as early as 1510 or 1516, and several times between that and 1584. The first aim of a bibliographer should be at correctness; but many of our standard bibliographies contain errors that might easily have been avoided.

HENRY R. PLOMER.

ERWIN DE STEINBACH (7th S. ix. 329).—There are accounts of this architect in the 'Nouvelle Biographie Générale,' vol. xvi. pp. 324-5; in the 'Biographie Universelle' (Michaud), vol. xii. p. 591; and in the 'Dictionary of Architecture,' issued by the Architectural Publication Society, vol. vii. p. 134.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Not Mayence, but Steinbach, a little town on the right of the Rhine in Baden, is the supposed birthplace of this celebrated architect and original builder both of Freiburg and Strassburg Cathedral. At least, a monument was erected to him near Steinbach, in 1845, claiming him as a native of that little place. Several traditions and incidents concerning his life and work, especially concerning his daughter Sabina and the material help he is said to have received from her, are not based upon historical facts, but rather legendary. According to Woltmann's biographical notice (in vol. vi. of the new 'Allgemeine Deutsche Biographie,' Leipzig, 1877, even the distinguishing name "de or von Steinbach" would appear doubtful, since his name, with the exception of the old inscription of Strassburg Cathedral, in other documents and inscriptions, occurs only as "Magister Erwin." For the earliest accounts of his life and work consult the

sources quoted in Hoefer's 'Biog.' vol. xvi., Paris, 1856, s. v. "Erw."

Oxford.

WOODEN SHOES (7th S. ix. 67).—You permit me to thank CANON for valuable information anent the above. He says that he had not "met with a freak in any printed work"; but the name of John Ayloffe has entered what I had up to then sought for. He says, in his 'History,' vol. i. p. 1, the general character of the outlandish lands:—

"One of the most conspicuous of these was John Ayloffe, a lawyer, connected with the Hydes with James. Ayloffe himself remarkable by offering a bill to the Government. At a time when the court of Versailles had excited general indignation, he contrived to put a wooden shoe, the emblem of the English of French tyranny, in the House of Commons," &c.

TRANSLATION OF QUINTUS CALABER (7th S. ix. 327).—The translation by Quintus Smyrnaeus, has been translated into French by Tourlet. This translation appeared in 1800, is far from being

There is no translation of Quintus Calaber by Bohn in his rather elaborate edition of Greek and Latin Classics.

Walthamstow.

CHRISTOPHER BULLOCK, ACTOR.—In justice to my own accuracy, I state that the year 1722 as the date of burial in the Temple Hall at the present time substituted for that (1772) appearing in the above reference.

DAR

34, Myddelton Square, Clerkenwell.

VOLUNTEER COLOURS: INNS (7th S. viii. 427, 477; ix. 194).—A volunteer regiment would not be entitled to do so, on the authority of the "regulars." However, if I remember rightly, the Temple Hall at the present time you may see a pair of colours that I belonged to the old Inns of Court from about the time when George IV. gave them the "Devil's Own"—a sobriquet stuck to them to the present day in commemoration of ten years' service in the corps. I can say that these colours have been in recent times. In the Lincoln's Inn room is an old print showing the colours of the corps, in which knee-breed

skin, or shako, suggestive of Culloden or Dettingen, are conspicuous. In the same room hangs a print of a lady of the name of Nancy Dawson, a celebrity in some way connected with the corps, inasmuch as to this day a tune bearing her name is always used in marches past, and is generally considered as being one peculiar to the regiment. Who was Nancy Dawson? Possibly she has been mentioned in 'N. & Q.' before; but, alas! I am too far removed from the reach of the General Indexes to make sure of this. J. S. UDAL.

Fiji.

Miscellaneous.

NOTES ON BOOKS, &c.

The Materials for the History of the Town of Wellington, co. Somerset. Collected and arranged by Arthur L. Humphreys. (Wellington, Tozer & Gregory; London, Henry Gray.)

THIS modest octavo will be found of service not only by the inhabitants of Wellington, but by all who take interest in the doings of the men of past ages who dwell in a small provincial town. Mr. Humphreys is well aware that his book is not a history, and has wisely refrained from giving to it that ambitious title. He has also avoided the error—a very common one—of devoting almost all his energies and space to remote periods. It cannot be too strongly impressed on those who write concerning the history of our towns and villages that the Georgian time, or even the present day in which we live, will become the remote past, and that it is important its annals should be preserved. A feeling near of kin to anger has been experienced by every student of mediæval history when he has found the chroniclers who could, had they been so minded, have told us so much as to the lives, virtues, and failings of our Norman and Saxon kinsfolk, taking it for granted that what they saw and heard around them was too trivial to be noticed, and, instead of recording what was before their eyes, giving us for the hundredth time a dull and inaccurate synopsis of Greek and Roman history. It may be very true that

A dreamer lives for ever,

But a toiler dies in a day;

but the dreams of a twelfth century monk as to Achilles or Brutus are not of much value either as history or as a stimulus to the imagination, while had they toiled to give succeeding time a picture of what they saw and what they and their neighbours felt, we should know far more than we do of those times when the seeds of modern society and culture were bursting into life on every side. A like blunder has been made by too many of our local antiquaries. They devote pages to speculations about the Druids and those dead mythologies of which so little is really known, and pass by the hundred interesting facts which they might have gleaned from the lips of men and women still alive.

Mr. Humphreys has a healthy love for history in its modern plain garb as well as when dressed in chain mail or in jack-boots and buff jerkins. Some facts that he has gathered concerning what we may be permitted to call our own time are sufficiently startling. In the first year of this century nine men were hung at a spot called Stone Gallows for stealing bread. It is said that these poor creatures were carried to the place of execution in a waggon, each man sitting on his own coffin. We wish further details of this judicial murder—we cannot use a milder term—had been preserved. We do not know the objects and motives for which the bread was stolen. If,

as seems but too probable, the men, their wives and children, were starving, the moral guilt, if there were any at all, was of the most infinitesimal quantity. Surely the majesty of the law would have been sufficiently vindicated by a short term of imprisonment.

Wellington has attained to historic importance by being the place which gave a ducal title to the victor of Waterloo. Although the time is very recent, it seems to be already forgotten what were the reasons that induced Sir Arthur Wellesley to select Wellington as the place from which he should take his title.

Mr. Humphreys gives what seems to be an accurate catalogue of the vicars of St. John Baptist, Wellington, from 1215 to the present time. We have also a list of the churchwardens from 1684. The section relating to witchcraft is very interesting. There are also some curious notes as to fairies. These "good people" seem to have been very numerous in the neighbourhood of Wellington a couple of centuries ago. They were generally seen dancing; but now and then they seem to have been observed holding a market or fair. A person whose curiosity on one of these occasions got the better of his discretion went too near for the purpose of observing them, and was rendered lame for life.

Fixed Bayonets: a Complete System of Fence for the British Magazine Rifle. By Alfred Hutton, late Capt. K.D.G. (Clowes & Sons.)

As a clumsy and less portable, as well as a more modern weapon than the sword, and as a weapon, consequently, that has rarely been used as a means of settling private quarrels, the bayonet has received comparatively little attention from writers. Capt. Burton—to whom is owing a brilliant, but unfinished, work on the sword—published, however, nearly forty years ago a 'Complete System of Bayonet Exercise,' and Capt. Hutton, to whom the present volume is due, had written previously 'Bayonet Fencing and Sword Practice,' and had dealt with the bayonet in other works. The subject is one on which a critical and scientific opinion is scarcely to be expected in these unwarlike columns. We have only to state, accordingly, that Capt. Hutton, whose 'Cold Steel' has received the warm approval of those best qualified to express an opinion, intends this as a companion volume; that the magazine rifle and its bayonet being a foot shorter than the old muzzle-loading Enfield, and five inches and a half shorter than the Martini-Henry, a different manipulation for offence and defence is necessary. Not wholly disadvantage Capt. Hutton holds is the reduced size, as the weapon is lighter and more manageable. Of the various parries and of the general treatment of the weapon Capt. Hutton speaks in clear and intelligible language, and his remarks are accompanied by well-executed cuts. Special chapters are added on "Butt Fencing" (in which the author has faith), on "The Assault," "Bayonet against Sabre and against the Long Bayonet." There is a glossary of English, French, and Italian technical terms of fence, an index, and a bibliographical list of works affecting the bayonet. The book is handsomely got up, and will be a valuable addition to a military library.

In the *Fortnightly*, under the title 'Tennyson: and After,' an anonymous correspondent asks the question, 'Who is to succeed to the laureateship?' and answers in favour of Mr. Swinburne. We are inclined to ask, is the throne vacant? Mr. William Archer sends an excellent account of 'The Danish Drama of To-day,' and the Hon. George N. Curzon continues his 'Leaves from a Diary on the Karun River.' Mr. Morton Fullerton also continues his 'English and Americans,' and Mr. Beatty-Kingston has a bright description of Bordeaux and the Médoc peninsula. Mr. Kipling is also among

the contributors.—The aristocracy of birth as well as that of intellect is represented in the *Nineteenth Century*, in which figure among the contributors the King of Sweden and Norway, the Duke of Argyll, Lord Bramwell, Lord Ebrington, Lord Wolmer, and Baron Ferdinand de Rothschild. His Majesty gives the first portion of a 'Memoir of Charles XII.,' and Baron Ferdinand de Rothschild gives an interesting paper on 'The Comte de Clermont,' the only fault in which is that it diverges too widely, and seems to suppose a general want of information as to the condition of France on the part of the readers. Mr. Frederick Greenwood writes on 'The Newspaper Press,' and Mr. Sibley on 'Left-Leggedness.' Under the title 'The Story of a Conspirator' the Duke of Argyll deals with Wolf Tone.—In a very good number of the *Century* appear some verses—if they are to be so called—of Walt Whitman. An essay on 'The Women of the French Salons' is brightly illustrated, and is readable in itself. Mr. Jefferson's autobiography is continued. Mr. Stillman writes on 'Andrea del Verrocchio,' and there is a striking paper on 'Blacked Out' as practised in Russia by the censure.—Lady Dilke writes in the *New Review* on 'The Seamy Side of Trades' Union for Women.' Dr. Robson Rose deals with the questions of 'Fasting' and 'Physiology,' and the Earl of Menth with 'Lungs for our Great Cities.' The views expressed by Prof. Sidgwick in 'A Lecture against Lecturing' we have long held.—'The Poet's Apology' in *Murray's* is a very characteristic utterance of Mr. Andrew Lang. 'Passion Plays at Home,' by Florence Norris, depicts Ober-Ammergau in winter. 'A Quiet Corner in Normandy' gives an appetising account of Caudebec-en-Caux.—'Talks with Trelawny' is the most interesting paper in *Temple Bar*, in which also appear 'Maurice de Saxe,' 'Continental Prisons,' and 'Leconte de Lisle's Poetry.'—George Wither is much better than he is supposed to be by Mr. John Fyvie, writing in *Macmillan's*. The wonder expressed, however, why there has never been a volume of selections from Wither, we share. Mr. Fyvie understates, however, the number of works of Wither published by the Spenser Society, and does not do justice to the 'Emblems' or the 'Hymns.' His study seems, indeed, confined to the 'Juvenilia,' which, though the best part of Wither's works, have no monopoly of excellence. 'Some Passages in the Life of Hamish MacGregor' have historical value. Under the title 'A Moral Crusader' Mr. Goldwin Smith deals with William Lloyd Garrison.—In the *Cornhill* are papers on 'Rats' and on 'Dinner Tables.'—Mr. Boyle writes in *Longman's* on 'Warm Orchids,' and Dr. B. W. Richardson on 'William Gilbert, the First Electrician.'—Sir Julian G.-ld.-mid sends to the *English Illustrated* 'Transatlantic Trifles.' Both letterpress and engravings are of high merit.—Mr. H. Schütz-Wilson supplies the *Gentleman's* with a good paper on 'Colonel Newcome.' Mr. Rowbotham writes on 'Petronius,' Mr. Launcelot Cross on 'Light from the Talmud,' and Mr. Bent on 'Dr. John Covell's Diary.' The literary flavour is always kept up in this magazine.—*Belgravia* has 'The Echo,' after Hans Christian Andersen.

MESSRS CASSELL'S publications lead off with the *Encyclopedic Dictionary*, Part LXXVI., "Trichoglossus" to "Twist." Under "Trilobite," "Trilithon," "Tritheim," "Trophy," and "Tropic," abundant proof of the encyclopedic character of the information is supplied.—Part LII. of the *Illustrated Shakespeare* gives three acts of 'King Lear,' with full-page illustrations of Lear's curse of Goneril, Edgar's escape, and two scenes of Lear in the storm.—*Celebrities of the Day* reaches the sixteenth and penultimate part, and gives lives of Strauss, Taine, Sir Henry Taylor, Tom Taylor, Thiers, Trollope, as well as of Queen Victoria and many living celebrities.—Old

and New London, Part XXXII., is wholly occupied with Westminster Abbey, and overflows with views, interior and exterior, of high interest.—Part XX. I. of the translation of *Naumann's History of Music* deals principally with Handel and Gluck, and supplies a facsimile of an autograph letter of Dr. H. Marschner.—*Pictorial Australasia*, Part XIX., has a beautiful view of the Head Hall's Arm, and gives illustrations of "ringing" trees, "burning off," "pegging out," "fencing a selection," &c.—Dr. Geikie's *Holy Land and the Bible*, Part VIII., describes Beersheba, with the camels watering at the wells, depicts native stone houses, a sandstorm, &c., and then shows the country from Gaza to Faloujeh.—*The Woman's World* has 'Mrs. Stannard at Home.'

PART I. of *Royal Academy Pictures* also makes its appearance. It reproduces about thirty works of importance, including Mr. Woolner's bust of Sir Thomas Elder—a marvellous piece of work; Mr. Goodall's portrait of his wife; Mr. Pettie's 'The World went very well then'; Mr. Seymour Lucas's 'Louis XI.'; Sir John Millais's 'The moon is up and yet it is not night'; Mr. Herkomer's 'Our Village'; and other works of less importance.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

C. C. B. ("Vallombrosa").—This is, as you suppose, a misquotation from 'Paradise Lost.'

CORRIGENDUM.—P. 354, col. 1, l. 24, for "Jennesa" read *Jeanees*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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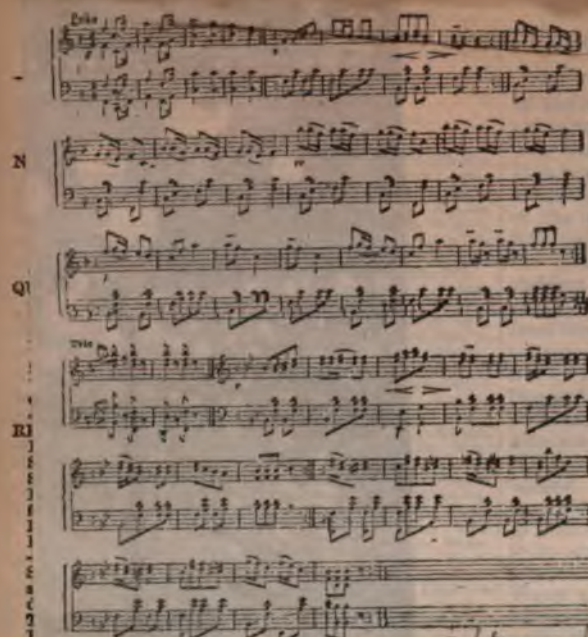
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St. Edmund's THE DANCE MUSIC, Echternach
 Organist, May 26, 1893
 from a "Catholic Church" - "The March of the Marquess of Dalhousie."

Notes.

THE ECHTERNACH WHITSUNTIDE DANCERS.

The singular ceremony observed at Echternach in Luxemburg on Whit Tuesday, in which some ten or fifteen thousand pilgrims take an active part, attracts but few English visitors, although the little town on the winding Sure owes its origin and fame to the English monk who, twelve hundred years ago, landed at Katwyl, in Holland, to continue the missionary work that had been begun by Wilfried, whose disciple he had been at the abbey of Ripon. It is remarkable that while the shrine of St. Willibrord (first bishop of Utrecht) is the goal of the annual Echternach pilgrimage, the name of this Northumbrian saint—whose biographer was the learned Alcuin—is almost forgotten in his own country.

A photograph of the dancing procession, taken last year, shows the main street of Echternach crowded with persons of all ages moving in one direction. But the peculiar feature of their march is not discernible.

Early on the morning of Whit Tuesday pilgrims arrive at Echternach from the neighbouring villages, some alone, or in little family parties, some in small bodies personally conducted by their curés, singing litanies in honour of St. Willibrord. At about eight o'clock the bells of the parish church begin to peal, and the clergy, intoning the "Veni Creator" and preceded by numerous banners, issue from the principal porch and march along the bank

ture to a stone crucifix, near which, from an improvised pulpit, the crowd is addressed. The sermon ended, the procession begins, headed by a choir of some hundreds of voices chanting antiphonally with the clergy the litanies of the saints. Then come numerous ecclesiastics, accompanied by a band playing the cadenced music of the dance. The pilgrims are headed by young men and women belonging to the procession, after whom comes the throng, in groups of six to six persons of either sex. The dancers make jumps forward and one backward, or two forward and two backward. It is, of course, a leap for a moving crowd consisting of many persons to keep anything like time, save those near one of the many bands of music, who, at irregular intervals, accompany the procession. No special order is observed, but there is a confusion. Poor mothers with sickly children jump side by side with young well-to-do; old men, broken with toil, jump in the vigorous fellows in the hey-day of youth, and wine are freely offered by the townspeople to the pilgrims, many of whom sink exhausted from unwonted effort. It sometimes happens that persons get paid substitutes to perform the expiatory leaping. The distance

traversed is less than a mile, but the time occupied is fully two hours. Before the church can be entered, sixty-four steps have to be mounted. But the singular backward and forward movements and the accompanying music are continued not only while the steps are ascended but during the circumambulation of the church, beneath the altar of which is the tomb of the saint. On reaching the hallowed shrine, the devotees manifest their enthusiasm in various ways, kneeling before the altar, which is surrounded by votive offerings, with sobs and gesticulations. When the whole of the immense multitude has passed the shrine, the clergy ascend the altar, the "Salve Regina" is sung, the Benediction is given, and the imposing ceremony is ended.

Reclus, in his 'Nouvelle Géographie Universelle,' ignoring the claims of St. Willibrord, says: "Le mardi de Pentecôte une procession de sauteurs parcourt encore les rues d'Echternach, du pont de la Sure à l'église, et cela, dit-on pour conjurer la danse de Saint-Guy, qu'une tradition locale dit avoir été très-commune dans le pays, vers le huitième siècle." St. Guy, more familiar to Englishmen as St. Vitus (of which *Guy*, or *Gui*, is the French form, German *Veit* or *Weit*), is said to have suffered martyrdom in Lucania during the Diocletian persecution. How he came to be invoked by persons suffering from nervous jerking of the limbs is not clear.*

* St. Vitus's dance is known in Germany as *Velten's-Tanz*, *Velten* being taken for a corruption of *Valentine*. But the derivation of *Velten* is doubtful. In 1833

In 1374, the malady known as St. Vitus's Dance was very prevalent in the neighbourhood of Echternach, and there is no reliable record that the procession was customary before the middle of the following century. The tradition, however, that the annual dance formed from very early times part of the cult of St. Willibrord is not without foundation, and it is quite possible that the jerky steps of the processionists suggested to strangers that it was St. Guy whose aid was sought. Thus the local saint may have been supplanted by the well-known patron of the victims of the nervous affection that bears his name.

At the beginning of the eighth century died St. Aldhelm, sometime abbot of Malmesbury, first bishop of Sherborne, and an energetic missionary. So great, says the abbot Theofried, was his popularity that "when he returned from his travels, he saw coming to meet him not only a long procession of his clergy, singing, and swinging their censers, but a host of the common folk, who joined in a sort of rhythmic dance in his honour." This singular mode of reception may well have been witnessed and imitated by some among the disciples of Willibrord, of whom Theofried says, "he was always welcomed by his converts at Echternach with universal and frenzied enthusiasm."

When we remember how ready the church was, in its mission work, to transform and adopt heathen practices which it could not hope to suppress, it seems not unlikely that the Echternach dance may be a survival of a pre-Christian rite which was turned to account as a means of honouring St. Willibrord.

HENRY ATTWELL.

SIR JOHN HARINGTON'S SHAKSPEARE QUARTOS.

In a volume of letters, notes, extracts, accounts, &c., of Sir John Harington, the poet, who died in 1612,* is a list of eleven bound volumes of plays, besides several single comedies and other dramas. Among these are eighteen quartos of fifteen of Shakspeare's plays, three being duplicates of 'Pericles,' 'Lear,' and 'The Merry Wives.' Moreover, the 'Yorkshire Tragedy' and the 'Puritan Widow' are also attributed to "U. S." As lists of the kind are rare, it seems worth while to print this one.

On leaf 30 of the MS. 'Lingua' is assigned to Thos. Tomkis, of Trin. Coll., Cambridge. This

survive the name of Velleda, a German tribal sibyl mentioned by Tacitus ('Hist.' lib. iv. cap. 61); or it may be a form of Valant, or Falant, an old name of the devil, from *bal*, *wal*, wicked, or from *Fal*, rapine (?). *Potz Velten!* and *Dass sich der Velten!* are jocular imprecations that would certainly seem rather to refer to Old Nick than to St. Valentine.

* The documents in the volume (Additional MS. 27,632 in the British Museum) range from 1544 to 1688, so that it was a family note-book.

Thomas Tomkis, Fellow of Trin. Coll., Cambridge, 1602-10, author of 'Lingua' and 'Albumazar,' must not be confused—as he has been*—with either Thomas Tomkins, of Magd. Coll., Oxford, (student 1604-6, usher 1606-10, Bachelor of Music July 11, 1607, organist of the Chapel Royal and Worcester Cathedral), or his brother John Tomkins, of King's College, Cambridge, organist of his college in 1606-22, and then of St. Paul's Cathedral and the Chapel Royal, who died Sept. 27, 1638. See 'N. & Q.' 3rd S. ix. 178, 259, 302. Dr. Aldis Wright's extracts about Thos. Tomkis from the books of the Senior Bursar of Trinity are at p. 302. That 'Lingua' was by the writer of 'Albumazar' (Hazlitt's 'Dodsley,' xi.), Tomkis's other play, had been conjectured by Mr. P. A. Daniel from internal evidence. Now that this is confirmed by Harington's entry, Tomkis's authorship of 'Lingua' will be accepted by all.

Brit. Mus. Addit. MS. 27,632, ff. 43:—

Names of Comedies.	
13† A mad world my Mrs.	13 Every wom. in her humour.
13 What yow will.	c Cupids whirlegigg.
12 The dumb Knight.†	* The weakest to wall. 2
12 Northward hoe.† Stet.	Cornelia Tragedy.
12 Pericles, pr. of Tyre.†	13 Alex. vi. papa. trag. 2
12 Humor out of Breth.†	13 Revengers tragedy. 2
12 Law tricks, or who wold.†	13 Bussy D'Amboys.
13 The case is Altered.† Stet.	Ferrex & Porrex quere.
12 Thre english Brothers.†	Belynus. Brennus.
12 Lingua.†	Rape of Lucrece. 13
12 Family of love.†	Puritan widdow. 13
12 Yor fyve gallants.†	Muliasses the turk. 13
12 Mustaffa tragedy.	Poetaster. Ben Johnson.
12 Byroun tragedy.	Satiromastix. Jo. Decker. 2
Faythful Sheppard. 5	Alexander Campaspe.
Mery wyves of winsor.	Erl of Huntington.
Looke about you. 2	St Tho. Wyat. 13
Ed. the 3.	Glasce of government.
More foole.	Grissild.
K. Leir of Shakspear.	Yorkshyre tragedy.

The above were, I suppose, plays unbound. Now come the bound volumes:—

1 Tom. 13 pl[ays].	Moch adoe about nothing.
1 The Marchant of Venice.	Queen Elis.
The London prodigall.	Queen Elis. hobs tawny coat.
Tryall of Chyvalrie.	Wil somers will.
Everie man in his humo ^r .	Loves labor lost.
Eastward hoe.	Pastor fido.
Monsieur D'Olyve.	Midsomer night dream.
Henry the fourth. 1.	Volpone the fox.
Henry the fourth. 2.	Spanish tragedy. Romeo.
Richard y ^e 3 ^d tragedie.	Richard the 2.
King Leire. old.	Note y ^e Guiana ys sorted w th Virginia and Maunder §
Loecryne.	
Hamlet.	
Seianus. Ben. Johnson.	

* By DR. RIMBAULT, in 'N. & Q.' He misread "Johanni (Johni) Tomkin, Ex dono authoris," as "Ex dono authoris Johannis Tomkin."

† I suppose the 13 at side refers to the plays intended to form a vol. 13, or in shelf 13.

‡ These are all crossed out in the MS.

§ See the entry "loose books," on leaf 30, below.

- 2 tome. xi. pl.
 2 All Fools.
 Gentleman Vaher.
 The Queens Arcadia.
 St Giles Goose capp.
 Liberalitie & Prodigal.
 Good wife and bad.
 The Malcontent.
 Lord Cromwell.
 Larum for London.
 Pasquill & Katherin.
 Alphonso of Arragon.

- 3 Tome. 9 pl.
 Scourge of Symony retire from.
 Blurt m^r Constable.
 Henry the viij^t.
 Everie man out of his humour.

- Fleyre.
 The fawn.
 The Isle of gulla.
 Romeo and Juliet.
 Sophonisba.

- 4 Tome. 12 [plays].
 The taming of a shrow.
 Orlando foolioso.

Leaf 43 bk. :-

- 7 Tome. 13.
 Lusty Juvenus.
 Cambyzes.
 Henry the fift. Pistol.
 Supposes.
 Marius and Scilla.
 Two tragedies in one.
 Jack Straw. wat tiler.
 Mayds metamorph.
 Edward the first.
 Menechmus.
 Selimus. j. part.
 Cinthias revels.

- 8 Tome.
 Downfall of Rob. E. Hunt. I
 Alexander Campaspe. F
 Merry wyves winsor. W. S. G
 King Leyr. W. Sh. L
 Glas of government. gas-kin.
 Ed. the third. J
 Cornelia. tra. L
 Dutch cortessan. marston. H

- Yorksh. Traged. W. S. D
 Pacient Grisild. L
 Faithful shepardes. Jo.
 de. [Fletcher]. L

12. 9 Tome.
 The dumb Knight.
 Northward hoo.
 Pericles.
 Humor out of breth.
 Law tricks.

- 5 Tome. 13.
 Thre Ladies of London.
 Warning for fayr wimen.
 Looking glasse for London.
 Fayr mayd of Bristow.
 The Lords of London.
 Stukly.
 Fortunatus.
 Tamberlane.
 Tamberlane.
 Edward 4.
 Edward 4.
 Arden of Feversham.
 Doctor Faustus.

- 6 Tome. 13.
 Nobody.
 Loves metamorph.
 Pedlers prophecy.
 Doctor Dodypol.
 Musidorus.
 Antonio & Melida.
 Woman in the moon.
 Jeronimo. j. part.
 David and Bersabe.
 Arraignement of paris.
 Blynde begger of Alexandria.

- Antonius (?).
 Solimon and Perseda.

- Three Engl. brother.
 Lingua.
 Famly of love.
 Yor fyve gallanta.
 Mustaffa. j.
 Biron. j.
 Biroun. 2.

12. 10 Tome.
 Sr. Tho. wyat. Decker. g
 Cupids whirlingig. E. S. L
 Puritan wyddow. W. S. H
 Revengers tragedy. I
 Devils charter. Bar. Barns. H

- Bussy d Amboys. I
 What you wil. Marston. H
 Mad world. T. M. I
 Y^e Rape of Lucress. Tho. K
 heywood
 Y^e case ys altered. I
 Evry woman in humour. H
 Mulliasis. John Mason. K

- 11 Tome. 11.
 Mother Bombee. h
 Whore of Babylon. J. d. K
 Caesar and Pompey. I
 Coblers prophesy. g
 Westward hoo. J. De. Web.
 [Decker, Webster]. I
 Taming of a shrow. g
 Pinner of wakfeeld. h
 Return from pernass. g
 Phœnix. K
 Michelmas term. I
 Willy beguild. K

The combat of Lingua made by Thom. Tomkis of Trinity colledge in Cambridge.

A note of things sent to London the 29th of Jan. 1609.
 In the modell.—Doctor Androses booke. a bundle of Comedies, ruld. Countess of Pemb. psalms, 2 Copies. 2 bundles of old bound. 1 ynbound. Cast Candles. Loose books.—Aiax. Lidiat. Alminacks. Duello. Guiana. mandevil & Virginia. Arthur. m^r Toste. booke of Survey. 2 paire of stockings. 1 shirt. 3 pairs of stockings of m^r Johns. 1 shirt. guilt spurrs. Jeronimus Torrensis H.(?)

Leaf 41:—

Books to Cary down.—Mr Hall. Ball and Poynet. Bellarmin. Tortura torti. Pseudomartir. Pollycy. Religion. Lerch. Walsingham. Costea. Leycesters. greencote.

F. J. FURNIVALL.

A LETTER OF RICHARD BERENGER.—There is an interesting sketch of Berenger in the 'Dictionary of National Biography.' He was the friend of Johnson, Reynolds, and Hannah More; and the following letter, which I have transcribed from the original, seems to show that he could handle the pen with something of the dexterity and charm which distinguished him in social life. It may be added that Thomas Gataker was a very successful surgeon in his day, with some tincture of letters, and that the Laureate whose appointment is mentioned was William Whitehead:—

Lymington, Hants, Jan. 1, 1758.

My good Friend,—Being well apprized that you have many mouths to fill, many maws to cram, and that your Wits and Authors are voracious Animals; being here in the Land of Hog, I send you a Morsel wherewith to regale some of the Master Spirits, some of the Fellows who adorn your back parlour, and who can furnish salt and sauce to whatever dish you set before them. By the Southampton Coach I have sent a parcel of swine's flesh, it will be in Town on Tuesday night. Oblige me by accepting it, and may it prove as good and agreeable as I wish it, and every thing else that is or may be yours. I past a long long while ago three days with Mr. Warton at Winchester. He is a most valuable and excellent creature. I am happy and proud to be of his acquaintance. I have sent two Letters to Him, but can't get a word in answer to either. Can you give me any Intelligence of Him? I wrote some time since to Mr. Gataker, I hope he and his are well, but in writing to Him, I sing to the Deaf. I have never heard from Him. Make my cordial compliments, and tell him I love and respect Him. The Laurel has at last been properly bestow'd, and Parnassus should make bonfires, and rejoicings. I am here intrench'd in Books, rather not many books, but what is better, and not so usual, much reading, and this is the only business, the only amusement I have. Plautus and I are grown pretty intimate. He is a dry, pleasant, tedious, sensible Old fellow. I am now got to Warton's Virgil, vastly delighted with Him, he contributes hugely towards making the tedious hours more sweet, more sweet I should not say, for he makes them absolutely sweet and short—with Him conversing I forget all Time. Adieu my dear Sir, that Wit may come out in Folio, and you the Publisher or Author, that the Gout may dread to approach you, and that all manner of Good may attend you this New Year, and each succeeding one, and that they may roll on one after the other, in Health

On an earlier leaf of the Brit. Mus. Addit. 27,632, leaf 30, are the following entries:—

and Tranquillity, till your friends stop the course, is the
Hearty wish of your Hearty friend, and obedient Servant,
R. BRAEGER.

To Mr. Robert Dodsley, Bookseller.
Pall Mall, London.

C. E. D.

Oxford.

THE TRICOLOUR.—It is not, I believe, generally known that this revolutionary emblem was adopted from the colours of the house of Orleans, "white, red, and blue." The great Duke of Wellington explained this in conversation with the late Earl Stanhope, and also that "the colours of the elder branch of the Bourbons were only blue and red." The duke added:—

"As these colours, the tricolour, had been adopted by France for twenty years, it might have been a question whether in 1814 it was advisable to change them again for the white of the Bourbons. But next year I opposed and prevented the tricolour being retained. By that time it had become the emblem of another Revolution."

This interesting account goes far to explain the hatred of the late Count de Chambord for the tricolour, and his standing out for the white flag, even at the cost of his accession to the throne of France. But might he not have compromised by adopting the blue and red, and by striking out the white have conciliated the bulk of the French people?

J. STANDISH HALY.

Temple.

BULLYRAG AND BOURBON.—According to Dr. Murray the connexion of *bullyrag* with *bully* etymologically is unlikely. His reason is that "forms with *bal*, *bally* are widely diffused in the dialects." But the form *bul*, or *bull*, which was American usage in the middle of the last century, seems to favour the connexion with *bully*.

The diary of a freshman at Harvard College in 1758 has just been published in the *Dedham Historical Register*, pp. 8-17. For October 9 the entry is, "Some [students] examined for *bulraging* Monia." This instance is earlier by about half a century than any citation in Dr. Murray. It also means intimidation by deeds, and not merely abusive words.

Under the word "Bourbon" Dr. Murray says:—

"The name of an island in the Indian Ocean, so named in 1642 in honour of the French royal family; whence Bourbon palm, a common name of the genus *Latania*."

We in America naturally expect to see as the next definition:—

"Bourbon, a county in Kentucky, U.S., so named August 8, 1788, in honour of the French royal family; whence Bourbon whiskey, a common name of the genus *intoxicants*."

This signification, however, we do not find, nor any approach to it, and it was evidently unknown to Dr. Murray and his contributors. This ignorance speaks well for their temperance, but it ought to be enlightened. It has occasioned an omission which, at least in Kentucky, will be con-

sidered a *hiatus maxime defendens* stop the sale of the book altogether. Bourbon is there the highest pro-
ignorance.

Dr. Murray, if better informed ever been in Kentucky, would have amended definition with citations ing:—

1800, *Frankfort Commonwealth Digest*: "Bourbon whiskey—a ages."

The word Bourbon was early used "whiskey," and is still as common without adding *forte*.

In the self-same issue of the tioned above we read, in a story:

"The Doct., setting down a half-Bourbon, said," &c.

1873, 'Collins's Annals': "Janus Bourbon whiskey, fifteen years old, for \$11.55 a gallon, for transport Conn."

1882, Perrin, 'Hist. of Bourbon' facture of whiskey is one of the valuable interests. It is the universal that all the Bourbon whiskey shipped the product of Bourbon co. alone, with name. Of all early industries that kept pace with the times."

Instances of European ignorance side the water fall in the way of our and always flavour their letters with the eighty thousand Americans wandered over the old world, few in with anything more surprising discovery that Old Bourbon, so far famous, is unknown by name in ancient mother.

JAMES

Madison, Wis., U.S.

[Bourbon whiskey is commonly known by taste, in many parts of

FIXED ANNIVERSARIES OF THE RESURRECTION OF CHRIST.—In the printed edition of the Missal of late Bishop Forbes of Brechin the missal examined by him, known as "mond Castle Missal," but which is known to have existed in Scotland by Bishop Forbes to belong to the eleventh or twelfth century.

is a strange peculiarity that in it the Crucifixion and Resurrection are for the 25th and 27th of March (preface to 'Arbuthnot Missal,' p.

Now what is very remarkable is the very day on which, according to the crucifixion took place. In his *versus Judæos*, c. 8, he avers that "under Tiberius Cæsar, in the consular year of Geminus and Fufius Geminus, in the year of the Passover, on the

the Kalends of April [=March 25], on the first day of unleavened bread, on which they slew the lamb at even." Rubellius Geminus and Fufius Geminus were consuls A.D. 29 ('Taciti Ann.,' v. 1). On turning to Prof. De Morgan's 'Book of Almanacs' (London, Taylor, Walton & Maberly, 1851), I find that in A.D. 29, March 25 fell on a Friday. But if Tertullian is right, and if the old Irish missal is right, then the date in the calendar is altogether wrong, for in this same year A.D. 29 I find given as Good Friday April 15. R. M. SPENCE.

Manse of Arbuthnott, N.B.

P.S.—Since writing the above I have noted the remarkable fact that in the calendar of the Arbuthnott Missal March 27 is signalized as "Resurrectio prima." Down, therefore, to the beginning of the sixteenth century, when this missal was written, faith in the accuracy of Tertullian's chronology survived.

POKARIE.—Whilst searching for other information amongst back volumes of 'N. & Q.' my attention was arrested by a question asked on 'Poker-ship'; and by following up the question in the volumes for 1849-50, I discovered several replies, all of them appearing to me to be wide of the mark. May I, therefore, venture to reintroduce it, and add such further information as is calculated not only to establish the correctness of the orthography, but also give a fairly comprehensive summary of the duties and obligations attaching to this office under ancient forest law? As often happens where doubts exist, your correspondents began by cavilling at the correctness of the spelling, and speculating on the greater probability of the word having been miswritten for that of "porcarius" or "parcarius." That these latter were separate offices was made plain by MR. SMIRKE (Feb. 23, 1850); and that the office of "pokarie" was not equivalent to "woodward" will likewise become apparent from the following extract, taken from an Elizabethan MS. relating to the royal forest of Macclesfield, temp. Edward I., after this king had conferred on Queen Isabella the title of Lady of Macclesfield, together with its forestal and other emoluments within the hundred:—

"Thomas of Poker of Macclesfield was summoned to answer his lord the Earl (of Chester) by what warrant he claimed to have the bailliwick of Pokarie in the Hundred of Macclesfield in fee within the liberty of Dame Isabel Queen of England Ladye of Macclesfield, that is to say to make extension and return of all writ and precept of the lord the Earl within the precinct of the Hundred of Macclesfield, and also to make execution of all pleas moved before Dame Isabel or her baillies, and also to levy all fines amercements rents and monies due to the said Dame Isabel, and to account thereof at Macclesfield, and make yearly payments at the Feast of Saint Michael for all things concerning her sword and dignity."

In a word, then, this officer was a kind of head

for defining the duties and obligations attaching to him as "poker." It would appear also to have been hereditary, and in some instances divisible amongst more parties than one.

In the 'Thirty-seventh Report of the Deputy-Keeper of Public Records,' pp. 181 and 126-7, in 4 Hen. V. a writ was issued on the death of Hugh de Davenport, who held the hereditary office of grand sergeant of this royal forest, for seizing into the king's hands, *inter alia*, one fourth part of a certain office called Pokary in the hundred of Macclesfield, held of the Earl of Chester, *in capite*, as of the lordship of Macclesfield.

Touching the derivation of the word—if I may venture on one more probable derivation—I should say it came from *poke*, a side gown, or long-sleeved gown, or robe of office. See Cowel's 'Law Dictionary.'

FRANK RENAUD, F.S.A.

Manchester.

[See 1st S. i. 185, 218, 236, 269, 283, 323, 369; ii. 204.]

FLY-LEAF INSCRIPTION: 'LOUNGER'S COMMON-PLACE BOOK.'—In a copy of the 'Lounge's Commonplace Book of History, Criticism, Biography, Poetry, and Romance,' 4 vols., 1796-9, is this MS. note:—

"The Author of this curious collection of valuable and interesting information is ascertained to have been J. Whitaker Newman, a Licentiate of the R. C. of S."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DAN DONNELLY, THE PUGILIST.—Donnelly's Hollow (as the locality is now called) is near the village of Athgarvan, on the eastern edge of the Curragh, co. Kildare. Here, in the middle of a small natural amphitheatre, is a memorial stone, which bears the following inscription:—

Donnelly beat Cooper on this spot 13 Dec., 1815.
Dan. Donnelly, born in Dublin 1770, died 1820.
Geo. Cooper, born in Staffordshire 1791, died 1834.
Donnelly fought Tom Hall, Tom Olliver,
Cooper fought Lancaster, Joy, Molineaux, Robinson,
Kendrick.
Erected by public subscription 1888.

Sic itur ad astra!

GUALTERULUS.

THE LIONESS AND LYING-IN WOMEN.—I have recently heard of a superstition connecting these two—the lioness and women in child-birth—new to me. There has lately been in this neighbourhood a travelling menagerie. According to the story told, a lioness gave birth to a cub or cubs, and this at once aroused the keen interest of the working-class women who were in or expecting their "confinement." The superstition is that when the lioness has offspring it is a time of peculiar peril for women in their amonishment, and should the lioness die, corresponding human fatalities may be fully expected. A midwife to whom this astonishing information was conveyed

in turn, could not repress her surprise at the midwife's ignorance! Seven years ago a lioness in the circumstances indicated died, and, according to local authority, a number of women in child-birth also died, as many as seven in one street near to where I am writing. It is reported that the lioness first mentioned has also shared the general doom; but some weeks after having had her cub or cubs. This event caused much tremor. As, however, the death took place in December, it was held by the women in a state of expectancy that the fatal event would not affect those whose time of trial would not be due until some time in the present year. Are the readers of 'N. & Q.' acquainted with this superstition in any other parts of England?

GEO. JULIAN HARNEY.

Enfield.

LOCAL RHYME.—I extract the following, which I have not seen before, from the *Catholic News* of January 18, a newspaper published at Preston:—

"From Birkenhead to the river Dee, or right across the Wirral end of Cheshire, there was a dense forest of heavy trees. Hilbree Island is at the mouth of the Dee, and an old distich says:—

From Birkenhead to Hilburee,
A squirrel may go from tree to tree.

This forest in old times extended into what is now the Irish Sea to a great distance, and at low water we may see the roots and even twigs of trees that have been submerged with the sinking land."

ANON.

"CAVEAT EMPTOR."—Amongst odd descriptions of books and their authors in booksellers' catalogues may be noted the following, in a catalogue dated March, 1890: "Emptor (C.), Adventures of a Gentleman in search of a Horse." R. R. D.

PENANCE IN A WHITE SHEET.—The following is taken from the *London Courier*, of Nov. 29, 1797:—

"On Sunday last the Parish Church of St. Mary, Lambeth, was so unusually crowded, as to deny the reception of several hundred persons. The cause of this concourse was to see Mr. John Oliver, master of the Red Lion, Marsh Gate, do penance in a White Sheet, for calling Miss Stephenson, the domestic female of a neighbouring Baker, by an improper name."

W. J. F.

Dublin.

NICHOLAS KRATZER.—The list of names of worthies to be included in forthcoming volumes of the 'Dictionary of National Biography' contains one, "Nicholas Kratch [*sic*], astronomer, fl. 1550." This is, no doubt, intended for Kratzer, Henry VIII.'s astronomer, whose portrait, painted by Holbein, was on view in the Tudor Exhibition, which the compiler of the list has evidently not seen. The catalogue of the exhibition gives a few biographical particulars, useful to the future biographer, but the

inscription copied from the picture recognition. It should be as follows:

"Imago ad viam effigiem expressa Monacensis qui bavarus erat quad [*sic*, instead of 'primum,' probably painter who restored the picture] at complebat, 1528."

This would fix the date of his birth.

THE GRAND CLIMACTERIC.—In his novel 'The Pennycomequid' age five and fifty, and Salome. He had passed the grand climacteric was born" (vol. i. p. 36). Mr. B. an infinity of things which are right and can easily afford to let the sentence be put right. "Climacteric derivation from *climate*, but *climacteric* is the year sixty-three." E.

CAPTAIN CUTTLE.—I have seen 'N. & Q.' to the mistake in the Charles Dickens edition of 'I As the captain's saying is found to cover of this paper, it seems the point out the curious error introduced in depicting him. Facing p. the captain has lost his left arm p. 428 the illustration shows the right arm amputated.

S. ILLINGWORTH.

THE KIRGHIZ OR SACES.—In the *Athenæum* of March 29, p. recent meeting of the Numismatic London,

"Mr. Webster exhibited a rare bronze Moas, King of the Sakas or Saces, in the Punjab about B.C. 120-100. The coin is an elephant's head with the reverse a caduceus and the inscription MAYOY."

May I supplement the notice of the Saces or Saces are mentioned in poems (edition of Dr. Jeep, 1876-1878, 156-8):—

Hic mitra velatus Arabs hic crine Armenius, hic picta Saces, fucata Hic gemmata niger tentoria fixeri

The editor adds (vol. ii. p. 250, in

"Saces gens Scythica in orientallibus Cakā in poesi Indorum nunc Kirghiz."

RESTORATION OF A PARISH REGISTER.—It is extremely gratifying to hear of the recent restoration to its proper place of a parish chest—of a register which has been in use for some years. In the year 18 the rector of Hope, otherwise Queen-Hope, Flint, in an examination of the

for the entry of a marriage solemnized within the period covered by the register in question, discovered that a gap of eight years existed between the dates of two consecutive registers. He thereupon made the annexed entry in one of them:—

"There is a break in the continuity of Marriages between 1804 and 1813. John Rowlands, Rector, 1882." Search was made for the missing volume, without avail, and its recovery was despaired of. Recently, however, the register was discovered in an old lumber room of the "Derby Arms," Caergwile, in the occupation of Mr. H. Eccleston, by W. Wilkinson Gibbons, of Caergwile, gentleman, parish sidesman for the year, and by him restored to the rector, the Rev. John Rowlands, M.A., on Easter Monday, April 7, 1890. It appears that a former licensed clerk of Hope parish, named Edward Jones, at one time resided at the "Derby Arms" with his son, the then proprietor, which accounts for the register being found there. It is a folio volume of paper, bound in rough calf, and contains entries of marriages from July 7, 1804, to December 28, 1812. It is satisfactory to note that the Hope registers, commencing in 1668, are now practically complete, the first volume being alone deficient in the entries for the year 1722-4.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COLMAN HEDGE.—Is the history of this expression, the meaning of which is given by Halliwell as "a common prostitute," anywhere on record? The phrase is of very frequent occurrence in the sixteenth century, but none of the quotations known to me throws any light on its origin. Perhaps it was a piece of low slang which had been in oral use long before it appeared in print, or perhaps the allusion was too well known to need any comment. 'Cocke Lores Bote' (c. 1500) has (Percy Society, p. 13):—

Of colman hedge a sight they had
That made his company very glad,
For there they thought all to play
Between tyborne and chelsay.

North's translation of Plutarch (1580) has (ed. 1676, p. 43), "Incontinent men which are too busie with every rag and colman hedge." A. Golding, in his translation of Calvin on Deut., sermon xii., has (in reference to Tamar), "Juda thinking [her] a harlot as common as Colman-hedge." And Gabriel Harvey, in 'Pierce's Supererogation' (1593), p. 59, says, "He still proceedeth from worse to worse, from the wilding tree to the withie, from the dogge to the grote, from the catle

to the swine, from Primrose Hill to Colman hedge"; and the phrase to go "from Primrose Hill to Colman hedge," in the sense of to go from bad to worse, was a favourite one with Harvey.

Thus some of the evidence appears to point to "Colman hedge" as the name of a place, although there is no doubt that the personal meaning assigned to it by Halliwell was the prevailing one. Possibly the latter was elliptical, meaning one who frequented the place, wherever that was. I shall be glad of any further information.

J. A. H. MURRAY.

Oxford.

MRS. JORDAN.—Was Mrs. Jordan's maiden name Thimbleby? The late Laurence Oliphant (see 'Episodes in a Life of Adventure,' 1887, p. 237), on the occasion of his visit in 1862 to Manfredonia, a seaport town in the spur of Italy, was entertained by an old lady of the name of Thimbleby, who had lived in the town since 1804, having accompanied her brother on the occasion of his being appointed English Consul at Manfredonia in that year. Mr. Oliphant winds up an amusing account of his hostess with the following reflections:—

"I really felt as if I had made a discovery when I learnt from this most venerable and highly respectable old lady that Mrs. Jordan the actress's name was Thimbleby."

The generally received report of Mrs. Jordan's parentage is that her mother was a Miss Grace Phillips, daughter of a Welsh clergyman, who eloped with a Mr., or Capt., Bland, to whom she was married in Ireland according to the rites of the Romish Church, and that the marriage was ultimately annulled as one contracted in nonage, her husband being a minor. Dora, Dorothy, or Dorothea Jordan figured in Dublin and Cork as Miss Francis, and was underlined at Leeds as Miss Bland, but ultimately made her first appearance there as Miss Francis. However, at Tate Wilkinson's suggestion, she made her *début* at York as Mrs. Jordan. Can any of your readers throw any light upon the Thimbleby mystery?

R. WALTERS.

Garriok Club.

'MAID AND MAGPIE.'—Where can I find the original story of the 'Pie Volcuss' and 'Gazza Ladra'?

A. C. B.

KEBLE'S MORNING AND EVENING.

Some verses from these hymns, versally used in congregations, be interesting to mention which they are inserted. I believed (as he said to the first person to make this use) and accordingly I find four collection of 'Psalms and

use of Rugby Chapel, 1835. Can any of your readers mention an earlier collection in which these verses are found?
W. A. G.
Hastings.

TONSON, BOOKSELLER.—He was at Amsterdam for some time in 1702-3, arranging for the publication of a work. Coats of arms of some of the nobility were forwarded to him. Is a work known by him of that date; and does it contain coats of arms?
WYATT PAPWORTH.

33, Bloomsbury Street, W.C.

JAMES HOLMAN, THE BLIND TRAVELLER.—It is stated in the *Annual Register* for 1857, App. to Chron., p. 323, that Holman's "last employment was in preparing for the press his final journals," and that these and "a large mass of miscellaneous papers are in the hands of his friends." Were these journals ever published? Where are the miscellaneous papers?
G. F. R. B.

REGIMENTAL MESSES.—Can any of your correspondents inform me when regimental messes were first introduced into the service, and what was their nature and cost when first so introduced? I imagine it was some time in the reign of George III.—in the early part of it—but I have not been able to find out. What is a French military mess like? I believe they have them now in their army.
M.

SAVONAROLA.—In what work of fiction (if any) besides 'Romola' does the life of Savonarola figure?
H. D.

MOORE'S PREFACE TO 'IRISH MELODIES.'—Will any reader of 'N. & Q.' kindly inform me if the preface which Moore wrote to the first number of his 'Irish Melodies,' Dublin, 1807, but which he thought it best to suppress, has appeared in any collection of his works? It was subsequently published in the *Dublin Examiner*, June, 1816, a copy of which I possess. The last paragraph reads thus:—

"The language of sorrow, however, is in general best suited to our music, and with themes of this nature the poet may be amply supplied. There is not a page of our annals which cannot afford him a subject; and while the national muse of other countries adorns her temple with the trophies of the past, in Ireland her altar, like the Shrine of Pity at Athens, is to be known by the tears that are shed upon it, 'Lacrymis altaria sudant' (Statius, 'Thebaid,' lib. xii.)."

I shall have pleasure in transcribing the whole if desired.

C. A. WHITE.

Preston-on-the-Wild-Moors, Salop.

EARLY AGE OF MATRICULATION AT CAMBRIDGE.—In Mr. E. Walford's new 'Life of Pitt' it is stated that the great statesman went into residence at Pembroke College, Cambridge, in 1773, when he was "little more than fourteen." May I ask if it was usual so recently as 1773 for youths to enter at

Cambridge so young? I have seen a mark on the extreme youth of Bishop of Exeter, when he was ad of Corpus Christi College, Oxford. I believe, when in his sixteenth y
M

'PLAIN SERMONS,' VOL. IX.—I to find a copy of 'Plain Sermons' binder, who is binding a set for some barbarous Goth, Vandal, or miserably possessed it has cut out a whole of this volume. If it was a cleric who hope his congregation was puritan him for the doctrine. I have to second-hand booksellers without any correspondent has the volume be grateful to be allowed to purchase for five shillings and postage.

C. F. S. W.

Longford, Coventry.

"VOTE BY SCROLL" v. "VOTE BY BALLOT"—Kindly say in an early number which is correct; and, if possible, I was engaged lately on a copy of some proofs of club rules, when being put "vote by scrawl." I thought that the word *scroll*—which I means "register," and indicates to be supplied, and not, as was held, to bring out the names of the candidates, does not apply at all.

ABRAHAM ELDER.—Can any give me the real name of the person who this *nom de plume* wrote 'Tales from the Isle of Wight'? Their first early volumes of *Bentley's Miscellany* were published in book form in 1843, was illustrated by a shank.
ALF.

High Street, Portsmouth.

SCIDDINCHOU.—Wanted, the old name of an ancient place-name. Will any who has information be kind enough to

Loughton.

MOURNING LACE.—The officers of the mentioned regiments wear mourning lace on their tunics:—The Norfolk and Suffolk Light Infantry (13th), (15th), Leicestershire (17th), Essex (70th), Loyal North Lancashire (81st), York and Lancaster (66th), the Connaught Rangers (88th) are informed that some of these regiments wear mourning for Wolfe, others for others in memory of some great man. I am anxious to know (1) is my

(2) in each case in whose memory is this perpetual mourning worn? GUALTERULUS.

MAN OF THESSALY.—What is the reference to in the following, from Mr. Thring's admirable and delightful little book, 'The Theory and Practice of Teaching'? I have known the nursery rhyme all my life, but the "man of Thessaly" does not appear there:—

"The man of Thessaly, who was so wondrous wise, apparently did not know his way, but that was no excuse for his jumping into a bramble bush and scratching out both his eyes."—P. 219.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

[In Halliwell's 'Nursery Rhymes' it is a "man of Newington." In the West Riding the opening line is "There was a man in our town." Other districts supply variants.]

USE, in the sense of Missal or Common Prayer Book.—It is said that Osmund compiled the 'Use of Sarum' in 1085 or thereabouts; but can some of the correspondents of 'N. & Q.' throw any light upon the other four referred to in the Preface of our Book of Common Prayer?—

"There hath been great diversity in saying & singing in Churches within this realm: some following *Salisbury Use*, some *Hereford Use*, & some the Use of Bangor, some of *York*, some of *Lincoln*. Now from henceforth all the whole realm shall have but one Use."

The "diversity" was in "saying & singing," which, however, exists still. The ceremonies are to be "those in use in the 2nd year of Edw. VI."

E. COBHAM BREWER.

"SUDDEN DEATH."—Is it known whether the petition against sudden death in the Litany (which has been a puzzle to several modern liturgical commentators) was occasioned by some special visitation of sickness? I have in MS. an old medical recipe, headed "Contra mortem subitanam in Anglia regnantem anno regni Regis henrici septimi primo," and it occurs to me that possibly the sickness here referred to may have occasioned the petition. The recipe consists of "notmygge, greynes [of Paradise], masys, long-pepyr, saundres, gentian, galyngale, and safrene," seethed in strong ale; and the patient is assured that if after drinking this decoction he "contynue oute of the eyre xxiiij howrys" he shall be "sane." C. C. B.

"KALMINDA."—In a Spanish reader published in Paris, I find, under the heading of "Morceaux choisis des classiques espagnols," an extract entitled "Kalminda; ou, la Tour Noire," attributed to "Fray Polepodio." I can nowhere discover any allusion either to the author or to the piece. Perhaps some of your readers may be better informed. The story mentions a town called Sakry. This I find in a German gazetteer as situated in Khan-deah (Bombay), but it is not mentioned in any

Indian gazetteer. Can any one explain the omission? In a struggle between the "tersajones" (lowlanders?) and mountaineers, Kalminda and her mother are carried off by the latter, &c. The mother denounces the highland chief Ori as being himself a "tersajon." S.

CHURCHES OF BRIKWORTH AND BALKING.—I have been used to think that Brixworth Church, as a Roman Basilica, is the oldest church in England; but lately I have heard that Balking Church, in Berkshire, is of earlier date. This is new to me, and I can find no mention of it. What is the architecture of the church, and are there grounds for an opinion of this kind?

C. F. S. WARREN, M.A.

Longford, Coventry.

MAUD DE BUXHULL.—On the Fines Roll for 20 Edw. II. is a licence to Maud, widow of Alan de Buxhull, to marry whom she will. Of what family was this Maud? She must not be confused with a later Maud de Buxhull, who in 1382 married John de Montacute, afterwards Earl of Salisbury. The husbands of these Mauds, judging from the dates, appear to have been grandfather and grandson, though they might possibly be father and son. Where is a good pedigree of the Buxhulls to be found? HERMENTRUDE.

THE ADMISSION REGISTER OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.—Can any reader of 'N. & Q.' tell me where I can see a copy of 'List of the Names, Counties, Times of Admission, Degrees, &c., of all that are known to have been Members of Corpus Christi College, Cambridge,' 4to. 1749? The book is not in the British Museum Library. Would it be correct to cite it as an early printed College Admission Book?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SUICIDE.—Can your readers refer me to literature on this subject? KEN.

MINFANT.—What is known of a French dramatist named Minfant, referred to by Clement Marot (1495-1544) as author of a comedy named 'Fatal Destiny'? The quotation appears in the 'Life of Marot,' by Morley, i. 131, 1871; and it is a great pity the French title is not given. Marot might have a son who wrote plays. A. HALL.

[No play that can be conjectured to be this was produced on the French stage.]

THE LIBRARY OF THE DUKE OF CHANDOS.—The house at "Cannons" was pulled down after the duke's death, about the year 1747, and there was a sale by auction of the pictures and other valuable property; but what became of the library? I find in early volumes of 'N. & Q.' plenty of reference to the house, &c., but have tried in vain to

get information about the library. Can any correspondent help me?
F. N.

ARUNDELL.—Francis Arundell, second son of Sir John Arundell, of Lanherne, Knt., by Elizabeth Brooke, his wife, is described in a deed dated April 11, 1673, as of Pyles, in Hampshire. I should be glad to know in what parish Pyles is situated. Francis Arundell married a daughter of — Ryder. Information as to this family is solicited.
H. S. H.

Replies.

'THE DUKE AND MISS J.'

(7th S. ix. 145, 217.)

Why your two correspondents, in proving, as they undoubtedly have done, at perhaps unnecessary cost of space, the correctness of my brief estimate of this book, begin by an apparent contradiction, I do not know. That the title is false, that Miss J. was scheming and silly, that the publication of her letters was bad taste, is the burden of their dissertations—these faults are surely not inaptly rendered by my one word "painful"—so there is evidently no disagreement between us as to anything I said so far. But when your correspondent at the second reference goes out of his way to pronounce that "the book will raise the duke in the mind of every reasonable being," such a pronouncement calls for a reply.

The duke in his life undoubtedly had (like all who are in the right) to suffer from the contradictory spirit of contemporaries; but it is long that he has only been remembered for his conspicuous uprightness and his immeasurable services to his country.

To what we already know of him the book adds nothing; but if it could detract from his merits it would.

1. It is a most significant fact that the first letter by which the duke was snared into taking any notice of Miss J. is most conveniently "lost." But if Miss J. is to be believed at all, it is quite evident, from her own account of what followed, that the duke had been led by its wording to think it was an invitation to "my lady's bower." I refuse to believe he gratuitously attempted to take advantage of her; but if such was the wording of her invitation, his conduct on the occasion, which she subsequently rates him for, was quite excusable. He was getting to be an old man, and as we get old we are all, perhaps, inclined to give value to a token that the power of charming still lingers with us, which at its zenith might have been despised; besides, a soldier is not expected to be a St. Aloysius, and to have refused such an assignation might have been deemed want of *chivalry*. When the duke found he had simply

fallen into a trap, he had good cause to be of a temper to spare any one who was decidedly a case in which prudence was more than valour. What was the use of a squirt of dirty water? Who was to be blamed for the circumstances, have done what they could, submit to be pestered with her tirades, she failed to see (as any other person might), by the laconicality of his comments, that he did not want to be bothered by her? His replies are nothing but graphs unworthily extorted.

2. When the so-(mis)called "Duke and Miss J." ceases it turns on a question of fact. Miss J. had in insulting terms refused the duke had at one time afterwards fell into embarrassments, hard for some pecuniary assistance, but rather perplexing; but the result was that he did not give her any money, and communication ceased.

Being an average "reasonable" person, I quite fail to see in the human incidents with which the book is relieved, any more than in the book itself, anything that "raises the duke."

Like most other "reasonable" persons, I estimated him so highly before that I was more than Miss J. or her twaddle to do that; but still less could it be justified of her children, satisfied that our hero did the right thing on these vexatious occasions, just as he must often have done in Spain, he squashed a flea. But I can find justification for dragging these harrowing private operations before the public eye, noble character can neither be enhanced nor diminished by it. But the attempt to push the market by means of a misleading advertisement of literary fraud which is unusual days of commercial dishonesty, and who respect uprightness to put the book at once.

Your correspondent at 7th S. ix. is brimming over with the desire to be "close" the name of Miss J.; but "reasoning being" can wish to do better. For the honour of womanhood, I will not breathe not her name; let it sleep where, cold and unhallowed, her long appropriately rested. She possessed good instincts (as old Sacchetti says in 7th S. viii. 504) at the bottom of which was cruel to make her misplaced target of ridicule for the sake of a

16, Montagu Street, Portman Square

OXGANG (7th S. viii. 407, 457; ix. 134, 234).—In Scotland, said Sir John Skene, "alwaies ane Oxen-gate of land suld contene threttene acker" ('De Verborum Significatione,' voce "Bovata"). See also 'Scots Acts,' vol. i. p. 751; Innes's 'Scotch Legal Antiquities,' p. 283. The normal number of oxen in the early English plough has engaged the attention of not a few Domesday scholars, notably of Canon Taylor, Mr. Seebohm, and Mr. De Gray Birch. A very interesting Scots passage may have a collateral value. An Act of Alexander II., dated 1214, enacts that countrymen who have more than four cows are to plough and sow for their living, but that those who have fewer than five, since they cannot plough, are to delve:—

"Omnes autem agrestes qui minus quam quinque vacas possident, licet arare non possunt, tamen ad querendum sibi et suis sustentacionem vite, manibus et pedibus laborent terram fodiendo et seminando quantum valeant."—'Scots Acts,' vol. i. p. 397, stat. Alex. II., c. i.

This seems to indicate five as a working minimum. It is singular, and therefore no apology is needed for my quoting also the ancient vernacular equivalent, in case it adds further light:—

"And al that hes les than v ky and wonnis in felde lande that may necht eyr na mak teith wyth oxin thai sal wyth thar handis and thar feit delf the erde til eyr and saw in al that thai may for til wyn thar sustinans to thaim and to thairs."

It is noteworthy also that another agricultural statute ('Scots Acts,' vol. ii. p. 13), passed in 1426, provides "that throu all the realme ilk man telande with a plench of viij oxin sal saw at the lest ilk yere a ferlot of quhete half a ferlot of peiss & xl benis." Eight, therefore, appears to have been the normal allowance of oxen to one plough in 1426 in Scotland. The provision was repeated ('Scots Acts,' ii. 51) in 1457. GEO. NEILSON.
Glasgow.

HANDEL FESTIVALS (7th S. ix. 245, 315).—I am sorry that MR. WALFORD should feel hurt at my extract from his works. It would be interesting to readers generally to know from what source he derived the particulars given. I have a very good account of the centenary of Handel's birth of 1784, which appeared in an old number of the *Mirror*.
W. LOVELL.

SKELETONS OF THE TWO MURDERED PRINCES (7th S. viii. 361, 497; ix. 255).—I suppose it nothing very new to find it difficult to reconcile historians' records. Speed, in his second edition, published 1623, gives the names Miles Forrest and John Dighton as the two who suffocated these princes. Hume states Tyrrell sent in his three associates, Slatter, Dighton, and Forrest, and bade them execute the crime while he remained outside. As to the place of burial, Hume states the children were buried at the foot of the stairs. This is from Sir T. Moore's account, with the particulars of which

writers generally agree; as also that instructions were given for the removal of the bodies to consecrated ground. Speed says the person who received these instructions died without its being known whether they were carried out, and so the place to which the bodies were, if at all, removed was unknown. Now Baker's 'Chronicle of the Kings of England' was published in 1674, but the place to which the bodies were removed was to that writer unknown. The third edition of the 'Medulla Historiæ' was published in 1687, and it is there stated that Richard caused the bodies to be taken up and enclosed in lead and cast into a place called the black deeps, at the mouth of the Thames. Strange, if the bodies were discovered in 1674, it was also unknown to this author. Hume states that in the reign of Charles II. the supposed remains of these princes were found in the place of their first interment, and were buried under a marble monument. Where is this monument? In Burton's 'Historical Remarques,' published 1691 (illustrated), the room in which the murders took place is shown with a bed, on which the children are supposed to be lying. We see also two men in the act of smothering the princes, and a table with the children on it, and a man standing beside them. In this book it is stated the princes were buried under the stairs, but not a word as to the discovery of the bodies in 1674.

ALFRED CHAS. JONAS.

Swansea.

DR. WM. SHAW (7th S. ix. 307).—An account of him will be found in *Gent. Mag.*, 1781, vol. li. pp. 251, 621:—

"Mr. William Shaw is a native of the Isle of Arran. Having obtained the usual education, he was admitted a clergyman of the Church of Scotland, but having no immediate chance of a living in it, he came to London, where he was employed for some time by a merchant, a native of Scotland, in the tuition of his children. Afterwards he was presented to a living in the Highlands, of about 50*l.* yearly value. He quitted the Church of Scotland entirely, to take orders in that of England," &c.

The Rev. William Shaw, M.A., author of the 'Gaelic Dictionary,' was elected F.S.A. May 17, 1781.

In 'Literary Memoirs of Living Authors of Great Britain,' 1798, p. 247, he is mentioned as

"a native of Scotland, friend of the late Dr. Samuel Johnson. He published a 'Gaelic and English Dictionary,' in 1780, a work of very laborious and accurate arrangement. In the following year Mr. Shaw published a work respecting the Gaelic language, and in 1782 a 'Gaelic and English Dictionary,' which was published by James Clarke, a Glasgow printer."

In a review of 'The Gaelic and English Dictionary,' in the *Plan of National Education*, pp. 1116, the author

Charles Kemeys Tynte, Bart., contains but few inhabitants; and the church is shut up, and no service performed in it." To this Mr. Shaw replied in a letter dated Chelvey Parsonage, near Bristol, Feb. 20 [1802] (*Gent. Mag.*, 1802, vol. lxxii. p. 136):—

"In your vol. lxxi. p. 1117, is an assertion very prejudicial to my interest, credit, and character: 'that my church is shut up, there being no duty done.' Since 1638 till 1795 no incumbent or curate resided at Chelvey; and the parsonage-house and other buildings were, of course, in ruins. Since the day of my induction to the rectory I have constantly resided; and have done, and now daily perform, my duty. I have, at my own expence, rebuilt the parsonage-house; and everything is decent and as it ought to be, excepting that tithes are here, as everywhere else, considered as a grievance."

His works comprised:—

An Analysis of the Galic Language, Lond., 1778; second edition, Edinb., 1778.

A portion, at least, of the proposals was written by Dr. Johnson; see Boswell's 'Johnson,' year 1777.

A Galic and English Dictionary, 2 vols., Lond., 1780.

An Enquiry into the Authenticity of the Poems ascribed to Ossian. Lond., 1781; Dub., 1782.

A second edition, with a reply to John Clark's answer, was published 1782, 8vo. A portion of the reply was written by Dr. Johnson; see Boswell's 'Johnson,' year 1783.

A Rejoinder to an Answer from Mr. Clark on the Subject of Ossian's Poems. 1784.

Suggestions respecting a Plan of National Education, with Conjectures on the probable Consequences of non-descript Methodism and Sunday Schools. Bath, 1801.

The Life of H. More, with a Critical Review of her Writings. By the Rev. Sir Archibald Mac Sarcasm, Bart. [pseud. Rev. William Shaw]. Lond., 1802.

Sermon preached before the Grateful Society at Bristol. 1809.

A Sermon [on John xviii. 37] preached before J. Phillott, D.D., Archdeacon of Bath, and the Clergy of the Deanery of Bedminster [Bristol printed]. 1810.

Dr. Shaw's death is thus recorded in *Gent. Mag.*, 1821, vol. ci. part ii. p. 378:—

"Sept. 16. At Chelvey, Somerset, aged 83, the Rev. William Shaw, D.D., for thirty-six years rector of that parish, and F.S.A. He was one of the last surviving friends of Dr. Johnson, and one of the literary coterie which met constantly at Bolt Court and Streatham Park."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

PROVINCIAL PUBLISHING (7th S. viii. 205, 269, 329; ix. 16, 193, 311).—My assertion that Morrell's "Selby"—a book I had not recently consulted—was printed and published in York was unhappily based on the word of another. I believed that the authority on which I wrote could hardly be impugned; but when I have the work itself before me, I see "Selby, W. B. Bellerby," upon the title-page, and "Coultas, printer, York," on a fly-leaf at the end. I offer this information to your readers with many

regrets that I should have been stumbling to any one of them, fardel of good honest material rel brought which I mentioned about (p. 193) should certainly be set d of York, though I am aware th R. R.'s conditions (p. 17). I correspondent that I did not w point, though possibly, as he say have seen it clearly: albeit I was any difficulty in detecting it.

A discussion in 'N. & Q.' is c many intermissions that I thin that R. R. may have forgotten original challenge. He wished to of "established reputation" whic duced in York during the last now he claims "a few poets" of is "a large order." As it hap several inhabitants who have w who pose as poets in publishers' our Editor thank me if I were to discussion by mentioning their n see that I have been unjust to R. I aud, of course, he cannot see that just to a place and a population does not really know. Mr. P truer estimate of the state of thi felt all along that the question of of individuals in the old city is c not to have been raised. My o the cleverest people in any place grown. The brightest wits are been transplanted. A prophet h his own country—until he has bee the world beyond.

R. R. may be cheered to learn th the unstatuesque local celebrity w taste offends that of many a York artistic instinct is not an attribute in any part of England, and York in that æsthetic culture has not bee sine quā non among the qualificatio powers. The original of the stat other things, chairman of the North way, and I am told, but do not qui the boiler-smiths in the "shops" o had much to do with the selection The result is indeed terrible; but I I see something to admire in the talent. It is as unfair to gauge th calibre of the city by this statue as gauge that of Fleet Street and Cha say nothing of Took's Court, by Temple Bar.

ELLCKE must have been misinform to "Child of Bungay" when he emigrated to America and became a influential citizen. John Childs (not

his father-in-law, Brightly, in the printing business at Bungay early in the present century. The firm afterwards became Messrs. John & Robert Childs, who were brothers, and finally Messrs. John Childs & Son. John Childs passed his life in Bungay, and died there in August, 1853. The business was then carried on by his son Charles, who died in December, 1876. Neither of them emigrated to America.

WILLIAM ALDIS WRIGHT.

CATSKIN EARLS (4th S. v. 295; 5th S. vi. 214; viii. 308; ix. 214; 7th S. ix. 314).—As I was one who long ago communicated with 'N. & Q.' about this obsolete term, let me say here (1) that it was mentioned to me first by my old friend and school-fellow the late Hon. and Rev. Godolphin Hastings, brother of one of the "catskins"; and (2) that I have no doubt whatever that G. E. C. is correct in supposing that they were so called from wearing four rows of ermine (quatre-skins) when their junior brethren had to be content with three. It is difficult to see what other meaning the word can have had.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

SYNONYMOUS APPELLATIONS OF CITIES (7th S. viii. 48, 377, 498).—The following short list may prove of use to MR. HARDY. Bath is often spoken of as the Queen of the West; Bradford (Yorks)=Worstedopolis; Brighton=London-by-the-Sea; Edinburgh=the Maiden City; London=the Little Village, the Modern Babylon, or the City of Masts. I have collected the nicknames of a number of foreign cities, which are at the service of MR. HARDY.

S. ILLINGWORTH BUTLER.

Licensed Victuallers' School, Lambeth.

ARMORIAL BEARINGS (7th S. viii. 308, 391, 476; ix. 33).—A. R. I. B. A. will forgive me for saying that the statute 32 & 33 Vict. c. 14 does not authorize any one to use armorial bearings not registered in the College of Arms. What it does do is this. It causes every one who "bears" armorial insignia in any way to pay a certain tax, or, in other words, such a one must be licensed to bear them. The Act then gives (by sec. 19, subsec. 13) the following definition of "armorial bearings," which

"means and includes any armorial bearings, crest, or ensign, by whatever name the same shall be called, and whether such armorial bearings, crest, or ensign shall be registered in the College of Arms or not."

This latter provision was no doubt inserted to prevent the plea being raised that the armorial bearings assumed were not registered at the College of Arms, and to catch that large majority of so-called "armigeri," who have no more right or title to the arms they bear than—well, than self-styled heraldic vendors of such articles have to confer them.

I certainly think that the legitimate bearers of arms—that is, those who can show a title from the

original grantees from the Heralds' College—might well have been exempted from the provisions of this statute, were it only possible to establish a proper court of inquiry—a statute (at least this part of it) only brought into being because its astute framers saw what a harvest might be made, if properly collected, out of the vulgar pretensions of a shoddy gentility. As to your correspondent's latter questions, I may say generally that, with regard to the bearing of armorial insignia, he may, under modern legislation, do just what he pleases, and bear just what arms he likes, so long as he takes out a licence for so doing. In so doing he would offend against no law that I am aware of, except that of the ancient and extinct Court of Chivalry, who would, in all probability, have cut off his nose or his ears for such an assumption of gentility not so many hundreds of years ago; and against those modern, and apparently equally powerless, canons of good taste and good breeding which forbid any one to pretend to that to which he is not entitled.

What a fall is this from the chivalrous days of the Plantagenets that such a statute should have been possible! Surely the delightful study of heraldry has fallen upon dark days! Is it not time that some one should begin to write the history of the decline and fall of heraldry in England?

J. S. UDAL.

Attorney-General's Chambers, Suva, Fiji.

BOTTLE-SCREW (7th S. ix. 266).—A reference to Johnson's 'Dictionary' would have saved the editors of the 'New English Dictionary' from the error of putting 1702 as the final date of "bottle-screw." An example of the word is there given from Swift's 'Directions to Servants,' which was published in 1729. By the way, Thackeray uses the word in his 'Fatal Boots,' which is supposed to have been written near the beginning of the present century.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

MR. JULIAN MARSHALL's note reminds me that half a century ago an Irish host would ask his guests after dinner whether they would prefer "kettle or screw." "Kettle" signified hot punch. "Screw," short for corkscrew, meant wine. Have we here a possible derivation for the slang expression "to get screwed," i.e., intoxicated?

GUALTHERULUS.

I have often heard this word applied to pocket corkscrews, and should doubt the term being obsolete. As it is so used let me refer to the author of 'Fatal Boots,' by W. M. Thackeray, who in one of the earlier chapters says: "The date of the excellent work might be at one of these in

"Thanks for thy bottle-screw, lad; it shall open us a bottle of the best."

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

DON PANTALEON SÀ (7th S. ix. 228, 333).—I send the titles of two contemporary tracts bearing upon the subject of the murder committed by this person. The first is written by Pantaleon Sà himself:—

1. A narration of the late accident in the New Exchange, on the twenty-first and twenty-second of November, 1653. *Stylo Vel.* Written by the most noble and illustrious Lord, Don Pantaleon Sà, brother to his Excellency of Portugal, Extraordinary Legate in England; to his much esteemed Nobility of England, and to all of the beloved and famous City of London, from Newgate's Prison. London, printed in the year 1653, 4to. 14 pp. Reprinted in 'The Harleian Miscellany,' vol. iii.

2. The grand tryal in Westminster Hall of the Lord Ambassadors brother from the King of Portugal, the Knight of Malta, and the Master of his Excellencies Horse; as also of Col. John Gerard, Mr. Vowel, and Mr. Fox, before the High Court of Justice, and the Upper Bench, on Wednesday and Thursday last. With the judgment and sentence of death. London, Printed for G. Horton, 1654, 4to. 8 pp.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

MR. GLADSTONE'S OXFORD ADDRESS (7th S. ix. 144, 249).—I shall not follow MR. DELEVINGNE into the Rig Veda and the astronomy of the Chaldees further than to remark that that accomplished scholar Sir George Cornewall Lewis, in his 'Astronomy of the Ancients,' has reduced their pretensions to very narrow limits. He shows by abundant evidence that they only began to record eclipses of the moon 721 B.C., long subsequent to Homer. But the astronomy of the Chaldees—which, by the way, should be called the astrology—is beside the question. To use the old proverb, οὐδὲν πρὸς Διόνυσον. The question is, Whence did the Homeric Greeks derive their astronomy and their navigation? I reassert that the probability is that they were of home growth. The Phœnicians may have been trading to Egypt and the Cassiterides, but the Greeks were also sailing from island to island. The catalogue of the ships proves that every little state had its ships, manned by native sailors (*passim*). They did not need a Phœnician pilot, for the priest Calchas, who knew the past, the present, and the future, conducted the fleet to Troy ('Il.' i. 71). Language often teaches much. When an art is borrowed from a foreign country, foreign words usually accompany it. The words *algebra*, *alchemy*, *alembic*, &c., all point to their Semitic source. Our painters have their mahl-stick and their easel from the Netherlands. Our architects get their words *extrados* and *intrados* from the earliest Spanish treatise on bridge-building. Our naval vocabulary is crammed with Norse and Dutch words. But when we go

to Homer for words applied to they are all pure Greek: ἰατροῦ ἐρετμός, ἰκρία, &c. The list is a single Phœnician or Assyrian word could guide the fleet to Troy, I Ulysses showed any greater knowledge; nor, if he had, how he could from the Assyrians, an inland people. VINGNE tells us that the report is touching the figures on the shield distorted, that Mr. Gladstone expected he only threw out a very hesitatingly. I merely argued from the words in which were "the figures on the shield which he [Mr. Gladstone] believed tended to describe as alive." But have the accurate text, I must think the conjecture ill founded.

that the figures moved or spoke—signs of life—but simply that they together like living men (ὁμιλοῦντες βροτοί)—just such an observation made on a fine composition of Rāj

J. CARR

TO SEND TO JERICHO (7th S. ix. 144, 249).—The whole of this evidence was gathered in *Athenæum*, Nov. 14, Dec. 19, 1871.

TEMPLE OF JANUS (7th S. ix. 144, 249).—The careless reversion noticed by R. I. in 'Dictionary of Phrase and Fable' is right for many a year. I do not remember it in my copy of the first edition, but in my copy of the first edition is made in the margin. In stereotyping, the publishers do not correct each edition, but only at intervals of years. An edition does not of necessity necessitate a new edition. It is now a mere trade, and a certain number of thousands struck off according to demand; but before the plates each new edition was set up, and might be altered as the times proper.

E. COBB

A correspondent writing under the name of 'A' mentions 'A Dictionary of Phrase and Fable,' third edition, Cassell & Co., as stating that the gates of Janus were peace and closed in war. Had he known the twenty-third, instead of the third, however, he justly remarks bears would have found the necessary correction. The error, indeed, was rectified. In a work covering such an extent Dr. BREWER'S does errors must necessarily be accidental one which had escaped the eye and proof-reader is pointed out at the present volume of 'N. & Q.' But the errors inherent in a work of this kind, under the most able editorship, are

for the accepted explanation of a phrase or fable would save the long-suffering Editor of 'N. & Q.' many an unnecessary inquiry. KILLIGREW.

MOHAMMED (7th S. ix. 288).—*Gutta caduca* is an old name for epilepsy (Ducange). *Mal caduc* is still a French name for it. May not M.B.'s *goutte ch.....e* have been *goutte chaduce*, or some such form? That it means epilepsy seems pretty clear. GEO. NEILSON.

SHOWERS OF BLOOD (7th S. ix. 344).—The records of this uncanny phenomenon are numerous and dependable. MR. PEACOCK fails to tell us—which perhaps he could in a single sentence—the nature of the colouring matter. He, of course, knows that the colour of red snow is due to the presence of one of the *Algæ*—*Protococcus nivalis*,—which multiplies at so prodigious a rate, perhaps because it has literally nothing else to do.

ANDREW W. TIER.

The Leadenhall Press, E.C.

See 4th S. vii. 47; viii. 276.

W. C. B.

SINGULAR CUSTOM (7th S. ix. 328).—Perhaps it would seem from the letter quoted by MR. A. HARRISON that this was in the olden time—not very long ago discussed at such length in 'N. & Q.'—when women wore no drawers. Perhaps, on the other hand, this is an unsound inference. To parody the charming sententiousness of the 'Rejected Addresses':—

While some believed that drawers were not then worn, Some, on the contrary, believed they were.

But, however this may be, this date is really of little importance, for the matter is easily explicable. The drinking of healths on the knees is the relic of the formal and direct prayer with which healths were often accompanied; the prayer itself is gone, the attitude of prayer remains. The baring of the knees is to give solemnity and earnestness to the mode of offering any prayer which may be felt as a specially important one. It is easy to see how kneeling with bare knees, especially if on a hard or rough surface, must draw the kneeler's attention to his attitude, and presumably to the act which he is performing. Plenty of such penances may be found in the 'Acta Sanctorum' and other ecclesiastical biography, and I have little doubt, though I am not a confessor, they are not seldom given still. As to the bare-headedness, here indeed come to modernism, for it is an instance of modern tendency in women to adopt a few gestures. In a man this would excite no reverence with which he made his prayer; in a woman it is far less appropriate. It is argued upon very deep grounds, but it is a much too serious a matter of the past to be hardly worth while even to give a name to of the tendency I speak of; but

now women sitting with their knees crossed, or their hands embracing them, as we do, which fifty years ago no woman would have thought of doing. A woman always bows now, never, or hardly ever, curtsies; and I have even had uneducated women touch their hats to me in the street, exactly as a man would. C. F. S. WARREN, M.A.

Longford, Coventry.

The custom of drinking healths upon the bare knees is variously alluded to in Dekker's 'Honest Whore' (1630), and in Shakerly Marmion's 'Antiquary,' as well as several other works of about that period, when it was the custom to drink healths on the bare knees. J. W. ALLISON.

Stratford, E.

See—as usual in such cases—a mention of the custom in Brand's 'Popular Antiquities,' ii. 339 (Bohn's edition).

EDWARD H. MARSHALL, M.A.

Hastings.

THE BEAUTIFUL MRS. HARTLEY (7th S. viii. 229, 277, 311, 414, 495).—A *tête-à-tête* portrait of this actress, which has not been referred to in 'N. & Q.' will be found in the *Town and Country Magazine* for May, 1776. Mrs. Hartley figures under the name of "Elfrida," and her *vis-à-vis* as "Kately." From the memoirs which accompany the portraits it is clear that this person is intended for "Gentleman" Smith, whose performance of Kately was said by Tom Davies to make an audience almost forget the loss of Garrick. The memoir of Mrs. Hartley is very incorrect, as it is said, she "gave her hand" to the person whose addresses she received, and the hints of an intrigue with Smith, for the writer does not venture to proceed beyond an innuendo, had probably not the least foundation. As regards all other aspirants to her favour the writer admits she was immaculate, and he adduces a well-known anecdote in support of this view. Mrs. Hartley represented the title-role in Mason's 'Elfrida,' which was brought out at Covent Garden Theatre in November, 1773, and in which she was a great success, though Mason appears to have had some misgivings with regard to her capacity. Horace Walpole never questioned her charms, although he denied that she had any symptoms of genius, and several flattering allusions to her will be found in his letters.*

W. F. PRIDEAUX.

Jalpur, Rajputana.

THE WORLD AT WESTMINSTER (7th S. ix. 309).

It hardly be described, I think, as a source of information. A very "Old Westminster," who was in the school in 1809, indignantly scouted the notion that Moore had anything to do with 'The World at Westminster,' when I mentioned this

query so him. It was, he told me, written by the boys, and Edward Vaughan Williams was always supposed to be the chief contributor to it. The last number is dated May 20, 1816, and at Whitsuntide of that year, Williams, who afterwards became a Justice of the Common Pleas, was elected head to Trinity College, Cambridge.

G. F. R. B.

WAR MEDAL (7th S. ix. 347).—Surely the doughty deeds of Shaw the Lifeguardsman are not forgotten already. To any who may not know of them, I would recommend a little book, 'Shaw the Lifeguardsman,' by Major Knollys (London, Dean).

EDWARD H. MARSHALL, M.A.

Hastings.

JOHN MILTON'S BONES (7th S. ix. 361).—It is curious your correspondent should quote Leigh Hunt's lines on the lock of the hair rather than Keats's better known ones on the same lock written Jan. 21, 1818.

CHARLES W. DILKE.

ANDREWS'S 'REVIEW OF FOX'S BOOK OF MARTYRS' (7th S. ix. 268).—My copy of this work does not exactly correspond with the description given by MR. MARSHALL. Vol. i. consists of twenty-five numbers, the first bearing date Nov. 5, 1823. The title-page is dated 1824. At the commencement there is a "table of contents," but the volume has only 412 pages. On the last page there is the statement:—

"We now close the first volume of our labours.....Our next volume will be devoted to an examination of Fox's account of the Reformation in England, and the Persecutions which, he says, preceded it. End of the First Volume."

No. 26 is missing, and yet the work seems to be perfect, as vol. ii., bearing date on title-page 1826, has the table of contents and then No. 27, headed "Volume Second" and "Introductory Remarks." This volume ends with No. 52, pp. 430 ("End of the Second Volume"), and contains on p. 409 the statement quoted by MR. MARSHALL. Vol. iii., pp. 540, bears date on the title-page 1826. "The Examination" ends on p. 523. Then follow "Concluding Remarks," pp. 524-6. On p. 527, "Further Persecutions of the Catholics of England by Protestants," pp. 527-530. "A List of Protestants who were punished for Heresy under Henry VIII., Edward VI., and Elizabeth," pp. 531-2. Then follow "Index to Foxian Saints," "Index to Missionary Priests," "Index to Catholic Saints," "General Index," and on pp. 539 and 540, "To the Subscribers," dated July 25, 1829. The plan of this third volume is different from the former two volumes. The following extract from the address to the subscribers will explain the reason of this and also afford a full account of the work:—

"When I undertook the performance of a labour, the greatness of which I did not wholly contemplate,

I proposed to issue one number of the whole was completed, which should be two volumes. The first on the 5th of November, 1823, and last Saturday in January, 1826, volumes were in progress, I came of a third, to make the work complete. I struck me, that it would be a comment to Father Parson's 'Exam. Saints,' if a Calendar of the Miss made out and placed parallel with, while a selection from the 'Memoir' should follow the examination of list.....The first number appeared on day in February, 1826, and was continued regularly."

The author then proceeds to state that his publication was suspended because he was involved in political and pecuniary difficulties in his imprisonment; that due to the generous assistance of a clergyman, whom he is not at all the noble Earl of Shrewsbury himself "compiler, writer, printer," he apologizes for the absence of contents with the remark:—

"I may, without the charge of egotism, say that no man but myself ever worked under such a complication of circumstances, and that there are but few who, placed, have executed it with less inability."

Many of the woodcuts in the work are from the blocks used in the two previous volumes. The title-page is as follows:—

An Examination [of] Fox's Calendar of Saints, Martyrs, &c. &c. [Contra] a Graphical Sketch [of] Catholic Missions, &c. &c. [Executed under Protestant] the [Years] 1535 to 1834, [Abridged] from Examens and Challoner's Memoirs; with Remarks, [By] William Eusebius Ainslie. [London: Printed and Published by] J. B. Chapterhouse Court, St. Paul's Church.

There is no division into numbers in the volumes are octavo.

Clayton Hall, Manchester.

CHURCH STEEPLES (7th S. v. 215, 77, 158; vii. 155; ix. 115, 337).—G. J. HARNEY's very erroneous origin and meaning of the word *Jingo* term will be corrected before a new 'N. & Q.' is cited in support of an originated, of course, in the silly "We don't want to fight, but by Jingo!" and was never by any serious writer criminated to the supporters of Lord Palmerston's anti-Russian policy. *Jingoism* is a parody of patriotism which spends and fury and never takes the quietude. This spirit is always rife among a times of great patriotic excitement and twelve years immediately preceding the war, no exception to the rule, as the case

time amply prove. Nobody supposes Wellington was a Jingo; but has Mr. HARNEY never seen Gillray's picture, 'Armed Heroes,' in which Addington and Lord Hawkesbury are shown defying "Boney"? "Who's afraid? damme! O Lord, O Lord, what a fiery fellow he is! Who's afraid, damme? damme, who's afraid?" says Addington; whilst subordinate figures behind him repeat, "Who's afraid, Brother Help? Who's afraid, Brother Bragg?" This is Jingoism; and the age that gave birth to these heroes may fitly be described as a Jingo age, whatever else it was.

C. C. B.

MR. HARNEY must have been neglecting his 'N. & Q.' of late, or he could scarcely have forgotten reference p. 139, under this head, contributed by PROF. SEAT. I wish the latter could have said positively that "the rambling chatter about the origin of the weather-cock in Brady's 'Clavis Calendaria' is neither supported by tradition nor respectable authority. Brady, surely, did not invent all he says about it to fill up his book! (See reference, p. 115.)

Under "Church Steeples," I think, is hardly the proper place to declaim about "Jingoism"; and, besides, I believe the subject has been previously discussed in the present series of 'N. & Q.' MR. JULIAN HARNEY's note under the above (p. 337) will add to the sorrow of his old friends.

R. E. N.

SIGNS SCULPTURED IN STONE (7th S. viii. 306, 391, 475; ix. 16, 96).—Whether a sign sculptured forty-two years ago is deemed old depends, I suppose, upon the age of the reader? It does not seem a long time to me, and I happen to be in middle life. "The Hare and Hounds" is a large public-house in Upper Street, Islington, N., not far from the Church Missionary College on one side and Canonbury Park on the other. In 1848 I was a pupil at the Priory Pestolozzian Schools in Upper Street, close by Canonbury Street, then kept by a Mr. Newcombe. The site of the present public-house was at that time occupied by a thatched cottage, which was pulled down—literally pulled down, for ropes were attached to the roof and a squad of men on the other side the road fairly pulled the whole place over, much to the edification of us schoolboys. The present building was then erected—before 1850—and I well remember the sculptor carving in stone the large fine panel that may be seen to-day on the front of the place; and which is a spirited representation of a hare in the foreground closely pursued by some hounds.

HARRY HEMS.

Fair Park, Exeter.

A LONDON SUPERSTITION (7th S. ix. 325).—One day during Easter week, while staying at the house of a friend at Scarborough, the boatman and myself happening to meet on the stairs, she ex-

claimed, "It's unlucky to meet on the stairs." She would not pass, and I had to retreat upwards. She is a young lady, and has never stayed in London long at any time: a native of York. This, then, might be termed a York superstition.

I fancy I heard the remark in Devonshire last summer; but thinking it must be a superstition (?) common to the country, did not "make a note of it."

HERBERT HARDY.

Earls Heaton.

'THE CONTRAST' AND ISAAC CRUIKSHANK (7th S. ix. 326).—The annexed accounts of this work appear in *Gent. Mag.*, 1788, vol. lviii. pp. 538, 819:—

"As they wrote the 'Contrast,' they (J. S. D.) sketched 15 plates for it, which were etched by J. Cook. If the work does not come up to 'Mrs. Teachum,' or to 'Sandford and Merton,' and several other fashionable good books for young folks, it may be more extensively circulated, as adapted to more general use and general capacity."

"An anonymous correspondent, who is not satisfied with the encomium bestowed in our Magazine for June last, on the 'Contrast,' is desirous to believe, that we agree with him in opinion of its merit, though we do not think ourselves authorized to puff any book at the rate he wishes."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

EUDO DE DAMMERTIN (7th S. ix. 308).—VICAR will find a descent of Odo or Eudo de Dammertin given in Manning and Bray's 'Surrey':—

"William Dammartin, temp. Hen. II., had a son Odo or Eudo, temp. Hen. II. and Rich. I., who had a son Odo or Eudo and a daughter Alice, who married Thomas de Warblington."

In connexion with Tandridge Hundred:—

"Reginald de Lucie (temp. Hen. II.) had a son Richard de Lucie who held Wolensete of the King—one half of which he gave to Odo de Dammartin with..... his sister in marriage. Odo took the north end of the Parish where Marden is situate, and perhaps took his name from it 'de Marden'; which idea is corroborated by Leland, who speaks of Odo Merten."

This derivation of the name does not seem to be correct, as the advowson of the Rectory of Effingham was given to the priors of Merton by William Dammartin temp. Hen. I. The name evidently came from France, as in the 'Dictionnaire de la Noblesse,' of Chenaye-Desbois, 1752, I find a general notice of the various Comtes de Dammartin.

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Herald and Genea-

LAW CULLETON.

325).—Southey

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spect,

where he will find many other equally difficult questions, which are to be the subjects of examination papers in some Antipodal university, when the New Zealander is on his sketching tour in England.

G. W. TOMLINSON.

Huddersfield.

The origin of this saying is given in Dr. Brewer's Dictionary of Phrase and Fable, p. 501.

S. ILLINGWORTH BUTLER.

Hazlitt's 'English Proverbs' (1882) gives this proverb in the form, "As lazy as Ludlam's dog, that leaned his head against the wall to bark," quoted from Fuller's 'Gnomologia,' 1732.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

[Many similar replies are acknowledged.]

BELL-RINGING CUSTOM (7th S. ix. 205, 313).—There is a somewhat similar custom, or was so, at Ashford, Kent; as I remember to my sore discomfort. Such unseasonable disturbance is unpleasant to modern habits; but for our progenitors, who bedded at eight and rose at four, a perhaps useful stimulus.

A. H.

ENGLISH PSALTER (7th S. ix. 345).—This Psalter evidently has been an heirloom of some citizens of London. John Derby, draper, was sheriff in 1445; another John Derby was sheriff in 1466, but died of the sweating sickness in office, being succeeded by John Stockton, and was buried in St. Dionysius Church, Fenchurch. Of him Stow remarks:—

"John Derby, Alderman, added thereto (St. Dionysius's) a faire Isle or Chappel, on the South side, and was there buried, about the yeere 1466. He gave (besides sundrie ornaments) his dwelling house and others unto the said church."

J. C. J.'s note, therefore, settles the doubt as to the separate identity of these two men, indicating that they were both aldermen (father and son, probably) and that the elder survived the younger, dying in 1481.

Welles, the next name mentioned by J. C. J., although I gather he has selected them promiscuously, would be some member of the family of the famed mayor of 1431, who five times represented the City in Parliament; whilst the name Odyham recalls that of Richard Odyham, Chamberlain of London 1380 to 1397. These families, we may well surmise, may have been connected by marriage.

JOHN J. STOCKEN.

CHART OR CHARTLAND (7th S. ix. 308).—The meaning usually attached to the word *chart* is a map of the sea-coast, sometimes called a hydrographic or marine chart. Have we not also selenographic charts, being descriptions of the parts and appearances of the moon; heliographic charts, or representations of the sun's body or spots; and chorographic chart, or description of a particular

country? *Charter land* is a law term for land held under a charter or evidence in writing, and *charterer* is a word used in Cheshire for a freeholder. Might not, therefore, *chart*, or *chartland*, mean a topographic chart, or a description or draft of any part of the earth or of a particular place, without regard to its relative situation?

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE KERNOOZERS (7th S. viii. 386).—In a local paper I recently saw an advertisement "To Kernoozers," in which the advertiser expatiated on the qualities of different whiskeys which he offered for sale. This is an additional instance of the use of the word to that given by ST. SWITHIN at the above reference.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

BUSCARLET FAMILY (7th S. vii. 328).—Copies of the monumental inscriptions in Lambeth Churchyard to Peter Buscarlett, distiller, died July 27, 1761, aged sixty-one, his wife Ann, died May 12, 1741, aged thirty-two, and their ten children, will be found in the history of the parish of Lambeth contained in Nichols's 'Bibl. Topog. Brit.,' 1786, vol. ii. Appendix, p. 71.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

HOGG OR HORSMAN (7th S. ix. 287).—The appellation "Superior Person" was undoubtedly conferred upon Mr. Horsman by Mr. Disraeli in his speech in the House of Commons—Denmark and Germany—July 8, 1864. Perhaps the following quotation may interest your correspondent:—

"He [Mr. Horsman] denounces the Government, he derides the Opposition, he attacks the whole House of Commons, because we did not move in the matter. But why did not the right honourable gentleman move in it! He had for three months on the paper a motion which was without exception the most unconstitutional that was ever placed upon the table of this House. Why did he not move the preposterous proposition? Why, because he knew that if he had moved that revolutionary rigmarole he would have been left without a teller had he gone to a division. And this is the gentleman who lectures Parliament in a body, and every individual in particular, with a recklessness of assertion unequalled. We know that in private life there is always in every circle, male or female, some person who is regarded as a 'superior person.' They decide on everything, they lecture everybody: all acknowledge their transcendent qualities; but every one gets out of their way. The right honourable member for Stroud is the 'superior person' of the House of Commons."

HENRY GERALD HOPE.

6, Freegrove Road, N.

'MERCURIUS RUSTICUS' (7th S. ix. 288).—So far as the 'Mercurius' is concerned, the difficulty is easily accounted for. This work by Bruno Ryves, 'Mercurius Rusticus; or, the Country's Complaint of the Outrages committed by the Sectaries,' &c., was printed in "the yeere 1646," no place or printer's name, with an engraved title in compart-

ments, a preface and names omitted occupying sheet A; text, 173 pp., signatures B to M 7. M 8 contains a fresh title, "Mercurius Rusticus; or, the Countries Complaint of the Sacriledges, Prophanations, and Plunderings committed by the Schismatics on the Cathedrall Churches of this Kingdome. Oxford, Printed in the years 1646." The preface begins on N 1, 5 pp.; the text begins on N 3, pp. 183 to 224. This is followed by the "Querela Cantabrigiensis, &c., Oxoniæ, Anno Dom. 1646." Title and preface, 12 pp.; text, 34 pp.; and table, three leaves. After this comes "Mercurius Belgicus; or, a Brief Chronicle, &c., Printed in the Yeare 1646," no place or printer (but evidently by the same with the previous parts), A to E. It would seem, therefore, that the first issue of the first portion having been sold off, was reprinted in 1648 under the title of 'Angliæ Ruina,' with some fresh matter on sheet A, but page for page with the 1646 issue. To this were added the unsold copies of the 1646 second part, and a reprint, dated 1647, of the 'Querela' and the 'Merc. Belg.' under the new title of 'Micro-Chronicon.' My own copy is throughout of the first issue of 1646. W. E. BUCKLEY.

LEWIS (7th S. ix. 328).—It is recorded in a list of "Donations and Bequests" published on a board for the information of visitors to the National Gallery, that 10,000*l.* (not 15,000*l.* as stated by Donaldson) and one picture were received by the Trustees under the will of the late Thomas Denison Lewis, in 1863. HENRY GERALD HOPE.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 370).—

Quis desiderio sit pudor aut modus
Tam chari capitis.

This is from Horace's 'Ode to Virgil,' lib. i. xxiv., the opening lines. "Chari" should be simply *cari*.

LÆLIUS.

Æt (scellaneous.

NOTES ON BOOKS, &c.

Mohammed and Mohammedanism Critically Considered.
By S. W. Koelle. (Rivingtons.)

We are always anxious to speak as well as honestly will permit of all books treating of Eastern life, history, and literature. A whole library of books has been produced relative to the founder of Islam; but the subject is not exhausted. Caussin de Perceval, Bosworth Smith, Muir, and Sprenger have devoted their energies to the elucidation of the most wonderful human career of which we have any knowledge, excluding, of course, some who are mentioned in the Biblical narratives. We do not, of course, accuse Mr. Koelle of not studying these and other authorities. Whether he has or has not done so the author alone can tell. He knows, too, how much he has read of Moslem works which are not to be found in an English dress. If he has gone through the labour of digesting the vast mass of material that has gathered around the Arabian prophet's name, all we can say is that his labours have not been fruitful. Mr. Koelle tells his readers that he has been for upwards of thirty years in the employ of one of those great societies maintained

by English people for the purpose of spreading Christianity among the heathen. We trust that his personal labours have been more fruitful than we can hope his literary work will be. There was much excuse for the prejudices and errors of the men of the seventeenth and eighteenth centuries. We can allow very much for Dean Prideaux, writing some two hundred years ago, which we cannot forgive in a contemporary.

Mr. Koelle ought to know that the notion of the great religions of the East being conscious impostures is an exploded superstition. We should be very unwilling to hold a brief for the Arab camel-driver whose words have for centuries been the support in life and the hope in death of untold millions. We know as well as Mr. Koelle that much alloy was from the first mingled with the fine gold of his teaching—that Mohammed's toleration of polygamy and slavery has produced evils which it is not easy to exaggerate; but we have not forgotten that the herdman of Arabia, by himself or his immediate followers, extirpated idolatry over vast territories where the Christian faith had been powerless. We are as anxious as the author of the volume before us can be that the religion of Christ should include the whole human race; but it is our opinion—and not ours alone, but that of very many others who have most deeply studied the subject—that the way to turn men from error to truth is to show a due appreciation of those in whom our heathen friends have believed.

In the second book of this work we have a strange parallel drawn between the actions of Mohammed and those of the founder of Christianity, which, from our point of view, is not in good taste. The analogies are in some cases very far-fetched.

Media, Babylon, and Persia, from the Fall of Nineveh to the Persian War. By Zénaïde A. Ragozin. (Fisher Unwin.)

THE accomplished authoress of this book has never produced anything better than this study of the great Persian empire and of the religion of the Persians. The narrative is as entralling as a romance. As we read on page after page we are tempted from time to time to halt in our journey and ask ourselves, Can these things be true? Yet true they certainly are, except in the few cases where the writer tells us that evidence is conflicting, and that she has chosen the more popular opinion.

It is only within the reach of persons still alive that the true method of studying history has become known. Long before then there were, of course, individuals who not only practised the proper methods, but understood the theory also. In a place where few would look for it—that is, the preface to the first volume of the 'Acta Sanctorum'—the various degrees of historic probability are accurately defined. But we believe that the late Sir George Cornewall Lewis was the first Englishman who stated the theory with correct explicitness.

Our earliest knowledge of the great Median race is mixed up with fable; but the light dawns early, and all that we know is of supreme interest to many of us, on account of its connexion with the Biblical narrative. The seventh chapter, entitled "The Last Days of Judah," is of supreme interest, and is told so well that no one's opinions or prejudices can be disturbed by it. The story of Kambyases is perhaps the best part of the book. It shows at once exhaustive knowledge and a sympathy with Oriental life which we rarely find among Europeans.

It is hardly permissible, we feel, to find fault with any part of a work which has obviously been a labour of love, and where the level of excellence is high. We cannot but remark, however, that the last chapter, which relates to Darius, is far too short. In the language of physiology, it is congested. The reader re-

quires more information of a secondary character than he receives. All of us are not so well acquainted with the East as is Madame Ragozin. To her the mere name of a person or place conjures up a host of memories, while it remains a name, and nothing more, with too many of her readers.

The illustrations which accompany the text are remarkably good, and there is a serviceable index.

Myths and Folk-lore of Ireland. By Jeremiah Curtin. (Sampson Low & Co.)

Flowers from a Persian Garden, and other Papers. By W. A. Clouston. (Nutt.)

THE supply of folk-lore books seems to be inexhaustible, and, though we have our doubts on the subject, we trust that the demand is equal to the supply.

Mr. Curtin's book is the result of a visit to the West of Ireland in 1887. All the tales included in his 'Myths and Folk-lore of Ireland' were "taken down from the mouths of men who, with one or two exceptions, spoke only Gaelic, or but little English, and that imperfectly." The thanks, therefore, of all folk-lore students are due to him for the preservation of these myth tales, which practically are only to be obtained from the small and gradually diminishing class of Irishmen who use Gaelic as their every-day language. The most striking peculiarity of these Irish myths is the definiteness of the names and places which occur in them. Magyar stories, as all folk-lore readers know, are vaguely indefinite; and even Russian stories, which not infrequently describe the actions of local myth-heroes, often omit recording both the name of the hero and of the place where the incident occurred.

Mr. Clouston's book is a collection of essays and papers, and, though mainly intended for the general reader, contains much which will interest the folk-lore student. It commences with an interesting biographical sketch of the great Persian poet Saâdî, whose name is familiar enough to many readers who are, however, profoundly ignorant of his works. The second part of the book is occupied with a collection of Oriental wit and humour; while in the third part is given an account of the popular Persian work 'Tutî Nâma.' The fourth part comprises Rabbinical legends, tales, fables, and aphorisms; and four essays on various subjects, one of them being on 'The Beards of our Fathers,' bring up the rear.

The manner in which these two volumes are got up reflects great credit upon their respective publishers. The paper is good, the type excellent, and the binding artistic.

Rulers of India.—The Marquess of Dalhousie. By Sir William Wilson Hunter, K.C.S.I., C.I.E., M.A., LL.D. (Oxford, Clarendon Press.)

THE managers of the Clarendon Press hit upon a very happy idea when they determined to issue a series of "Rulers of India," the first of which 'The Marquess of Dalhousie' has now appeared. Sir William Hunter, whose reputation as a writer on Indian subjects is well known, has been appointed the editor of the entire series, and the co-operation of Prof. Rhys-Davids, Col. Maitland, Mr. W. S. Seton-Karr, Sir Lepel Griffin, and other well-known authorities has already been secured. The distinctive scheme of these volumes is to present a series of historical retrospects rather than of personal biographies, each book taking a conspicuous epoch in the making of India, and under the name of its principal personage setting forth "the problems which he had to encounter, the work which he achieved, and the influence which he left behind." If the first volume may be taken as typical of those which are to succeed it, the series will indeed be a most useful and valuable one, for

we think that such books can hardly interest in our Indian empire, of the which the ordinary Englishman is Lord Dalhousie's government of India remarkable for three things—he extended the country, he consolidated the East India Company's internal possessions, and he inaugurated a new era in which has converted the agriculture into the manufacturing and mercantile. Though the period of his administration removed from us to permit of the impartially, the final judgment on his papers.

Availing himself of all the resources Sir William Hunter has written a sketch of the brilliant administration of the forty-ninth year, and of the final rule of the East India Company. The reader may have of Dalhousie's policy a perusal of this little monograph, and lives again in these vivid pages.

THE *Nursery Alice*, published by gives a score coloured enlargements of the famous 'Alice in Wonderland.' This has also been adapted to juvenile use, with a pretty cover, the whole constituting a volume.

'NEWSPAPER REPORTING IN OLD DAYS,' by John Pendleton, a new volume of the 'Lover's Library,' is announced for publication.

Notices to Correspondents

We must call special attention to the fact that on all communications must be written the address of the sender, not necessarily as a guarantee of good faith.

We cannot undertake to answer queries. To secure insertion of communications must observe the following rule. Letters or reply be written on a separate sheet, signed by the writer and such address appear. Correspondents who repeat queries to head the second communication.

IMPATIENT wishes to know if the postage stamps, and if the placing of places on an envelope is supposed to be of any importance. See 7th S. viii. 285, 353.

T. H. B.—("Wood Kernes.") "The foot soldier in the ancient Irish militia."—"Dunkers.") Surely this is of Dunkirk!

REGINALD LUCAS ("How they brought Ghent to Aix").—We believe the absolute basis for this, and have not having heard the statement from Bro.

ANTISANA ("The Diameter and the Circle").—Because the circumference of a circle is a more general term for the perimeter (a more general term for the perimeter) from Gr. *περί* and *μέτρον*—to measure.

NOTICE.

Editorial Communications should be sent to the Editor of 'Notes and Queries'—At Business Letters to "The Publisher," Took's Court, Currier Street, Chancery.

We beg leave to state that we shall not be responsible for any communications which, for any reason, we do not publish. To this rule we can make no exception.

LONDON, SATURDAY, MAY 24, 1890.

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Notices to Correspondents.

Notes.

SENEGAMBIAN FOLK-LORE: SORCERY.

Belief in sorcery is very strong among the negroes of Senegambia, and the origin of sorcerers, or magicians, is thus explained in M. Béranger-Féraud's interesting '*Recueil de Contes Populaires de la Sénégambie*' (Paris, 1886, part iv. No. 9):—

At the time of the confusion of tongues at Babel night came on suddenly, and everybody was fatigued. All set out very thirsty for their camping ground. On the way they came to a stream of blood, over which the greater number passed, and then came to a stream of water, with which they quenched their thirst, and from these ordinary men are descended. But others, pressed by thirst, drank of the stream of blood, and from these came the sorcerers, who can leave their bodies, fly like birds, transform themselves into a thousand different shapes, play all sorts of mischievous tricks on mankind, &c. To them are due the strange nocturnal sounds which terrify the negroes and keep them shut up in their huts. But by exclaiming, "We are eating salt," a sorcerer can be driven away. Salt is a specific against all Satanic influences, and one can discover a sorcerer in any group of suspected ones by going successively to the house of armed with a packet of salt during the night. A sorcerer will not be found in his house, but only skin, lying on his mat, while he is away in the shape of some animal. Then the inside of his skin must be rubbed with salt, with which the sorcerer was compelled to apply to the owner of the house when he moved.

One should suppose that the sorcerer would be likely to persuade the man who had his skin to free him from his well-merited punishment.

and thus render abortive all the trouble he had undergone to discover and punish the evil-doer. Muslims, it is well known, entertain a superstitious veneration for salt. For a man to partake of salt with an enemy is to give an inviolable pledge of safety—of immunity from hostilities; and instances of this frequently occur in Eastern tales. Readers who are familiar—and who, indeed, are not?—with the ever-fresh Arabian tale of 'Ali Baba and the Forty Thieves' will remember how the faithful and clever slave-girl detects the pretended merchant, who was no other than the bloodthirsty robber-chief himself, bent upon the destruction of honest Ali Baba, by his persistently refusing to take salt with his food when at supper with her unsuspecting master, for had he done so he could not have carried out his murderous design. And there is another Arabian story of a robber who afterwards rose to a throne, which relates how he one night broke into a house, and, having packed up all the valuables he could lay his hands on, was groping his way out when his foot struck against something on the floor, and, taking it up, he applied his finger to it and then touched his tongue with the tip of the finger, and finding it to be salt, at once threw down his booty and went away, for he had tasted of the householder's salt. In the East the phrase "true to his salt" is a synonym for "good and faithful servant."

I do not remember having met with this Senegambian notion of the efficacy of salt against sorcery in the folk-lore of any other country. But the idea of a sorcerer leaving his skin behind him when he went abroad in the form of some beast or bird seems to be a distorted reflection of, or at least bears some resemblance to, the bird-maiden myth, which is familiar alike to the dwellers in Iceland and Norway and to the Arabs, Turks, Persians, Tatars, Chinese, Japanese, Hindoos, and Singhalese. A flock of beautiful birds alight on the margin of a clear lake, and, throwing off their feather-robes, assume the forms of heart-ravishing damsels, who forthwith leap into the cool waters and disport merrily. Should a concealed spectator contrive to possess himself of the feather-robe of one of the nymphs, she has no alternative but to follow him and become his wife. But should she, even after many years of happy wedlock, by some chance recover her feather-robe, she at once puts it on, and, flying away to her celestial home, leaves her spouse lamenting, like the celebrated Lord Byron in his daughter. (See the article "Bird-lore" in my 'Popular Tales and Fictions,' p. 11.) In an Indian story a young girl, born in the form of a snake, is cast down on the nuptial bed, and, taking the form of a woman, appears as a beautiful girl. At the "grey dawn" of her life, when she has shed her skin, she

he appears as a snake once more. The young lady, having observed all this, secretly resolves to put an end to such an objectionable transformation, and the very next night rises quietly and burns the snake-skin, thus doing away the curse and gaining for herself a very agreeable husband. The Senegambian "witch-finder," instead of salting the sorcerer's cast-off skin, should treat it as the aforesaid young lady did the snake-skin, and he and his friends would be for ever rid of the servant of Satan.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 180, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382; ix. 182.)

Vol. XXII.

P. 7 b. For "Ritchings's" read *Richings's*.

P. 8 a. For "Herewood" read *Harewood*.

P. 12 b. See 'Letters of Junius.'

P. 22. Goadby. See C. H. Mayo, 'Bibl. Dorset.'

P. 25 b. Goddard's drops. See Oldham's 'Poems' ('Satires on Jesuits,' iv.).

P. 28 a. Add Kirby, 'Winchester Scholars.'

P. 28 b. See Patrick's 'Autob.,' 109, 198.

P. 33 a. Wm. Lloyd was afterwards Bishop of St. Asaph, one of the Seven Bishops.

P. 34. E. B. Godfrey. See 'The Mystery of the Death of Sir E. B. Godfrey unfolded, by Sir R. L'Estrange, 12mo., 1688; 'Supplications of Protestants,' containing life of Sir E. B. Godfrey, by Henry Godfrey, M.A., 8vo., 1681; 'The Execution of Henry Bury,' 4to., 1678; Ness, 'Hist. and Myst. of O. T.,' i. 348; 'D. N. B.,' xiii. 234 a.

P. 39. C. Godmond. See *Gent. Mag.*, 1837, i. 397-8, ii. 357-361; 1841, i. 591.

P. 40 b. John Adams, of St. Alban's, dedicated to Dr. Godolphin his 'Essay on Self-Murder,' 1700.

P. 46 a. See Garth's poem to the Earl of Godolphin.

P. 68 a. Wm. Godwin. Much criticism in Mathias, 'Purs. of Lit.'

P. 70 a, l. 2 from foot. For "Gough" read *Goffe*.

P. 92 b. In 1811 the Rev. R. H. Newell issued an edition of Goldsmith's 'Poems,' and therein attempted to ascertain the actual scene of the 'Deserted Village.'

P. 93 b. 'Account of the late Dr. Goldsmith's illness, so far as related to the Exhibition of Dr. James's Powders,' by W. Hawes, apothecary, 4to., 1774. Goldsmith's 'Histories,' improved by Pinnock and Whittaker, were in use in the present generation.

P. 114 b. Dr. Goodall. See *Presb. Soc.* 1856, p. 114.

P. 116 b. Joseph Goodall 'Cooningsby'; Carus, 'Life of Sir Pryme's 'Autob.,' 374-5.

P. 119 b. F. Goode. See *Carus* ch. xxvi.

P. 120. Wm. Goode, see *Notes*, 1856; Miller, 'Singers'.

Pp. 120-1. Dean Goode. See *Surt. Soc.*, ii. 332-3.

P. 129. See C. Cartwright *glossum*, 1652, ii. 41.

P. 131 b. In 1637 Richard of Old Windsor, dedicated one of St. Ambrose to Lady Bishop Godfrey Goodman, and mentioning the church and manor of Windsor, and establishing the service.

P. 133 b. For "Kenerton" (131 a).

P. 145 a. Dr. H. Hammon Lawful Magistrate, 1644, was Goodwin's 'Anti-Cavalierism.'

P. 146 a. On Goodwin's 'Triumph of Johnson, 'Clergyman's Vade-Mecum,' 1731, ii. p. lxxv; also 'Reduction of Mr. Baxter's Reply to Kenyon's book against Mr. John Goodwin.'

P. 150. Abp. Goodwin. See 'Letters.' He was chaplain to the king and communicated him on his death-bed (S., 1710, p. 148).

Pp. 151-2. B. Googe. See *Notes*, 1876, pp. 187, 344, 1827, p. 407; Nov., 1837, p. 4; colnshire, 1562; *Leeds Mercury*.

P. 216 b. Bp. Gordon. See *Main*, in 'Harl. Misc.'

P. 219 b. Lord Lewis Gordon 'Gardiner,' ed. 1778, p. 272.

P. 223 b. See Consett, 'Presb. Soc.' 1729, p. xxxvi, n.

P. 230. Tho. Gordon. Is not 'Gentleman at Edinburgh' the author of 'Ecclesiastics'? There appears in the 'Pillars of the Church' appendix, 'The Scourge of Ireland,' 1823. In 1723 F. Squire Somerset, published an 'Answer to a Whig, so far as relates to land.' There was also a series of essays under the title of 'The Whig's Answer to a Whig,' 1724-5. See *Stukeley*.

Pp. 255 b. 256 a. *read Gosp.*

P. 256. *minute*

P. 257. *minute*

P. 270 b. See Patrick's 'Autob.,' 214.
 P. 286 b. Sir H. Gould, sen. See 'Trial of Dr. Sacheverell.'

P. 288 b. Robert Gould wrote a tribute to the memory of Oldham, prefixed to the latter's 'Remains.'

P. 289 b. Goulston. His wife, see Hatton's 'New View of London,' 1708, ii. 357; she gave the advowson of Bardwell, Suffolk, to St. John's Coll., Oxon (Spelman, 'Tithes,' 1647, "to the reader," c. 3 b).

P. 315 a. Geo. Graham, mechanic. See Leibnitz, 'Essais,' 1760, i. 246.

P. 316 a. Montrose. See 'N & Q,' 6th S. iv. 3.
 Pp. 323-6. Dr. James Graham. See 'N. & Q.,' 3rd S. vi. 34; 'Abbey of Kilhampton,' 1786, p. 63; 'Twin Brothers, a New Colony, a Poem,' Edinb., 1787.

P. 328. Sir J. R. G. Graham. See Pryme's 'Autob.,' 207; 'N. & Q.,' 3rd S. iii. 424.

Pp. 380, 402. Charles and Robert Grant. See 'Eclectic Notes'; 'Life of W. Wilberforce'; Carus, 'Life of Simeon'; Miller, 'Singers and Songs'; Pryme's 'Autob.,' 65.

P. 409 a. There were editions of the 'Marriage Sermon' 1643, 1710.

P. 411 b, li. 31-2. For "the Baptist" read *the Cathedral*. See ref. ('Prisoner and Prelate') to Collier, 409 b; Bohn's Lowndes ascribes it to "Sir" Thomas Grantham.

P. 415 b. Verses by Granville are prefixed to Dryden's 'Virgil.' See Curll's 'Misc.,' 1727, i. 79, 143; 'Poems of Rochester and Roscommon,' 1707, ii. 40.

P. 417 a. For "Whitley" read *Witley*.

Pp. 425-6. T. C. Grattan. See T. A. Trollope's 'What I Remember.' W. C. B.

P. 36 a, l. 33. For "Suffolk" read *Essex*.

P. 120 a, l. 7. For "Pagnell" read *Pagnet*.*

P. 340 a, l. 18. After "wrote" insert *to*, unless the Scotticism is deliberate.

P. 361 a, l. 20 from bottom. For "Cotsgrove Lodge in Leicestershire" read *Cosgrove Priory in Northamptonshire*.

Vol. XXI.

P. 40 a, l. 29. For "Sherfield, near Burntwood," read *Shenfield, near Brentwood*.

P. 48 b, l. 28. Did Isaac Gascoigne really obtain a commission at the age of eight? If he did, was it held by him as a boy at school? He was at Felsted School. J. S.

ORGAN BIBLIOGRAPHY.

(Continued from p. 343.)

Ladegast (Fr.). Kurze Beschreibung der neuen Orgel in der Ritter und Domkirche zu Reval. Weissenfels, 1879. 8vo.

[* We find the spelling Newport Pagnell frequently adopted.]

Lamazon (Abbé). Etude sur l'Orgue monumental de Saint Sulpice à Paris et la facture d'Orgue moderne. Paris, 1863. 8vo.

Lederle. Das Harmonium.

Leeda. A description of the grand Organ in the Town Hall, Leeds, built by Messrs. Gray & Davidson. London, 1870. 8vo.

Lehmann (G.). Kleine Orgelbaukunde. Siebenwerda, 1868. 12mo.

Lehmann (M. J. T.). Anleitung die Orgel rein u. richtig zu stimmen und ungutes stimmung zu erhalten. Nebst einer Beschreibung über den Bau der Orgel. Leipzig, 1831. 8vo.

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CARL A. THIMM, F.R.G.S.

24, Brook Street, W.

(To be continued.)

MISS MARY BOYLE. (See 7th S. ix. 340.)—As regards your late correspondent Miss Mary Boyle, Lever and James might be added in connexion with the fact that she was "the friend of Dickens and Landor." The following amusing scrap of autobiography, contributed by Mary Boyle, appears in the popular edition of the 'Life of Charles Lever,' by W. J. FitzPatrick, London, Ward & Lock, p. 275:—

"I first made acquaintance with Charles Lever at Florence in 1848. My friend Mr. James had written to me and my mother urging us to do so. 'One of the most genial spirits I ever met,' he wrote, 'his conversation is like summer lightning—brilliant, sparkling, but harmless. In his wildest sallies I never heard him give utterance to an unkind thought.' The old advice, 'If you like his works, don't make acquaintance with the author,' would have been mistimed as regards him. He essentially resembled his works, and whichever you preferred, that one was most like Charles Lever. He was the complete type and model of an Irishman—warm-hearted, witty, rollicking, of many metres in his pen, but never unrefined; imprudent, and often blind to his interests—adored by his friends, the playfellow of his children and the gigantic boar-hound he had brought from the Tyrol. He told me with great gusto how, on one occasion, riding with all his children in the glory of their Tyrolean hats, with peacock feathers, they had been taken for a company of hippodrome riders, and accosted with the view to an engagement. He was an admirable actor, and his villa at Florence contained a charming little theatre. We had constant dramatic representations. His impersonation of 'the Irish Tutor' was inimitable. I had the honour of playing Mary to his Dr. O'Toole, and I certainly thought our 'jig' would have proved everlasting, so prolonged was it at the wish of the audience. His countenance, his whole frame, was alive and aglow with expression, and the 'slight taste of the brogue' was essentially musical from his lips. He loved a joke, even at his own expense. One evening, at five o'clock tea, at my house, where he met Lord and Lady Spencer, I took up a volume of Bret Harte, and read aloud to him part of a parody on 'a popular author,' where the Irish officer's horse at Waterloo clears the general's cocked hat and feathers, and 'that was the first time I found myself in the presence of the Duke of Wellington.' I then asked him if he could name the author from the style, and, with one of his ringing laughs, which always proved contagious, he said, 'Upon my soul I must have written that myself—it is so like me.' As I write my heart is full of tender memories for the friend I have lost."

FLORENCE E. EDGEWORTH.

ANGLO-SAXON TRANSLATIONS OF THE NEW TESTAMENT.—One who has read with interest Prof. Skeat's edition of the Anglo-Saxon Gospels will not be thought unreasonable if he inquires whether other books of the New Testament are extant in that language. But, so far as I remember, the learned professor gives no hint of such versions in any of his prefaces, and as I have never met with the Acts or Epistles in Anglo-Saxon, either printed or in manuscript, I should certainly suppose that the Gospels alone were translated, but for a passage in Dr. Scrivener's 'Introduction to the Criticism of the Text of the New Testament' implying the existence of complete versions of the New Testament. It is near the end of his third chapter, and runs thus:—

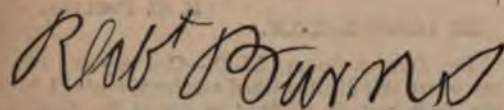
"Anglo-Saxon versions (Sax.) of the New Testament and parts of the Old (e.g., the Psalms) were numerous, and apparently independent, dating from the eighth to the eleventh century, but can only be applied to the criticism of the Latin Vulgate, from which they are all rendered. Manuscripts in this language abound in English libraries (Tischendorf names one in the British Museum with the interlinear Latin, which he attributes

to the eighth century), but even of the N. T. the Gospels alone are printed."

As Dr. Scrivener is dealing with the Greek text and primary versions from it, we may readily excuse him for dismissing off-hand a secondary translation; but it is somewhat disappointing to a student of our early literature to read of numerous versions and abounding manuscripts, and yet be left without a clue to their whereabouts. I would ask, therefore, (1) What books of the New Testament other than the Gospels are known to have been rendered into Anglo-Saxon; and (2) Where they are now preserved.

EBRO.

ROBERT BURNS'S MANUSCRIPTS.—In answer to inquiries, especially from England and America, relative to the different opinions about Robert Burns's signature, I venture to say that during my sixty-four years in the old book and manuscript trade I have had the experience of having had in my possession upwards of three hundred original manuscripts of Burns, invariably signed. In 1786 Burns adopted this signature—



and I have never in any one instance found it altered. I have, however, noticed in some English papers and catalogues the poet's name facsimiled in full, "Robert Burns." I doubt if such are genuine.

JAMES STILLIE.

19, George Street, Edinburgh.

EARL OF NEOT'S.—In a very able paper by the Rev. H. Fowler on the parish church and priory of St. Neot, Hunts, published in the *Transactions* of the St. Alban's Archaeological and Architectural Society in 1886, p. 23, I read that the manor of St. Neot's is now possessed by "Lord Sandwich of Hinchbrook, who is Earl of St. Neot's." Allow me to say that no earldom of St. Neot's was ever created; Lord Sandwich's full titles, if given at all, should run thus, "Earl of Sandwich in the County of Kent, Viscount Hinchbrook, and Baron Montagu of St. Neot's, Hunts."

THE EDITOR OF THE 'WINDSOR PEERAGE.'

"MAN-TRAPS AND SPRING-GUNS SET HERE."—A spring-gun is understandable, but what is a man-trap, and where can one be seen within an easy journey from town? Although the out-door use of such engines of destruction was forbidden by Act of Parliament in 1827 (see 4th S. vii. 409), notices relating to them were common enough within living memory, and in out-of-the-way places may perhaps still be seen. Was ever an apple-raider trapped; and, if so, what was his awful

fate? An implicitly believed-in legend of my early school-days related to the disappearance of an illiterate tramp, whose limbs—some said it was mince-meat—were found promiscuously scattered in an orchard. So far as memory serves, the moral, as I read it, of this ghastly little story seemed to point to the desirability of mastering words of one syllable.

ANDREW W. TUER.

The Leadenhall Press, E.C.

ALPIEU. (See *ante*, p. 225.)—At this reference we learn, and on high authority, that one of the six 'Town Eclogues,' 'The Basset Table,' in which *alpieu* occurs, was written by Lady Mary Wortley Montagu. May I ask if such attribution be indisputable? I ask the question because I possess an edition of 'Pope's Works,' in 10 vols., 1757, and said to be "printed verbatim from the Octavo Edition of Mr. Warburton." In vol. vi. of my edition, p. 186, 'The Basset Table,' an Eclogue is given as Pope's, and with this foot-note by Warburton, "Only this (the 'Basset Table') of all the 'Town Eclogues' was Mr. Pope's; and is here printed

from a copy corrected by his own hand" (the italics are mine). This statement of

Warburton's, as regards authorship, is precise and convincing; still Dr. MURRAY must have had some cogent authority for his ascription of the 'Eclogue' to Lady Mary Montagu.

May I ask on whose testimony the composition is ascribed to her? I have three editions of Pope's 'Works,' and in all the word is spelt *alpieu*; but in Dr. Brewer's 'Phrase and Fable,' s.v., the orthography is "*Alpieu*—continuing the bet on a particular card that has already won." And an authority (Etheridge) for such spelling is quoted.

FREDK. RULE.

GEORGE CRUIKSHANK'S WORKS.—The prohibitive price which the late Mr. G. W. Reid's 'Descriptive Catalogue of the Works of George Cruikshank' now attains at auctions suggests the reflection whether the publishers cannot favour the public with a new and revised edition. Every one is more or less a Cruikshank collector, but everyone cannot afford to expend twenty guineas even upon a favourite subject of study. What is wanted is a carefully revised edition of the first volume only; the two remaining volumes are merely filled up with engravings which are in the possession of nearly every one who would have occasion to use the book, and which in the majority of cases are reproductions in lithography of the original etchings, and are consequently of no artistic value whatever. A couple of volumes of imperial octavo size, for which Messrs. Armelshaut and Bocher's admirable 'Œuvre de Gavarni' might serve as a model, and which at the owner's option would admit of the insertion of characteristic specimens of the artist's work by way of illustration, would probably be the most convenient form of publication. It is

well known that there are several imperfections in Mr. Reid's work. To take one instance only: Mr. Reid describes nine etchings as belonging to 'St. James's; or, the Court of Queen Anne,' viz., those which appeared when the story was republished in book-form, but when it originally appeared in *Ainsworth Magazine* there were fourteen plates. A large number of chapbooks and other minor works to which Cruikshank contributed illustrations have also come to light since the publication of Mr. Reid's catalogue. Greater attention should be paid to the description of "states," and it should in all cases be explicitly declared whether any coloured copies were issued, as I believe a large number of plates have been coloured in recent times, and have reached higher prices in consequence, which were never published in that condition by the artist. I think I have said enough to show that a new edition, under really competent editorship—and it would not be difficult to secure a really competent editor if the one man who could perform the work satisfactorily would generously lend his services for the purpose—would be a real boon to every lover of Cruikshank.

W. F. PRIDEAUX.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AMERICANISMS.—If popularity be implied by the multiplication of a writer's works in cheap forms, Mrs. Alden, who writes under the name of "Pansy," must be at present a popular American author in this country. Along with words and phrases common to all American writers, with which the English ear is now quite familiar, this lady uses expressions peculiar to herself. Her characters write postals, not letters; they wear sacks instead of jackets; they prefer home-made cakes to boughten confectionery; instead of shopping they trade, and while thus engaged recognize a friend across the aisle; they never know anything, but they are always posted; every shopman is a clerk; and the youth who sells tapes and buttons is the clerk of the notion-counter. Some phrases are very oddly introduced into the sentence, e.g., "He bought a coat, not only, but a hat too"; "He told his father, not only, but his brother also." Perhaps one of the most curious peculiarities of this writer is her constant use of the word "necessities" in the sense of *necessaries*. It sounds very odd to read that "Timothy was destitute of all the necessities of life," and makes one think that Timothy ought to have been a happy man. "He furnished the cottage with all the necessities of existence" scarcely leads the reader to envy him. Are these

American provincialisms; and, if so, to what district are they confined?

HERMENTRUDE.

J. P. RICHTER'S WORKS.—How is it that so few of the works of that charming poet, humourist, and moralist, J. P. F. Richter, are to be had in English? I have been hunting high and low, and can obtain nothing, either new or second-hand, except 'Levana' and the 'Flower, Fruit, and Thorn Pieces.' In America you can buy 'Hesperus' and 'Titan' at high prices, and 'Campaner Thal.' Several other of his works have been published in England, but are out of print and not to be had. Surely in these days of widening literary taste such exquisite humour as Richter's would be eagerly welcomed, and some of his most humorous writings have never been done into English. The poet Wieland is said to have read 'Tristram Shandy' eighty times, and no doubt Richter would meet with an equally persistent study if our publishers introduced him to the public. Let them begin with 'Attila Schmelzle,' 'Quintus Fixlein,' 'Maria Wuz,' 'Fibel,' and 'The Comet.'

R. C. POULTER.

165, Adelaide Road, N.W.

DR. DANIEL SCOTT, LL.D.—Can any one tell me where this distinguished scholar is buried? In the short memoir prefixed to one of Dr. Scott's works it is stated that he "died unmarried, near London, March 29, 1759."

HARDINGE F. GIFFARD.

2, Garden Court, Temple, E.C.

THE HON. MRS. NORTON, LADY STIRLING MAXWELL.—Can any of your readers oblige me with the name of the publication in which was printed a short story by the Hon. Mrs. Norton called 'Laurence Bayley's Temptation'? Also with the name of the publication in which were given some verses by the Hon. Mrs. Norton on hearing that the audience at a theatre had received the announcement of the death of the Emperor of Russia (1855) with loud cheers?

E. S.

THE 'ASTROLOGER' MAGAZINE.—At what date did this magazine appear, edited by E. L. Blanchard, and how long did it last? Where can I find any numbers of it?

B. F. S.

HORNE TOOKE.—At the sale of John Horne Tooke's books by King & Lochie a copy of Johnson's 'Dictionary' was purchased by Major Jones for 200*l*. Can any one explain the price? Was it largely annotated by the author of the 'Diversions of Purley'? Where is that copy now?

Walthamstow.

C. A. WARD.

CHARLES SWAIN.—In his 'English Literature in the Reign of Victoria,' p. 350, Mr. Henry Morley credits Swain with songs "written to aid

the progress of society," mentioning as a notable example "There's a good time coming, boys." Is there, then, another 'Good Time Coming' besides that heralded by Charles Mackay in his 'Voices from the Crowd'? I should add that I quote from the first edition of Prof. Morley's text-book.

THOMAS BAYNE.

Helensburgh, N.B.

SPY WEDNESDAY.—A provincial priest of Irish origin, in advertising his services, gives this name to Wednesday in Holy Week. What, may I ask, are the derivation and meaning of it? Is the term in common use among the Irish, or is it a recent (and not very felicitous) revival of Old English?

C. W. S.

ROSE FAMILY OF MONKS KIRKBY, WARWICK, AFTERWARDS OF DAVENTRY, NORTHAMPTONSHIRE.—In Baker's 'History of Northamptonshire' and Bagnall's 'History of Wednesbury' there is a pedigree of above family. Were these Roses of English or Scotch origin? The great-grandson of Mary Rose, the coheir and sister of William—the last of the Rose family of Daventry—who died 1784, tells me these Roses were of Scotch extraction. I am aware that several members of cadet branches of the family of Rose of Kilravock settled in England during the sixteenth and seventeenth centuries, but I can connect none of these with Roses of Daventry. Any information respecting origin of above family would be gratefully acknowledged. Address direct.

M. JARDINE ROSE.

1, Duke Street, Bloomsbury.

LEWIS CARROLL.—Can any of your correspondents inform me as to date when Lewis Carroll (C. L. Dodgson) took his degree? At which college was he?

E. C. CRAWFORD.

112, Leeson Street, Dublin.

DE LA POLES, DUKES AND EARLS OF SUF-FOLK, TEMP. HENRY VI.—EDWARD IV.—Where was the family seat of this illustrious house situate? In what county history can I find a pedigree?

NEMO.

Temple.

LOWER WINCHENDON, BUCKS.—Can any correspondent tell me what brasses remain in this church; and if there are any monuments, in it temp. Elizabeth?

B. F. SCARLETT.

Boscombe Manor, Bournemouth.

SKIPPING ON GOOD FRIDAY.—Can any information be given as to the origin of the custom of 'Good Friday'? It is rapidly falling out of fashion, as seen within the last few years in the population in the district during nearly every practice more, 'Good

Friday last I observed a man amusing himself by skipping with a rope. He must have been between forty and fifty years old, and I overheard a challenge given to three or four young men to a skipping match. They declined, but said that if a "rope" could be got up they would come and look on.

R. P. H.

Brighton.

POEM BY THE AUTHOR OF 'FESTUS'.—Some years ago I read in a magazine a poem by Mr. Philip James Bailey, the author of 'Festus,' the name of which I am not able to recover. Nor does a single line remain in my memory, though the rhythm still lingers there. It was something about a richly ornamented cup. Can any one help me in this matter?

ANON.

AUTOGRAPH OF THE DUCHESS OF PORTSMOUTH.—M. de Riccamare asks the readers of 'N. & Q.' (*L'Intermédiaire*, April 25) the market value of the autograph of this historical personage. Can any one tell him?

J. B. S.

Manchester.

BEESTON CASTLE.—Can any of the readers of 'N. & Q.' give the names of the owners of Beeston Castle, in Cheshire, previous to 1700?

W. C. L. F.

PARADISE.—What does Prue, in Wycherley's 'Gentleman Dancing Master' (Act I. sc. i.), refer to when she makes complaint that she and her mistress Hippolita are not permitted to "go to Punchinello or Paradise"?

BLACK-LETTER FOLIO.

Leeds.

SIR ROBERT VYNER.—"1688, Sept. 2. Died, Sir Robert Vyner, Kt. and Bart., at Windsor Castle, and buried on 16 following, in his vault, in the south chapel" (Hallen's 'St. Mary Woolnoth Register'). Under what circumstances did Sir Robert Vyner die at Windsor Castle?

J. J. S.

DR. SCARGILL.—The following passage occurs in a MS. letter in my possession, written by John Gibson, and dated "St. John's Coll., Cambr., July 26, 1669":—"Y^e news y^e fills all mouth's here is y^e Recantation of Dr. Scargill w^{ch} I have sent you in print (if you please) to read it at large." Who was Dr. Scargill? and what did he recant?

W. R. TATE.

Walpole Vicarage, Halesworth.

ATHASSEL ABBEY.—On the right bank of the Suir, just below the village of Golden, nearly midway between Tipperary and Cashel, stand the ruins of Athassel Abbey—a spot of great beauty, and full of interest for the archaeologist, but neglected and almost forgotten. Where can I find some historical account of the abbey, which,

judging from the extent of its ruins, must at one time have been of no little importance?

GUALTERULUS.

BISHOP WARBURTON.—Your readers who take interest in the historical literature produced in the last century will call to mind the literary battles that were fought around Archibald Bower's 'History of the Popes,' seven volumes, 4to., 1748-66.

The theologic sun

Which burnt so fierce in Warburton

impelled that eminent bishop to mingle in the fray. The dust of the conflict has settled long ago, and the fiery pamphlets, once read by every one, are consigned to the topmost shelves of libraries, or to those who purvey waste for the paper-mills. So far as we have examined them we must confess that they seem to us for the most part to deserve their fate, yet anything from the pen of an intellect so powerful as Warburton's must be worth reading, whether the conclusions arrived at be right or wrong. None of the editions of his works are, we understand, complete. Can any of your readers tell us where his remarks on Bower are to be found? We do not know whether they appeared in the form of a pamphlet or whether he relieved his mind by a casual thrust delivered in passing while engaged in more important work than that of criticising the voluminous Scotchman.

N. M. AND A.

SMOLLETT'S DEATH AND BURIAL.—I should be glad to find authentic contemporary evidence under the following heads—(1) that Smollett died actually at Leghorn (or at Monte Nero, near Leghorn), as implied by his several biographers; (2) that a tombstone was placed over Smollett's grave (when and where?) by his widow, bearing the long epitaph in Latin written for the purpose by the novelist's friend Dr. Armstrong; (3) that Smollett was buried in the old English cemetery at Leghorn. Several of Smollett's biographers are at sea regarding the date of his death, which there is good reason for affirming occurred on Sept. 17, 1771.

J. BUCHAN TELFER.

THE SIBYLS.—Having been asked to rewrite my essay on 'The Iconography of the Sibyls,' which appeared some years ago in the *Journal of the Norfolk and Norwich Archaeological Society*, I shall be very thankful for information regarding any specimens of the same in our own country, if such there be.

W. MARSH.

Riverdale, Surbiton.

SONG WANTED.—At the surrender of Cornwallis, at Yorktown, the British troops were allowed to march out by any air that they might select. The air of a song was chosen called 'The World turned Upside Down.' I have sought during five years past this song in several collections of old ballads, and among much old music,

and have sent by two importers York to England for it, all with you help me? ROBERT COSMOS CLUB, Washington, D.C.

Replied.

SIXTH CENTENARY OF DAN

(7th S. ix. 81, 131, 230.)

It is a little perplexing to have an opponent who passes by what answer to his original argument a second time as if you had not ordered not to take up valuable space what I have already replied to in 'N. & Q.' and elsewhere (*Academy*, April 26) on the subject of commentators of the 'Comme' early commentators of the 'V' pass on to answer a few new points in his article at the last reference.

1. I need hardly observe the reference to 'Wellington's Despatches' as a passing illustration. I never had quoted texts to prove the 'fact' of the 'fact.' But this curious twist of the eyes of acute readers prepared to follow concerning the opinions outside of ordinary ken.

2. He says that I "interpret by the light of Boccaccio's story." To this I reply (a) that I have—and will now show still—Boccaccio's biography is not so; the biography contains a most confirmation of the facts of what I have uniformly said in 'Nuova' by its own light, it was.

3. Does PROF. TOMLINSON say "Il Aretino" and "Bruni" are of the son—Leonardo Bruni being a native of Arezzo, after Italian custom, Arezzo? Or does he present the names for the sake of making of support to Dr. Barlow's "Dante's not marrying Beatrice" because that the story of their love is a fiction." I remark on this by the way, but a passing word is wanted in a theory—is it not in the expectation that it is the exception rather than the rule, a "primo amore" ends in a "secondo amore"?

4. But what is stranger of Bruni, made to seem to multiplied as that of two against him at all! Bruni Boccaccio's life of Dante "merone," but, that Bruni himself to describe that

character which had to do with his sighs and tears of love, like those of the young men and maidens in the 'Dieci Giornate' and the 'Cento Novelle,' and so inflamed his own mind with this love-part of the life of Dante that he had somewhat neglected the grave and substantial part, recording the lighter things and leaving the graver things in silence; he (Bruni l'Aretino) made up his mind for his own diversion to write again the life of Dante, and bring into greater prominence the more important incidents. This, however, he expressly goes on to say, "I do not do to depreciate Boccaccio's work [*per derogare al Boccaccio*], but in order that what I have to write may be, as it were, a supplement to what he has written." Every one can now see that not only does "Aretino" not pronounce it "only fit for the 'Decamerone,'" and "Bruni" not "characterize it as weak and its statements very far removed from the truth," but he actually praises it, and endorses it so far as it goes by calling his own (very, very short*) life a supplement to it! As a grave man he thought something ought to be said about the graver side of Dante's character as well as the erotic side; but never does he hint the least idea of doubting one of the incidents of his love for Beatrice Portinari. It is most disappointing that after all this promise his "supplement" is so meagre. Right glad should we have been to have had more detail of Dante's struggles and wanderings, but with the exception of the battle of Campaldino (a very important contribution to our estimate of his powers, as showing us that during the same year when he who trembled as a lamb at Beatrice's feet was bold as a lion in his patriotism) and of some insufficient details concerning his "disgrace," there is little in Bruni that is not already in Boccaccio. The only passage where there is any mention of "truth" in connexion with the latter applies not at all to his facts, but simply to his opinions ("*i suoi giudizi*") on marriage. These it is he says are weak ("*fievoli*"), and differ greatly from the true opinion. "For," he goes on, "man is a civic animal, as all philosophers allow.....and he ought to marry to multiply the population of the city.....this Dante did," &c. It will be seen that it is a complete distortion to make these words say that Boccaccio's "statements are very far removed from the truth." Finally, Bruni himself, in summing up Dante's character, although he had said Boccaccio had supplied enough about his love and he was only going to supplement this with other things, yet cannot refrain from saying:—

"In his youth he was much with amorous youth; and he himself was much with this passion, not indeed repelling, but with the tenderness [*gentilezza*]"

* The "gentilezza" is mentioned on page 10 of N. S. Q.

too, he began writing love-verses, as may be seen in a little book of his in the vulgar tongue, which work is called '*Vita Nuova*.'"

Truly PROF. TOMLINSON has invoked a Nemesis; for all Boccaccio's flowery pages, after all, amount to nothing more than this simple statement of his own witness! Though I have already replied to the argument against Boccaccio derived from his mention of the dream of Dante's mother and son, I have still further to point out that his own witness, Bruni, in his long and rather involved dissertation on Dante's peculiar claims to be called a poet, speaks of the fables of Orpheus moving unreasoning nature ("*sassi e selve*") with his lyre and Hesiod deriving his poetic afflatus by drinking of the brook Castalia exactly in the same way that Boccaccio introduces the dreams. Finally I will remark that Boccaccio understood Dante's literary aims far better than Bruni. Boccaccio, who himself did so much for perfecting the vulgar tongue, gives all the merit to Dante, with honest appreciation and grateful veneration. Whereas Bruni, with Boccaccio's convincing and enthusiastic words before him, only says coldly:—

"If I am asked for what cause Dante elected to write in the vulgar tongue rather than in Latin and in literary style, I should answer the truth, which is that Dante knew himself to be much more fitted to write in the vulgar style in rhyme than in the Latin or literate style." Though afterwards he goes on to laud his diction, and winds up with a really eloquent piece of praise.

5. With regard to Scartazzini: I have not had the opportunity of seeing the original work, and in Davidson's edition his own part is so mixed up with the translation that it is not easy to distinguish the saying of one from that of the other. Scartazzini is one of those to whom I have alluded as calling Boccaccio "garrulous"; but anyhow Boccaccio lived much nearer Dante's time than either Scartazzini or PROF. TOMLINSON, and so his testimony must at least be as good as theirs. PROF. TOMLINSON seems to put forward the fact that the biography was written fifty-two years after Dante's death as one of the drops of cold water in which he tries to drown it; but I should have thought fifty years after was just the right time to write a man's life, when misleading personal and contemporary considerations have lost their bias and while the memory of important incidents is still fresh both for the honest biographer's record and the dishonest biographer's terror, when floating estimates have had time to correct and purify themselves. But if he thinks fifty years too late, why does he set up Bruni, who wrote sixty-three years later still, or 115 years after Dante's death, while Scartazzini and himself are "out of it" altogether by that reckoning. At the same time, as well as I can recall Davidson's edition of Scartazzini, he is altogether on the side of the "storicità" of Beatrice, the ill-assortedness of

Dante's marriage and of the interpretation I have learnt to adopt of the last cantos of the 'Purgatorio.' Verily PROF. TOMLINSON has an unlucky knack of evoking testimonies against himself.

6. This appears again in his quoting the learned German writer Witte. He gives no references, so I cannot trace back the original intention of the passage he quotes from him, as I have done in the case of Lionardo Aretino; but I have among my own notes a quotation from him which any one can verify in the pages preceding p. ix of the preface of his edition of the 'Vita Nuova,' Leipzig, 1876, in which he uses the strongest language in defence of the flesh and blood personality of Beatrice, and says those who held the contrary theory must find not a few passages of the 'Vita Nuova' entirely meaningless, and goes on to instance them.

7. Most unfortunate of all is his appeal to Dante's son—poor Pietro di Dante, who took the pains to rewrite his whole commentary,* apparently with the one chief object of making it distinct that Beatrice was not a mere ideal, but that his father was her *proculus et amator*. What could he have said more?

8. The learned professor's appeals for support surprise us more and more as he goes on. Truly the piercing of a broken reed is nothing to the mortal stab he gives himself when he cites Dr. Barlow to the effect that the expounders of the Bible never thought of perceiving concealed under the figurative a real lady beloved by Solomon under the material aspect of Divine Wisdom. Did they not, indeed! Did Dr. Barlow really not know, and does PROF. TOMLINSON really not know either, that in the whole Bible nothing has excited more animated controversy than this very question! I am not qualified to repeat all the arguments in favour of the Song of Songs being an erotic poem, but I know just enough of the subject to be able to point out that to make the absolute certainty of Divine Wisdom being the subject of its adoring expressions an argument in favour of the 'Vita Nuova' having an equally allegorical intention is the most unfortunate argument that could have been fallen upon. A controversy which has distracted the expounders of every country and every age cannot be entered upon parenthetically; but any one who assumes to write on the subject of sacred allegory ought at least to know something of the tremendous violence of the controversy it has excited; or, knowing it, ought not to speak of the verdict of one side as typical of an undisputed fact.

9. Next we come to the appeal to Boethius.† But

* The details of this splendid discovery among the Ashburnham MSS. are in my paper read before the Archaeological Institute, April 17.

† PROF. TOMLINSON speaks of Dante's being "a Christian version" of Boethius's philosophy; as if Boethius

if PROF. TOMLINSON will look a little more closely into Dante's acquaintance with Boethius, he will find that Dante himself tells us all about it—that he took him up along with other grave writers, not in the heyday of his affection, but in his time of sadness and bereavement, when he had lost the earliest joy of his soul ("come per me fu perduto il primo diletto della mia anima," &c.); and Fraticelli's note on the passage is "he alludes to Beatrice." It was only after the 'Vita Nuova' was written, therefore; so the 'Consolatio' could not have "suggested the idea of Beatrice."

10. It was not to its "impassioned language," but, on the contrary, to the Gospel simplicity of its narration that I appealed as the best evidence "that the 'Vita Nuova' referred to a real person, and not to a personified quality." The person who can read the 'Pilgrim's Progress' and imagine for an instant that it "produces the effect of reality" may, of course, fail to see reality in the 'Vita Nuova.' But then the same person must fail to see reality in the Gospel narrative also.

11. But the most inextricable position of all is when PROF. TOMLINSON tries to turn round to an allegory the meaning of the canzone "Donne ch'avete." How could Divine Wisdom ever be absent from Paradise, as his interpretation would necessitate that it was? That by a lover's rhapsody Dante should make the angels lament the deferred arrival among them of the pure child, their youngest sister, is a splendid hyperbole. Has the professor never observed that when men are in love they find no words too extravagant to express their adoration. If he has no sort of acquaintance with this sunbeam frame of mind, I am sorry for him; but I think most have at some time or other basked in it sufficiently to be able to appreciate that a mind of such sublimity as Dante's would, I may say naturally, at such a time soar to the very highest elevation for the extreme reach of his parabola. That nothing but this one little fair one was wanted to complete the perfection of heaven is an exquisite metaphor. To make Divine Wisdom at any time or any how absent from the *divino intelletto*—which is itself figured as the scene of this admirable drama—and then, being absent, so little missed that this heaven is nearly perfect without it, is obviously monstrous. "My fair is so fair that heaven itself longs for her" is an extravagant expression of affection which speaks so well the yearning of the heart, that many a vulgar mourner even has found consolation in tracing something like it on the tombstone of the loved. But that heaven is enamoured of Divine Wisdom is such an obvious necessity for those who believe in either heaven or Divine Wisdom, that to state

were not a Christian as well as Dante. Yet not only was he a Christian, but a writer on Christian theology, though it is true he does not make parade of it in the 'Consolatio.'

it at all would be a vain platitude. There is no soaring, no metaphor, no poetry in it.

So far from being the writer of "a feeble melodrama," it is exactly the tremendous power with which the tenderest stirrings of the heart in boy and girl are traced through all the trials and tortures of a noble, and therefore harassed life, even to the utmost reach conceivable to the mind of man, which makes of Dante, notwithstanding the uncompromising rigidity of his principles and the fierceness of his denunciations, the attractive, tender friend and guide of all who read him. The living personality running through his works, which embues them with their immortal character, and make of what would otherwise be dry theological, almost wearisome disquisitions, a study which fascinates men of different countries, different religions, and on most subjects different ideas from himself. Herein lies the very meaning of the word "comedy" applied as the title of his "vision" of the unseen world. It denotes that it is not a didactic or speculative work, but the story of the experience of the heart and mind of a man with feelings and passions like our own. Or, to borrow a strong figure of speech from Mazzini, he left us the image of his individuality impressed upon his winding-sheet.

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[In the interest of the general reader, this interesting but prolonged discussion must now close.]

"ALBION PERFIDE" (7th S. ix. 128).—I think that the epithet *perfade*, in the form of the predicate, "*Cui nunquam fidere fas est*," is traceable to Philip of Valois:—

"Pace inter Edwardum Angliæ et Philippum Franciæ reges inita; dum non obstantibus induciis Edwardus regnum Franciæ per dolum invasisset, hos versus in eum et universam Angliæ regnum Philippus retorsit:—

Angelus est Anglus, cui nunquam fidere fas est:

Dum tibi dicte ave, sicut ab hoste cave."

—Grozæus ex Gaguino in 'Hist. Franc.' See Beyerlinck, 'Magn. Theatr.', t. i. p. 433.

The form in which Edward III. performed homage to Philip VI. was declared by Parliament in 1331 to be "liege homage" (Rymer, vol. i. p. 260, Rolls Ser., 1869). In the 'Complete History of England' (vol. i. p. 213) there is of the homage in 1329:—

"This act of submission, though condensation of the king at that juncture, yet he took himself by Philip in exacting it so punctually of him, thereby so highly provoked and angered, that he, upon a revenge, which he so severely rewarded, as not only Philip himself, but wished the ceremony had been..."

This is not the first time it is in 'N. & Q.' But on the S. iii. 32) the epithet was used. An anonymous contributor in a sermon by Bossuet, at lines:—

"L'Angleterre, ah! la perfide Angleterre, que le rempart de ses mers rendoit inaccessible aux Romains, la foi du Sauveur y est abordée."

This is obviously a reference to a familiar passage of Tertullian, which forms the first of the authorities in Haddan and Stubbs's 'Councils' ('Adv. Jud.', c. vii.).

There was a reply by so accurate a contributor as Mr. W. BATES (p. 369), who professed himself unable to state the origin, but gave an instance of its use earlier than that by Bossuet from Perlin's 'Description des Royaumes d'Angleterre et d'Ecosse,' composée par Estienne Perlin, Paris, 1558, reprinted by Bowyer & Nichols, Lond., 1775, where there occurs:—

"On peut dire des Anglois ny en la guerre ilz ne sont fors, ny en la paix ilz ne sont fideles, et comme dict l'Espagnol, Angleterre bonne terre mala gente."—P. 10.

"Le peuple fier et seditieux et de mauvaise conscience, et infidele, comme il est appert par experience."—P. 12.

MR. BATES also refers to Misson's 'Memoirs and Observations in his Travels over England,' translated by J. Ozell, Lond., 1719, who writes:—

"I can't imagine what could occasion the notion that I have frequently observed in France, that the English were treacherous....." 'Tis certainly great injustice to reckon treachery among the vices familiar to the English.'—P. 73.

De Lincy mentions the (Spanish) proverb above, "*Loyauté d'Anglois, bonne terre mauvaise gent*," as "*Prov. flameng-françois xv^e siècle*" (t. i. p. 281). If this proverb is properly attributable to Philip VI., however unjust it is, it may make up as a literary recompense for his loss of "*C'est la fortune de la France*" after the battle of Crecy (E. Fournier, 'L'Esprit dans l'Histoire,' ch. xii. pp. 90-4, Paris, 1883).
ED. MARSHALL.

The French phrase is "*Perfade Albion*," and the epithet is considerably older than Napoleon. In the 511th letter of Madame de Sévigné, who died in 1696, is the following sentence:—

"Je crois, en vérité, comme vous, que le roi et la reine d'Angleterre [King James II. and his queen Mary of Este] sont bien mieux à Saint-Germain que dans leur *perfade* royaume."

The italics are mine, of course. DNARGEL.

'VISIONS OF SIR HEISTER RYLEY' (7th S. ix. 326).—Charles Povey, author of the periodical called the *Visions of Sir Heister Ryley* (1710-11), published a folio paper called the *General Repository*, or, *Miscellanies set forth by Mr. Povey, in London Garden*, in 1706, and continued it at any rate December, 1708. But perhaps he is best known through the effort which he made in 1709 in a halfpenny post in London, "to the use of Her Majesty's revenue," as the title stated. The result of the lawsuit between him and the authorities at the Post Office was that Povey was defeated.

and the halfpenny post suppressed. Further particulars will be found in Lewins's 'Her Majesty's Mails' (1865), pp. 82-4.

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MALAGIGI (7th S. ix. 267, 298).—K. will find his reference in the old romance entitled 'L'Innamoramento di Ser Rinaldo di Monte Albano,' canto lxiii. stanzas 8 to 20. As the book is somewhat rare—the earliest copy of this version of the Rinaldo story in the British Museum being, I believe, the second edition of 1575—I quote from my own copy, published at Venice in 1553 by Bartolomeo detto l'Imperatore. The title of this sixty-third canto sets forth, "Come Malagisi per Negromantia la notte si fugì da Re Carlo," &c. (Malagisi being a variant of Malagigi). After the sorcerer had defied the emperor, the poem says (stanza viii.):—

Chi scrimia e chi per lor sorte gioca
fara pur Carlo Malagise procura,
Malagise a tanto procurando stava
e quando un pezo fu stato a la dura,
per Negromantia suoi versi parlava
che si miseno in tera con misura
chi su le banche e chi poi s'appoggiava
per lo sono ch' addosso si abbondava.

In stanza x. we read that

Malagise vedea Carlo e suo baroni
dormire che ognun pareva morto
e vedeansi legato con tal soni,
cominciò farsi da sì bon conforto
per Negromantia, &c.

In stanza xi., Malagisi,

disse parole che 'l scampon da morte
poi verso Carlo che dormiva forte.

And in stanza xvi.:—

Carlo con gli occhi aperti sì lo mira
e non potea levarse da sedere
dormiva non dormiva pieno d' ira
e Malagigi diceva o bel messere
rompi il tuo sono e verso me ti gira.

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P.S.—I find that Malagisi also appears in stanzas xliii. and xliv. of the first canto of Boiardo's 'Orlando Innamorato,' and there, by his spells, casts sleep upon the four giant guards of Angelica, but is finally himself conquered by her magic ring.

THE ELEANOR CROSS AT GEDDINGTON (7th S. ix. 306).—Readers of 'N. & Q.' may be glad to be reminded that an illustrated article on this interesting cross, by John Plummer, is to be found in *Once a Week*, vol. ix. p. 152.

E. WALFORD, M.A.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256).—Should not Luther be added to the list of prison authors? It was, no doubt, an imprisonment inspired by friendship that he experienced in the old

castle of the Wartburg; but still the fact remains that he was confined there for about a year, in the course of which he had his memorable encounter with Satan, and translated the Bible into German. Luther does not get a place in Mr. Langford's 'Prison Books and their Authors.'

THOMAS BAYNE.

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In sending instances that I have come across I see I omitted to mention the Roman tradition that in the crypt under the church of S. Maria in Via Lata was the "luogo di detenzione" of St. Paul, though not actually a prison, and that he wrote here the Epistles to the Hebrews, Ephesians, Philippians (where, iv. 22, he mentions his converts in Cæsar's household), to Philemon, and 2 Timothy. (This was on occasion of his second coming to Rome. The "own hired house" where his first coming is commemorated is in the Scuola di S. Paolo, adjoining S. Paolo alla Regola.) I remember the place being pointed out where tradition says St. Peter dictated his Gospel to St. Mark, but I do not remember distinctly if this was also S. Maria in Via Lata. St. Luke, however, is said to have written the Acts there; the portrait of the Virgin Mary preserved there is accordingly ascribed to the hand of St. Luke, and said to have been given by St. Paul to the captain of the guard.

R. H. BUSE.

I have always understood that Mr. Thomas Cooper's 'Purgatory of Suicides: a Prison Rhyme' was written in prison.

EDWARD PEACOCK.

GINGERBREAD FAIRS (7th S. viii. 27, 79; ix. 274).—Two fairs at which gingerbread was provided and sold in enormous quantities survived at Birmingham till June, 1874. They were granted in 1251 to William de Bermingham by Henry III., to be held at Whitsuntide and Michaelmas, the first being popularly known as the Pleasure, and the latter as the Onion Fair. Long lines of market-stalls, loaded with various sorts of gingerbread, attracted crowds of buyers from many miles around. Curiously enough, gingerbread was rarely on sale at any other time. The fairs clustered round St. Martin's Church, but there does not seem to be any connexion between the saint and the fairs.

ESTE.

DOWEL (7th S. ix. 269, 334).—Few persons will be found to dissent from PROF. SKEAT's condemnation of the derivation of *dowel* from *dovetail*; but the derivation from French *douille*, and through that from Latin *ductile*, a culvert, or water-pipe, which is accepted as certain by PROF. SKEAT and CANON VENABLES, is open to the grave objection that *douille* does not signify a *dowel*, and never (if we may trust Littré) was used in that sense, for which the French term is *goujon*, while *douille* has exactly the opposite meaning of a socket, or hollow adapted

to hold fast the end of something that is thrust into it, as the hollow of a spear-head into which the shaft is fixed, or the hollow of a candlestick adapted to hold the end of a candle. It is not easy to see how the word on adoption into English could so completely change its meaning. It would be as if a word signifying *lock* in French had been adopted into English in the sense of *key*. At all events, until this gap between the meanings of the French and English words has been bridged over by showing the use of the word in both senses either in French or English, the proposed derivation cannot be considered as historically complete. On the other hand, it can hardly be an accidental resemblance between the English *dowel* and the German technical term of the same meaning, namely, *döbel*, a peg, plug, stopper (Küttner); Bavarian *diipel*, the *dowel*, or wooden peg, entering the edges of two adjacent boards to fasten them together; a damper of clay to stop the chimney of the oven, a bunch of flax, or clump of people, &c. (Schmeller); forms which cannot possibly be derived from the French *douille*. It is true that we should have expected an initial *t* in the German forms corresponding to the *d* in *dowel*, but the retention of the *d* in German *dunst* and English *dust* does not prevent the general recognition of the radical identity of the two forms. Or the initial *d* in *döbel* may perhaps point to a Low German source of the word, in accordance with the explanation which I have suggested, from the Dutch *douwen*, to press something into a receptacle, "Jemand jets in de hand, *douwen*," to put something secretly into one's hand (Halma). Low German *duwen*, to press, to press down. I may add that the weight of analogy is greatly against the conversion of *douille* into such a form as *dowel* on the adoption of the word into English. Compare French *bouillir*, *brouiller*, *mouiller*, *trouiller*, *souiller*, *despouiller*, corresponding to English *boil*, *broil*, *moil*, *toil*, *soil*, *despoil*. *Towel*, from the dissyllable *touaille*, affords no analogy for the supposed descent of *dowel* from the monosyllable *douille*.

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CHURCH OF ENGLAND SERVICES IN NORMAN FRENCH (7th S. ix. 348).—There must be some misunderstanding. The services of the Church in England from the seventh century to the sixteenth were undoubtedly in Latin. Does DR. MORELL mean some sermons? If so, any evidence on the subject would be interesting.

J. T. F.

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DE RODES (7th S. viii. 488; ix. 190).—I am much obliged to MR. HOPE for his answer to my query, and have written short particulars to C.; but as MR. HOPE may be interested in the history of this family, very fully given in two books I possess, which are not to be procured in Eng-

land, I condense as shortly as I can some of these particulars from 'Documens Historiques et Généalogiques sur les Familles et les Hommes Remarquables de Rouergne, dans les Temps Anciens et Modernes,' and 'Abrégé Historique et Généalogique des Comtes de Rouergne et de Rodéz,' both published in the latter town, and bought there some years ago.

The reason for settling in England also applies to many other families of French origin, who did not come over with the Conqueror, but settled in this country much later.

The earliest Counts of Rodéz were descended from the Counts of Toulouse, but became independent of that family in the time of Charles the Simple, and bore for their arms Gules, a lion rampant or, not the arms of Toulouse. This line ended in an heiress, Berthe, Comtesse de Rodéz, who married Robert (II.), Comte d'Auvergne et de Gévaudan, and died *s.p.* in 1063, when she gave her title and county of Rodéz to her cousin, William, Count of Toulouse.

The next Comtes de Rodéz were Viscounts of Millau, and Richard, Vicomte de Millau, bought the title and lands in 1112. His mother was Adèle de Carlat, a descendant of the original Comtes de Rodéz, who were also Viscounts of Carlat, a town in Rouergne. His arms were "De gueules, un léopard lionné d'or"; very similar arms to the older coat.

The grandson of Richard, Comte de Rodéz, Vicomte de Millau et de Carlat, was Hugues (II.), Comte de Rouergne and Rodéz. He was a distinguished soldier, and gained reputation in the wars against the English in 1208.

He had four younger brothers, and five sons by his first wife, the eldest of whom was called Comte de Rodéz, and died *v.p.*, leaving four sons, the eldest of whom, according to English rule, would have been the heir to the title of Comte de Rouergne de Rodéz on the death of his grandfather; but it was the custom in Normandy, and, it appears, also in Auvergne, for the owner of a title to leave it to whom he chose, and accordingly Hugues, Comte de Rouergne, left his title to his youngest brother, William, who was Prior of St. Amans, so disinheriting, as we should consider it, his eldest grandson, who represented the male direct line in the elder branch.

I think this quite accounts for the settlement of some of the family in England, four younger sons of Hugues (II.), Comte de Rouergne, were left, and four (disinherited) grandsons; and as the Rodéz family were also called indifferently De Rodéz or De Carlat, we may infer that when we find individuals of these surnames, also bearing the Christian names of these same sons and grandsons (as Gilbert, Hugh, Richard, &c.), settled in England at the same date, and having dealings in land connected with the property of the Knights

Hospitallers (of which order the French De Rodéz and De Carlat were members), that they were the same individuals.

The arms of the earlier De Rodés, Rodéz, or Rodes in England bear the lion rampant; the later ones may be confused with the Flemish De Rhodes, whose arms I do not know—hence my query.

William, the prior, left the title on his death in 1208, the same year that he received it, to his nephew Henri, sixth son, by his second wife, of his brother Hugues (II.), Comte de Rouergne and de Rodéz; and the title was not long in the family, for his grandson left only three daughters, the eldest of whom, Cécile, was left the title of Comtesse de Rodéz. She married Bernard, Comte d'Armagnac, and her son was heir to his mother, upon condition of his bearing her arms, and only quartered those of Armagnac upon the death of his father.

Probably only the three younger sons of the direct line came to England, as the eldest (rightful Comte de Rodéz according to our custom) was known in France as the "Seigneur de Bénavent, and left a son, Bernard, Baron de Bénavent, who died *s.p.*, leaving his barony and lands to his kinsman Jean (I.), Comte d'Armagnac and de Rodéz (son of Cécile), upon condition that they were not to be separated in future from the county of Rodéz.

The names of all this family are familiar to us from the pages of Froissart. The Captain de Carlat, the De Vic, De Marmiesse, De Lodève, De Pons, Seigneur de Montlaur, De Scorailles, and De Ribérac, are all sons of the same family, and in these French genealogical books are called indifferently De Rodez or De Carlat.

Guillim gives Rodes, "A, on a cross engraillé between 4 Lyons rampant G. 5 bezants," confirmed to William Rodes, of New Halifax and of Skirket, co. York, by Robert Cook, A.D. 1585.

The colours and charge of the French De Rodes or De Carlat still remain (with slight differences, considering the time that has elapsed) in the arms of their descendants, who bear a corruption of the French name.

B. FLORENCE SCARLETT.

BARWELL AND WARREN HASTINGS (7th S. ix. 328).—Mr. Barwell's Christian name was Richard. He left India about 1780, some years before Warren Hastings, and died in 1804, aged sixty-three. On his return to England he entered Parliament, and he purchased Stanstead Park, near Chichester, for 102,500*l.* As he is once said to have lost 20,000*l.* at whist to Sir Philip Francis, who hated him, he must have made a good deal more in India than civil servants in these prosaic days are likely to acquire. He is said to have been the hero of the famous story "Bring more curricles," which is supposed to have happened at Stanstead, and which used to be quoted as a specimen of the

lordly and reckless extravagance of the so-called "Nabobs."

There is a good deal of information about him in a book called 'Tales of Old Calcutta,' or some such name, which, I think, was published some six or seven years ago. I fancy Merivale's 'Life of Francis' would contain some allusions to him, but I have not got it by me to refer to. I do not think that he was called on Hastings's trial.

M.

In the *Gentleman's Magazine* for September, 1804, p. 388, there is the following paragraph:—

"At his seat at Stanstead, Sussex, aged sixty-three, Richard Barwell, Esq., late M.P. for Winchelsea. From a regular gradation of service on the civil establishment of the East India Company he brought to England, about twenty-five years since, one of the largest fortunes ever accumulated; soon after which he purchased the beautiful demesne of Stanstead from the executors of the deceased Earl of Halifax."

There is also an account of Barwell in the 'Dictionary of National Biography,' vol. iii. p. 350, from the pen of Mr. J. S. Cotton.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

In the British Museum Library are these works:—

The Trial of J. Fowke for a Conspiracy against Richard Barwell. London, 1776. 4to.

A Narrative of Facts leading to the Trials of Maha Rajah Nundocomar and T. Fowke for Conspiracies against Governor Hastings and Richard Barwell, Members of the Supreme Council at Bengal. London, 1776. 4to.

The Intrigues of a Nabob (R. Barwell); or, Bengal the Fittest Soil for the Growth of Lust, Injustice, and Dishonesty. By Henry F. Thompson. [London?] 1780. Original Letters from Warren Hastings, Sir Eyre Coote, and Richard Barwell, Esq., to Sir Thomas Rumbold and Lord Macartney [concerning the government of the British possessions in India]. London, 1787. 8vo.

Observations of the Court of Directors on the Conduct of Warren Hastings, Sir J. Clavering, Col. G. Monson, R. Barwell, and P. Francis, in the Service of the East India Company. [London] 1787. 4to.

His marriage is thus recorded in *Gent. Mag.*:—

"Rd. Barwell, Esq., first in Counsel at Bengal, to Miss Sanderson, of the same place."—May, 1777, vol. xviii. p. 247.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Richard Barwell died September 2, 1804. He was formerly M.P. for Winchelsea, and died at his seat, Stanstead, in Sussex, being sixty-three years of age. See Horsfield's 'History of Sussex,' and *Annual Register*, xvi. 499.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305).—R. Morris, the editor of Chaucer's works in the "Aldine Edition of the Poets," has a note on this phrase, showing that in the reign of

Queen Elizabeth, "*French of Stratford at Bow*" was a colloquial paraphrase for *English*. In proof of this a passage from Ferne's '*Blazon of Gentry*,' published in 1586, is cited, in which the author, referring to the arms of Pressignie, says, "Bycause it is a French coate, I will give it you in French blazonne," and proceeds to do so accordingly. Then he continues, "But if you would blaze in French of Stratford at Bow, say that Pressignie beareth barrewaies six peeces," &c., giving the same blazon in English instead of French (Chaucer's '*Works*,' second ed., vol. i. p. 115).

Whether Chaucer used the expression in this sense may still be doubtful, if we look at the whole passage in which it occurs. He says of the Prioress :—

And Frensch sche spak ful faire and fetysly,

After the school of Stratford atte Bowe,

For French of Parry was to hire unknown

Prologue to 'Canterbury Tales.'

The common interpretation of the phrase seems to suit best here. G. F. S. E.

THE TRICOLOUR (7th S. ix. 384).—In the time of Fouquet there was painted at Vaux, over a door, a representation of war, in which the banner is the tricolour as now used in France. This shows that it was at least one of the flags of the old army.

GEORGE POE, OF SALM, SALM (7th S. ix. 369).—This is clearly to be read, "George, Prince of Salm-Salm." Salm-Salm is a small German principality now, I suppose, mediatised. But what the prince was doing as witness to a marriage in Hampshire in 1794 I cannot tell. If MR. JONAS had given names and places I might possibly have guessed : as it is, I cannot do even that.

C. F. S. WARREN, M.A.

Longford, Coventry.

Evidently the signature of George, Prince of Salm-Salm, the great-great-great-great-grandson of King James I. (see 'N. & Q.' 6th S. xii. 251).
P. J. ANDERSON.

"NUTS AND MAY" (7th S. ix. 168, 257).—In reference to your correspondent's inquiry on the origin of these words sung by village school children in their games, I would suggest that it is a corruption of "knots of may," the term used in Bucks, and possibly elsewhere, for the tufts or bunches of may (hawthorn blossom). W. M. F. F.

PLOVER: PEWIT: LARWING (7th S. ix. 3)

These names are not strictly synonymous. The plover family has several varieties, distinguished by the names lapwing, plover, &c. Of course, in popular usage, they are frequently used interchangeably, but in scientific writing, the word "sweep," by the way, is by no means

Scottish Lowlands. It is the one I was most familiar with as a boy, before I had ever been further north than Newark; and I still think it the most expressive name for the species to which it is applied. It preserves far better than peewit the long-drawn wailing melancholy of the bird's cry.

C. C. B.

PETRE PORTRAITS AT THE TUDOR EXHIBITION (7th S. ix. 247, 334).—*Re* my query on the above, I had hoped that before the exhibition closed it would have elicited a note from the able writer of the Tudor articles in the *Athenæum*; but as in all probability the picture (No. 147 of the Catalogue) will be exhibited again at some time, I think the assignation should be to some other man than Sir William Petre, Knt., who died in 1572, therefore could not possibly have been seventy-four in 1545, as stated on the picture.

With regard to my other difficulty, I have studied Morant and the inquisition he refers to in proof of his statement that Anne Browne's first husband was called Thomas, and not John Tyrrell, Knt. The result is that here, as in many other cases, Morant is in error. The inquisition is now in a very bad state, but a careful study of it shows clearly that the Thomas mentioned is the father of the John of the inquisition, and that it was the said John who died in 1540, leaving Catherine and Gertrude as daughters and coheiresses. A reference to the writ, which is in excellent preservation, proves this beyond doubt. Burke, to borrow an expression from Dr. MURRAY, has "sequaciously swallowed all the blunders" of Morant, while Foster and more reliable authorities call him correctly John. I should be glad to have some indisputable evidence for calling Gertrude, Sir William Petre's first wife, the daughter of John Tyrrell, of Warley, Knt. The will of the said Sir John does not mention a Gertrude, although it alludes to all his other children, and the visitations *per se* are not to be relied upon. RITA FOX.

Beaconsfield House, Manor Park, Essex.

CUTHBERT BEDE (7th S. ix. 203, 258, 336).—I had not the pleasure of Mr. Bradley's personal acquaintance, but we were on pleasant terms of correspondence, although the letters that passed between us were not numerous and seldom lengthy.

March, 1889, I was at Sea View, in the Isle of
and Mr. Bradley, who was at that
Vestnor, hearing from me that I was
away, said that he thought from
come over to call upon me, but
it. This was about nine
At the previous Christ-
Christmas or New Year's
I had, shortly before, been
sur l'Angleterre,' in
'Verdant Green' in
avec gai, illus-

par l'auteur," and as giving, so M. Taine says he had understood from friends, a faithful picture of Oxford life, I copied the passage in French on the back of the card, and sent it to Mr. Bradley, thinking that, whether he knew it or not, it would please him. This turned out to be a happier thought than I was aware of, as Mr. Bradley, in his reply, said that he was very much obliged to me, inasmuch as he had been in quest of that identical passage for five years, and that, as it was about his own book, he was too bashful to inquire in 'N. & Q.' It appears that a lady, since deceased, had said to him, "I have been reading Taine, and ~~and~~ he mentions your 'Verdant Green' in a flattering way"; but she did not remember in which of Taine's books she had met with this. It naturally occurred to Mr. Bradley that it must be in Taine's 'History of English Literature,' and he never thought of looking in his 'Notes on England,' and had given it up in despair. As Mr. Bradley seemed so pleased by this, I sent him some remarks made by M. Taine a few pages further on in the same work regarding the innocent tone of Mr. Bradley's book, "la décence est extrême." M. Taine does not mention 'Verdant Green' by itself, but brackets it, as a picture of Oxford life, with 'Pendennis' and 'Tom Brown at Oxford.' Mr. Bradley, in his second reply, said, "I was greatly obliged to you for sending me that second extract from Taine concerning my hero Verdant Green; and I feel it to be quite a plume of feathers in my cap that I have been so favourably noticed by such a distinguished author."

It is a great satisfaction to me to feel that I was able to make Mr. Bradley some slight return for the amusement that his "college joke to cure the dumps" has afforded me. I venture to hope that the above (in which there is nothing of a confidential nature) will interest Cuthbert Bede's readers in Oxford and elsewhere.

JONATHAN BOUCHIER.

Hopley, Alresford.

SELECTION OF HYMNS (7th S. ix. 167, 213).—Surely Mr. F. T. Palgrave's 'Treasury of Sacred Song' (Oxford, 1889), reviewed in 'N. & Q.' so lately as December 28 last, will give DR. NICHOLSON all he requires.

Q. V.

BELGIAN STOVE (7th S. ix. 348).—Has not MR. BOUCHIER lighted on a misprint? The only edition of 'Trivia' I have (Tolson, 1720) reads:—

The Belgian stove beneath her footstool glows.

The context seems to imply that the stove was a foot-warmer used by the sempstress when she reached her shop. Even with this the cold is such that she is unable to finish her work:—

In half-whipt muslin needles useless lie,
And shuttle-cocks across the counter fly.
These sports warm harmless.

H. A. EVANS.

There is an allusion to this live coals about in the hand in G. Writing to the Rev. Thomas Cadden, under date April or May, 1889.

"A Dutch lady burns nothing at admirer but his tobacco. You see woman carries in her hand a stove which, when she sits, she snugs up and at this chimney dazing Strophodon."

Was the custom introduced in the Low Countries?

In my copy of Gay's 'Poetical styled Bell's second edition, I quoted by your correspondent in

The sempstress speeds to Change
The Belgian stove beneath her feet
The passage as above explains it

F. C. B.

A poet contemporary with Pitt, alludes to the use of this "Belgic frows" in his 'Imitation' piece from which it is impossible the edition of 'Trivia' before footstool, not "footstep."

EDWARD H. M.

ROYAL SCOTS, OR "PILATE'S ix. 287).—There can be no historical fact. Julius Cæsar certainly only as far as the Thames or does not come into view history of Julius Agricola, towards the first century, a hundred years after invasion of this island. There must from which the lecturer derived is not history. The troops under time were mostly auxiliaries recruited, as Renan says in his 'Life' considers that Roman soldiers acted as the soldiers are describe Crucifixion. The inhabitants of the Swiss, have in modern times armies—French, German, and Roman not impossible that some stray have come south and been on Roman eagles so early as 33 A.D. ever, is highly improbable. B Legion, i.e., 6,000 men, formed 50 B.C., must have been developed turer's imagination. The century impressed at the Crucifixion as to Christianity is generally named the λόγος with which one of the side of Christ. This, however, Other names are assigned to him, Inasius or Ignatius.

W.

There is no mention of the "Crucifixion" to which your correspondent referred.

"To monthly meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together and propose their intention to the monthly meeting.....This (the intended marriage) is done in a public meeting for worship. Towards the close whereof the parties stand up and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read and signed by the parties and afterwards by the relations and others as witnesses. Of such marriages the monthly meeting keeps a record."

A. COLLINGWOOD LEE.

Waltham Abbey.

See the details of the case in which these marriages were declared legal in Sewel's 'History,' i. 492 (ed. London, 1811), and in George Fox's 'Journal.' There are so many editions of this book that it is little use giving the reference to one. All, however, are well indexed, and PROF. BUTLER will find the reference s.v. "Marriage."

Q. V.

LEARNED SOCIETIES AND PRINTING CLUBS (7th S. ix. 306).—A small brochure on this subject, by Mr. B. Quaritch, of Piccadilly, is in the hands of every member of the "Sette of Odd Volumes." It is a pity that it should not be obtainable by the outside world also.

AN "O. V."

MRS. ANN MARSHALL (7th S. ix. 349).—Your correspondent should see the will of Ann Marshall, proved in P.C.C. 1766, Tyndal 25. There was a substantial family of Marshall at Ely in the last century, and their wills will probably be found among the Cambridgeshire wills at Peterborough. My calendar of these wills only extends to 1727.

G. W. M.

THE JEWISH WEDDING-RING FINGER (7th S. ix. 208, 359).—Mr. W. Tegg, in 'The Knot Tied,' 1877, remarks at pp. 60, 61:—

"I almost forgot to mention that previous to the rabbi's address the groom places the ring upon the forefinger of the bride—she removes it subsequently to the 'regulation' finger—and he (the groom) says in Hebrew, 'Behold, thou art sanctified unto me, according to the law of Moses and of Israel.'"

F. C. BIRKBECK TERRY.

THE IRISH BRIGADE IN THE SERVICE OF ENGLAND (7th S. ix. 284).—Mrs. Morgan John O'Connell is preparing for the press a number of letters and papers relating to the Irish Brigade, chiefly its later days. The book will probably appear in the autumn, and will, I think, answer very fully Mr. HOPE's questions. My impression is that very few officers of the Irish Brigade or other foreign regiments in the service of the Bourbons accepted the Revolution. Many of the letters are written by Count O'Connell, who went to France in 1762, and died there in 1833, and who, as Mr. HOPE says, drew for many years pay as a general

in the French and as a colonial vice. O'Connell, however, lost 1830, as he refused to take the oath to Louis Philippe, informing the French that he (O'Connell) was eighty years to turn traitor to France." O'Callaghan's note in 'The Irish Brigade,' which is, in unhappy exception to the best of books, remarkably inaccurate.

Garrick Club, W.C.

THE VAUDOIS AND OTHERS (7th S. ix. 282).—Will H. de B. H. kindly be has for the statement of Protestants of Transylvania known as Zseklers [sic]? A 'Description of the Magyar' (1877, pp. 168, 169), a Magyar the Székely people belongs to and the majority of the United

TURTON FAMILY (6th S. ix. 147).—Edward Turton, of Dalkey, co. D., 1621, leaves property to his daughter, Margaret Turton, Turton and John Copinger. John's Church, Dublin, records of Vernon, son of John and that of St. Andrew's, in the case of Mary Turton, 1745. Francis born 1735, was the son of Martha Powell his wife, Powell, Gent., of Limerick, and F. B. Turton had a son John, married to Miles de John Milliken, of Oatlands, Frances, to Rev. George W. they had three children, F. who married, 1828, Susan, Lucas, of Woodtown, co. Dub. Elizabeth Brohier, of Jersey, Henry Hudson, of Glenville, and Elizabeth, who died unmarried in her 'Autobiography,' met of Dublin, who attended by gentleman is also referred correspondence.

IRONMONGER (7th S. ix. 341).—has traced back the word iron beyond Prof. Skeat's earliest have carried it back a good beginning of the reign of Richard to the Poll Tax Return Wolehouse, Ironmanger, was in 1379.

NAME OF A FRIEND OF SMITH IN 1834 (7th S. ix. 341).

Richard Sharp, F.R.S., of Park Lane and Mickleham, co. Surrey, a gentleman well known in the polite circles of his day as "Conversation Sharp." He published anonymously the year before his death, under the title of 'Letters and Essays in Prose and Verse,' a collection of poems and letters (with some new pieces) originally printed in various periodicals. This volume was warmly commended in the *London Quarterly Review*, vol. li. pp. 285-304. Mr. Sharp also wrote 'Epistles in Verse' (1828) and an article 'On the Nature and Utility of Eloquence,' which latter finds a place in 'Memoirs of the Literary and Philosophical Society of Manchester,' vol. iii. p. 307. He was returned at the General Election of 1806 as M.P. for Castle Rising, and chosen in 1816 for Portarlington, for which he sat until 1819. He was elected F.S.A. March 22, 1787, being described as of Monument Hill (London). He died at Dorchester, on his road from Torquay to London, March 30, 1835, aged seventy-six, leaving upwards of 250,000*l.*, acquired in part by commerce, and a high reputation for critical ability and colloquial powers. Hallam introduces him as "my late friend Richard Sharp, whose good taste is well known" ('Lit. Hist. Europe,' part iv. chap. vii. n.). Sir James Mackintosh wrote to Sharp, in a letter dated "Ryde, 31st Jan., 1804," "I think you have produced more effect on my character than any other man with whom I have lived" ('Memoirs of the Life of the Right Hon. Sir James Mackintosh,' edited by his son, 1835, vol. i. p. 196), and declared that he was the best critic he had ever known. A brief memoir of Mr. Sharp will be found in the *Gentleman's Magazine*, 1835, New Series, vol. iv. p. 96.

DANIEL HIPWELL.

The 'Letters and Essays in Prose and Verse,' published by Moxon, were written by Richard Sharp, known as "Conversation Sharp." I possess a copy which he presented to my mother.

J. CARRICK MOORE.

Miscellaneous.

NOTES ON BOOKS, &c.

John Hannah: a Clerical Study. By J. H. Overton. (Rivingtons.)

LINCOLNSHIRE, for its size, is said to have produced less than the average of great Englishmen. If this be true, which our memory and note-books alike give us reason to doubt, no one would deny that she has at least produced her fair share of men who, if not great, were at least remarkable. Among these must certainly be counted John Hannah, the noted Wesleyan minister, who on two separate occasions filled the highest post in that body—that of President of Conference. We should meet with a stern rebuke from more than one quarter were we to speak of Lincolnshire as the birthplace of Methodism; but the Wesleys were Lincolnshire men, sons of Samuel Wesley, the Rector of Epworth, and there is probably no part of England where Wesley has had

more followers. John Hannah was a Lincoln man—a person, we have understood, of some property independent of the salary he received for his ministerial services. His son and namesake, of whom Mr. Overton has written this interesting sketch, received his early education at home from his father, who seems to have been, as the days were then, a man of scholarly attainments. From early years the boy was fond of books rather than of active games, and we are alike pleased and surprised to find that no opposition was thrown in the way of the youth's very miscellaneous reading. Knowing as we do but too well how fierce in those days was the antagonism of almost every one against anybody who tried to acquire knowledge which did not seem to lead to pay or social advancement, we cannot but have a high opinion of a father who permitted the search after intellectual culture for its own sake. A time at length came when the father was removed to be on the staff of the Wesleyan College at Hoxton, and then his boy was sent to a well-known school in the Borough—St. Saviour's, Southwark. In 1837 John Hannah matriculated at Brasenose College, Oxford, but in a very short time he stood for a Lincolnshire scholarship at Bishop Foxe's great foundation, Corpus Christi College, Oxford. This success gave the father great delight. The pleasure was increased by a sentimental reason. Corpus had been the college of Hooker and Jewell. This, of course, took place in the old time, before the hand of reform had touched Oxford; but, as Canon Overton points out, "the achievement really was a very considerable one, especially for a youth who until the last two years of his school life had not had the advantages which most of his competitors probably enjoyed." He still kept up his taste for reading—Elizabethan poetry was then and ever after his great delight—but he evidently did not waste his time, for we are informed that he took a "particularly good first class." Shortly afterwards he was elected to a fellowship at Lincoln College. A man of wide reading and powerful intellect such as Hannah could not fail to be affected deeply by what is known as "the Oxford Movement." He never, however, joined the Tractarians; but the copious, learned, and beautifully written literature which was produced by many of that party when in the early dawn of its hopefulness and vigour had a great effect upon him. Any one who studies his writings may see that, at least as regards style, he was under the influence of more than one of the prominent leaders of the body.

The Lincoln fellowship was not held long. He soon married, and became successively Rector of the Edinburgh Academy, Warden of Trinity College, Glenalmond, Bampton Lecturer (1863), Vicar of Brighton, and Archdeacon of Lewes. He died in the Brighton vicarage on June 1, 1888.

Dr. Hannah's constant devotion to professional work left him little time for indulging those tastes where he was well calculated to excel. His Bampton Lectures and the smaller publications on Elizabethan poetry show that he had the literary faculty in a high degree. One cannot but wish that some of those posts in the Established Church had been given him where time would have been afforded for the labours for which he was best fitted.

Transactions of the Royal Historical Society. New Series. (Longmans & Co.)

THE Royal Historical Society have The less that is said of some of the volumes the better. Though goodness, there is nothing to be justly treated with.

The first article is by Col. Malleon, C.S.I., on Verdingetorix. So insular is the historical knowledge of many Englishmen that we fear that this heroic name will convey but little to some of our readers. Of the Roman conquest of Gaul we know very little except what is disclosed by the 'Commentaries' of Caesar. They are—as Col. Malleon has aptly described them—an "eternal monument to the genius and literary ability of their author." The romantic element enters into them but little. Caesar had the virtue of truthfulness in a high degree; still, from an enemy it is not possible to gather the nobler traits of the Gaulish chieftains who fought so bravely for liberty. Theirs has been a strange fate. Caesar's great literary work has been from his days until now a favourite with all who love the stately Latin tongue when seen at its best and applied to subjects for which it is so admirably fitted. The result has, therefore, been that the sympathies of mankind have been, for the most part, on the side of the oppressors, not of the victims. It may well be that in the long run it has been well for France that Gaul was subdued and made for a time a part of the last great empire. This may be true, but we cannot expect the Gauls to have seen this, nor should we withhold our sympathy for those who suffered so terribly in the cause of liberty.

Mr. H. E. Malden's paper on 'Historic Genealogy' is admirable. Genealogy has suffered from unmerited contempt. This is not surprising. No branch of knowledge—not even theology itself—has been more overlaid with rubbish. No wonder is that when genealogy came before men as a mere vulgar means of flattering rich persons who dwelt in big houses sensible persons should treat it with contempt. The vast accumulation of forged pedigrees made men doubt everything of the kind. It is only within the last forty years that the scientific uses of the labours of the genealogist have come to be acknowledged. The pedigrees of the great houses, British and continental, have been analyzed, and one after another false pedigrees are being discarded and sinking into oblivion. The pedigrees of "Pitt's Peers" have long been a jest; now one by one they are disappearing.

Mr. Williamson's paper on the 'Traders' Tokens of the Seventeenth Century' will introduce some readers to a new branch of knowledge. These little coins are not, for the most part, beautiful to look upon, but their historic uses are not to be despised. If ever we have a complete annotated catalogue of them we shall possess an amount of knowledge as to the trading classes of a most interesting period, which may be sought for in vain in any other land.

Mr. Herbert Haines's 'History of Assassination' is valuable, but far too short. The subject and its literature are vast, and cannot be dealt with in an essay. The literature of the subject is already large, but it is almost entirely in Latin. The Casuists of the Roman Catholic Church have treated on it at great length, whether wisely or not is, and will long continue to be, a matter of fierce controversy. It is obvious that all killing is not murder; on the other hand, it is clear that in certain states of society the temptation to take the life of one's enemy is so strong that there is very great danger in publicly maintaining the justice of any relaxation of the popular code. We trust that the time is near when some one with the needed power of thought and historic knowledge will give us a treatise which shall deal in succession with all the bitter questions which surround the subject.

The May number of *Le Livre Moderne* contains, from unpublished correspondence, a very interesting account of Jules and Léon d'Aurevilly, the former a much better known man than the second, who was an abbé occasion-

ally of a slightly Rabelaisian bent, and the author of a volume of poems called 'Roma Mystica.' Of Jules, commonly known as the Pasha, two portraits—one a caricature—are given. The 'Journal Intime' of Goethe, and the forthcoming book conference in Antwerp are also among the subjects discussed in the number.

Hand-Craft is the title of an illustrated English exposition of Slöjd, by J. D. Sutcliffe, with an introduction by T. C. Horsfall, which has been issued by Messrs. Griffith, Farran & Co.

The Royalist, the first two numbers of which have appeared, is devoted to the collection and examination of matters bearing upon British history as connected with the Stuart line, and appears to emanate from the Order of the White Rose. As it inserts queries concerning the Stuarts, it has a right to be numbered among descendants of 'N. & Q.'

THE death is announced of Thomas Beet, for many years bookseller in Bond Street and Conduit Street. At one time he was one of the chief figures at all our large book sales by auction. He had the honour of submitting various fine and antique works for the inspection of Her Majesty the Queen, the Prince of Wales, &c. His shop at Conduit Street was the resort of men of art and letters, who used to enjoy a chat with Mr. Beet on old books. By a stroke of paralysis he was laid by in 1884, and was compelled to relinquish business.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. J. P., Boston, Mass.—The Parker Society was instituted at Cambridge, in 1840, for the purpose of reprinting the works of the early English reformers, and was dissolved about 1858. Some correspondent may be able to tell you if the parish records of Marlborough, Wilts, have been printed.

JOHN GOSDON ("The child is father to the man": "Drink, pretty creature, drink").—Wordsworth's claim to these is undisputed. The quotation marks to the second only signify that it is a dramatic utterance.

HENRY TEMPEST ("Transcript of the 'Placita de quo Warranto'").—We have a letter for you. Forward full address.

M. H. P. ("Patience as a Man's Name").—See 6th S. iv. 168, 356; v. 95; xii. 814.

J. D. ("Balaam Box").—See 'N. & Q.' 6th S. xi. 385, 478, and Brewer's 'Dictionary of Phrase and Fable.'

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 31, 1890.

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Notes.

SOME EARLY ALDERMEN OF LONDON.

In his most interesting sketch of the municipality of London ("Historic Towns Series"), and under the heading of "The Wardens" (chap. iv.), Mr. Loftie has given the names of some early aldermen, taken (as I gather) from Mr. Maxwell Lyte's "Calendar of the Documents of St. Paul's" (Hist. MSS. Commission), which might be aptly named "Liber Pauli." I am desirous of supplementing his list with some others, considerably earlier than most of the names in his lists, and from a source he has apparently, so far as regards these men, overlooked, namely, "Liber Trinitatis."

I should premise the copy I have been permitted to inspect (through the courtesy of the Library Committee) is that in the Guildhall, copied apparently under the direction of either Dr. Thomas Tanner or of John Anstis, Garter King; and it is introduced by a letter, from the former to the latter, dated Jan. 27, 1713. The MS. consists of the Latin text upon the right-hand folio, and of its translation in English upon the left hand. Of the transcription, in both cases, much is to be desired: that is to say, it has been the work of a mere scribe, and the proper names are, in consequence, terribly distorted, and frequently at variance, even, with each other, giving much avoidable trouble in fixing them. Thus much I am obliged

to say, in order to account for any lapse on my own part.

The writer of the original MS. prefaces his work with the following quaint exordium:—

"As the world is become so evil, so that hardly any one will allow or pay our Quit Rent without abundance of evidence and new justification, and proof from antiquity: Therefore, I, friar Thomas Axebrigge, called son of John de Cornubia, Canon of this church, priest and professed, dispose myself to renew them, not according to the times of the Priors, but according to the order of the book with the names written therein. And also, if I can, to describe the tenements, and among whose tenement they now are, and also the names of those now inhabiting them, for the better information of those coming after me."

Fortunately, the writer so far deviated from his design, as above laid down, as greatly to facilitate the assignment of the aldermen to their wards. For the most part, the grants and leases are collectively given under the various parishes in which the property so assigned was situate; and as the witnesses to these deeds consisted generally of the mayor and sheriffs for the time being, as well as of the then alderman of the ward, not only the assignment of the alderman, but the date also of his tenure, is roughly arrived at—holding in mind, nevertheless, that, as few parishes are situate entirely in one ward, the balance of evidence must determine the exact one.

Where these attestations fail we are forced to fall back upon the dates of tenure of the priors by whom the leases, or to whom the grants, were assigned. These differences are indicated in the following lists by a single year or more being in parentheses.

Dealing only with those wards upon which "Liber Trinitatis" throws further light—although, in most instances, it confirms Mr. Loftie's assignments—we come first to—

Aldgate Ward.—Beyond the two noted by Mr. Loftie, "Liber Trinitatis" furnishes the following, the earliest of whom is called simply Gilbert, alderman, holding office in the time of priors Peter (1187-1221) and of Richard, his successor (1223-1248). But there are two aldermen mentioned during the latter's priorship, respectively rendered in the MS. as Gilbert fitz Firt and Gilbert fult' (qy. fitz Fult' or fitz Fulke?), whom I take to be the same men, and identical with Gilbert, alderman. After him follows Gervase Barn, or Bran, called in another deed Gervase Cordovan, and again in another Gervase Cordwainer. He was alderman under Richard, John, and Eustace, priors collectively (1223 to 1280), and whom we are able to identify with the sheriff of 1237. Richard fitz Walter follows, but his tenure cannot be more exactly defined.

Bridge Ward.—The MS. here confirms Mr. Loftie's remarks upon the hereditary tenure of the early aldermanries, as it furnishes two Richard

Rengers, the first whose tenure was during the lifetime of Ralph, prior (1147 to 1167); and the other Richard, attested during his mayoralty in 1225, too long an interval to make them identical.

Candlewick Ward.—Thomas de Dunholme and Joce, junior, were witnesses as aldermen to two separate deeds in the time of Richard, prior (1223-1248). As Joce (styled John le Spicer in the lists, but can be identified) was sheriff in 1218, whereas Thomas de Durham did not serve until 1241, their succession is fairly determinable.

Cheap Ward.—William fitz Bennet (1220), Adam de Basing (1251, year of his mayoralty), and Thomas fitz-Thomas (1265, also year of mayoralty), precede those given by Mr. Loftie.

Cornhill Ward.—Roger fitz Roger (1255), Walter Poter (1272), and Geoffrey, alderman (1289-1314).

Cripplegate Ward.—The priory, seemingly, had no tenants in this ward, as 'Liber Trinitatis' is silent. Mr. Loftie assigns an aldermanry here to John de Banquille; and Mr. Riley places him in Dowgate (1293). Nothing irreconcilable in this; but accounted for by the ordained exchange, which, however, was very capricious in practice.

Farringdon Ward.—The MS. gives James Blundus (1225), and other authorities Sir Laurence Frowyk (1242) and Richard de Ewell (1259). For the two latter see list of sheriffs. The complications of this ward before its division and settlement are very intricate.

Langbourn Ward.—John Travers (sheriff in 1215), Matthew Bokerel (1269), William fitz-Roger (between 1280 and 1289), Gilbert fitz Fulke (1325).

Tower Ward.—Here occurs a slight hitch, which I am unable positively to elucidate. William de Hereford witnesses two deeds and Gilbert fitz-Fulke another, conveying certain property in the parish of St. Olave, Tower Street, as alderman "of that Ward." Hereford was undoubtedly sometime alderman of Aldgate; and Gilbert fitz Fulke alderman of Langbourn (see *ante*). Whether these discrepancies arise from exchange, or from the situation of the properties, must for the present remain tentative. Beyond these 'Liber Trinitatis' furnishes no less than six earlier aldermen: Walter, brother of Bedard (1170-88); Theobald (between the same dates); Matthew (1187-1221); John de Ballio, or Balles (between the same dates); William, son of Halden, Lumigus (1214); and Adrian (1253); but as these men are designated aldermen simply, some of them may not belong to this actual ward. The names of two of them are of some interest. Theobald was probably the father of Thomas fitz Theobald, who married Thomas Becket's sister; and Adrian was possibly the father of John Adrian, mayor in 1270, as the latter is frequently met with as John fitz Adrian, an early instance of the adoption of a patronymic.

Vintry Ward.—The only addition is Gregory de Rokesley, designated that Ward "in 1276 and 1281. I find him to Cripplegate alone, and 'L' him at Dowgate in 1285. Various regulation of 1240.

Walbrook Ward.—The date of aldermanry must be guessed from shrievalty, 1233 and 1246; and (ironmonger) is given in 1253; (sheriff in 1237) probably separate.

There is a grant of Gilbert, p. some property situate in the parish "without Aldgate," which is attested by Wymborne, "sokenere of the another deed," "sokereve of the noticeable not only from its position but also as an earlier instance than of an alderman acting for one Holy Trinity. Thomas de Wyke in 1252 and 1268. It would be to cover whether he was a layman; is some evidence that the clergy took a more active part in the civil government of the city than they are generally credited with.

Thus far with 'Liber Trinitatis' early aldermen. I do not pretend near exhausting this source of information. Editor's permission, I propose this paper with one relating to reeves and sheriffs, a subject still clearing.

The Historical MSS. Commission to turn its attention to this record. It abounds in information, topographical, of the utmost interest of our ancient city. JOHN

3, Weltje Road, Ravenscourt Park

ALCATRAS.

In Drayton's 'Owl' occur the lines:
Most like to that sharp-sighted
That beats the air above that
The New World's bird.

It is curious that Drayton should call a "New World's bird." It is no World than of the old. It is large as of Southern Africa. Nares, an American bird; but it is not the Portuguese *alcátraz*. Probably it was from Spanish works relating to America that I account of it, and so concluded specially to the new continent. Nieremberg call it the pelican of a bird of strange fables, rendering it its mysterious part in Coleridge's poem produces the authority of V effect that—except when they breed tirely remote from land,—

"and are often seen, as it should seem, sleeping in the air. At night, when they are pressed by slumber, they rise into the clouds as high as they can; there, putting their head under one wing, they beat the air with the other, and seem to take their ease. After a time, however, the weight of their bodies, only thus half supported, brings them down; and they are seen descending, with a pretty rapid motion, to the surface of the sea. Upon this they again put forth their efforts to rise; and thus alternately ascend and descend at their ease."

Sometimes they fall upon deck in this way, he infers. Another peculiar habit related is their affection for the penguin. They both choose uninhabited islands, and build their nests with remarkable uniformity. The albatross raises its nest on heath, sticks, and long grass two feet above the ground. Round this and in almost holes upon the ground build about eight penguins to one albatross. This old settlement is now, it seems, broken up, and the birds have gone further away to breed, and so have confirmed Buffon's assertion that the presence of man destroys the society of meaner animals and their instincts as well.

One naturalist tells you that they only fish in fine weather, and when the wind is rough at sea retire to harbours; and therefore it is that they have got the reputation in the West Indies of foretelling the arrival of ships, because the wind that blows them in makes the vessels put into port. In some places they call them "the man-of-war bird." The *Zoological Magazine* says, differently, that the highest wind does not affect their progress a jot, that both they and the petrel fly without discernibly moving their wings. They sail through the air and always frequent rough seas, where the agitation of the waters brings the marine animals they feed on to the surface. They dart like a harpoon upon their prey, striking their feet upon the backs of the waves with marvellous activity. They can rise easily, and turn with rapidity quite round by the use of their tail. They can fly in the face of the stormiest wind, which scarcely diminishes their progress. The French say that they deposit their eggs with great regard to order, and are such republicans that they incubate by turns,—perhaps only since 1789. Everything about them is disputed, even their diet and their size; but it is generally admitted that when first seen to arrive about Behring's Straits, at the end of June, they look lean and half-starved, though they soon fill out, and so gorge themselves with pounds' weight of salmon as to be half-choked. So stupid do they grow then that the natives knock them down with a stick.

I suppose the bird's habits have been better ascertained by more modern observers. If not, natural history is about as much to be depended upon as the narratives concocted under the patronage of that superior muse, Clio. Still, for those who have nothing else to do it is amusing to look

up and respin these old yarns, as gay emboassments on the phantasmagorical web of the human imagination, as fables that serve to fill the 'Penny Cyclopædias' and to swell the inventory of what man calls knowledge—that web of dreams.

C. A. WARD.

DEATH OF EDWARD OF LANCASTER.—In the last report of the Historical MSS. Commission, p. 16, reference is made to a letter of Clarence to one Vernon, under the date of May 6, 1471, in which the writer states that "Edward, late called Prince, was slain in plain battle." The writer of the report adds that "this is the earliest extant authority upon the controverted question as to the manner in which the son of Henry VI. met his end." It is probably the earliest statement; but the character of the writer, and the motives which would lead him to give a false account of the facts to Vernon, deprive the statement of authority.

In vol. iii. p. 679 of my 'History of Agriculture and Prices' I have inserted an extract from the Norwich register which states that Edward was subjected to a military trial and condemnation, for that is the meaning of the word *abjudicare*. Norwich was a city with strongly Yorkist proclivities, which sheltered Edward's queen and daughter during the king's exile, sent forty men to Tewkesbury field, made a present in the following year to Richard of Gloucester, and imprisoned certain of their citizens for speaking ill of king and duke. I suspect that the account given to the Corporation by the captain of the archers is more trustworthy than that of so perfidious and intriguing a person as Clarence.

I may, perhaps, add that in the same volume, p. 741, is the latest date which has been found for the reign of Edward V. King's College, Cambridge, took care to be well posted up in court news. The date is June 24, 1483.

JAMES E. THOROLD ROGERS.

Oxford.

THE HELSTON FURRY DANCE.—One of the most curious survivals of ancient Celtic customs in England is the Helston Furry Dance, more often called the Flora Dance, or Floralia (from a mistaken notion in the last century that it had something to do with the Roman goddess Flora). It has been so often described that I shall merely mention that on May 8 a procession of thirty or forty couples is made at the Market House, which, preceded by a band, goes through the town dancing a quaint country dance to the ancient Celtic Furry (or). The parties (composed of gentlemen and the county families around) dance in and the houses, going in at the front door and the back and vice versa; and also in the "It is a processional dance, and not at all an old circular Maypole dance of the "Wassail land" of our forefathers. But procession

(not unlike those used in ancient Rome or Greece) were not unknown in mediæval England on May 1, and are common on some parts of the European Continent. Is there any case, however, of dancing in and out of the houses on the Continent yet surviving? I do not think that it exists in any part of England. In Lithuania processional dances in the octave of May Day have existed from ancient times, only I think they are all in the open air.

W. S. LACH-SZYRMA.

[See 5th S. v. 507; vi. 32; 6th S. xi. 408, 496.]

SURVIVAL OF SUPERSTITION.—The following example of credulity is perhaps worth a place in the record of our century:—

"At Huddersfield Police Court, a farmer named Butterfield charged a gipsy woman with stealing two bank-notes, value 150*l.*, and her husband with receiving the same. The prosecutor upon several occasions visited the female prisoner to have his planet ruled, and at her suggestion he left the two notes, in order that they might be sprinkled with dragon's blood. Before the ruling had been completed, however, the gipsies decamped with the notes, but the prisoners were followed and arrested in Lincolnshire. They were yesterday committed for trial."

ESTE.

AMERICANISMS.—Some recent Americanisms in English books seem worth noting on account of their simultaneous appearances. First, in Mr. Norris's 'Mrs. Fenton,' accounted for by him in the following letter to the editor of the *Times*:—

Sir,—I should feel grateful if you could spare a corner of your space to the grievance and explanation of a humble novelist.

In a notice of a recent work of mine—'Mrs. Fenton'—your reviewer remarks upon the American style of orthography adopted therein, and takes exception—as well he may—to such words as "traveled," "offense," and "theater." May I be permitted to say that I am innocent of having thus foully murdered the Queen's English?

The story as it originally appeared in *Longman's Magazine* was not so disfigured; but, unfortunately, Messrs. Longman printed it in book form from plates which they obtained from my American publishers, and I knew nothing of the liberties which had been taken with the text until the deed was done.

Immediately after the appearance of the book I wrote to Messrs. Longman, with the tears running down my pen, to repudiate all complicity in the crime which had been perpetrated in my name, and they have kindly promised that any future editions which may be issued shall be printed in the vernacular.

Thanking you in advance for your insertion of this disclaimer, which, if it is of no great importance to other people, is of some consequence to one who has always endeavoured to write his own language correctly,

I am, Sir, your obedient servant,

W. E. NORRIS.

Underbank, Torquay, Jan. 1.

Secondly, in 'Roslyn's Trust,' mentioned as follows in *Saturday Review* of 28th ult.—

When one reads on the first page of a story that a man's residence is "in the Berkshire Hills," one is apt to overlook the capital H, and "travelers" on the fourth

page may pass a printer's error, so page unmasks the full horrors of "curiosity," eyes that "traveled," as the invalid's chair," one feels in an American novel—published in London without warning. Such in 'Roslyn's Trust.'

Thirdly, in 'Lewis Carro Bruno,' "traveler" repeatedly given the book away, I cannot peculiarities. It would be appearances are to be attributed

"CHEAP AND NASTY."—In April 24 I find the following well-known words of Professor Reilly: "nasty," will, under the influence into "good and beautiful." Respondent reports that these were Prince Louis, the heir presumptive crown, in the First Chamber reference to the promotion of was under the impression that phrase originated with the Rev. who in 1850, under the pseudonym 'Lot,' wrote a tract entitled 'Nasty,' to expose the slop-selling F. C. B.

PEERAGE BLUNDERS.—In the of May 3 it is stated in an "the Marquis of Rockingham of the Earl Fitzwilliam!" Surely courtly and royal paper ought to—I may say the alphabet—of the Earl Fitzwilliam's second title is The Marquisate of Rockingham century or more ago, when the william inherited Wentworth and ham estates, but not his titles.

FERGUSON'S 'RUDE STONE' have lately looked into the late 'Rude Stone Monuments' with concept of the so-called "Giants" since we now find that interment. This work is inestimable as a and examples, illustrated from architect's point of view, but of theory. I offer the following note.

At p. 420 blocks of stone elaborate "pinking," i.e., dotted small holes. There is no uniform compiler regards them as ornaments seem remains of drill-holes performed sawing.

At p. 364 we have axe-heads as they not patterns for moulds used weapons?

Holed stones, various (pp. 167 469, 473).—I suggest that this fact

the necessity for leaving an orifice to place the last stone *in situ*. Admit the building up of a cromlech or dolmen, with three sides and a cap-stone; if the fourth side is to be closed, there is a difficulty in adjusting the corresponding slab, but if an orifice be left it can better be lifted into its place by means of a strong pole thrust therein. This fashion may have survived after its original use was forgotten.

Elaborate scroll-markings at pp. 157, 206, 215-217, 365.—I look on these as tattoo patterns, a precursor of heraldic devices, really totems, by which a warrior may be known at a distance.

A. HALL.

13, Paternoster Row, E.C.

"CLAMEUR DE HARO."—Perhaps the following, from the *Morning Post* of March 5, is worth perpetuating in 'N. & Q.'—

"A curious survival from the Middle Ages was put into practice at Guernsey yesterday to stop the public auction of household goods, which was disapproved of by the eldest son of the family. The formula uttered by the son is as follows: 'Haro! Haro! Haro! A l'aide, mon Prince! On me fait tort!' The sale ceased instantly, and the matter will now come before the Royal Courts in due course."

URSA MAJOR.

TIF=TOUGH=RESOLUTE.—A couple of old Notts farming men were the other day recalling their capabilities when they were in their prime and the ways of working fifty years ago. One of them said that even now he should take some beating at the scythe. The other replied, "There's only one thin' con beat owd uns, an' that's young uns, an' they went tebbly tif." Inquiry showed that by *tif* the man meant resolute (his own definition). *Tif* or *tiff* means tough.

THOS. RATCLIFFE.

Workshop.

LONG LEASES.—Some of the correspondents of 'N. & Q.' have thrown doubt on the fact that leases have been granted for so long a term as 999 years. This week, however, there appears an advertisement in the *Whitby Times* of property in Whitby to be sold by auction in that town on April 15, consisting of two buildings on leasehold land for unexpired terms of one thousand years each, the first granted in 1654, the second in 1659.

GEORGE RAVEN.

Hull.

APRICOCKS.—Of course we get this, the original English form of the name for the apricot, now so called, in the 'Midsummer Night's Dream,' "Feed him with apricocks," and elsewhere in the dramatists, I believe. But it is worth noting to find this spelling much later. It occurs in 'The Young Ladies' School of Art,' by Mrs. Hannah Robertson, second edition, "Edinburgh, Printed by Wal. Raddiman junior, for Mrs. Robertson."

Sold by her, and by all the Booksellers in Scotland and England. M.DCC.LXVII." p. 123:—

"To preserve Apricocks [*sic*], stone and pare four dozen of the largest you can get, and cover them with three pounds of fine grated sugar; let them stand seven or eight hours; then boil them on a slow fire till clear and tender, so let them stand till the next day, covered close with a paper; then boil a chopin of apple-jelly with two pounds of sugar, and whilst that is boiling, make your apricocks [*sic*] scalding hot; then put the jelly to them and boil them together, but not too fast; when the apricocks [*sic*] rise in the jelly very well, they are done: paper them up close as other sweet-meats."

It is interesting to note that the old-fashioned English writers were here correct, and did not foolishly "Gallicize" by following the French corruption *abricots*, from which we, of course, derive our modern word *apricots*. The word, as is well known, is the Latin *præcoquum*, which in Byzantine Greek became *πρικόκιον*, and which, as the superadded *a* shows, probably passed through Arabic into English and French, the English preserving a truer memory of the original form and derivation of the word. But so late as 1767 we should scarcely have expected to find in an English book the spelling *apricok*. The same lady Gallicizes by calling beetroot by a word which is a cross between English and French, but strictly neither the one nor the other, "To pickle Beet-rave." She also (p. 133) quaintly speaks of a "Marmalade of Cherries" and (p. 134) of a "Marmalade of Currants."

H. DE B. H.

ENGLANDIC.—In the first number of the *Review of Reviews* occurs the following passage:—

"Mr. Freeman.....does not solve the great problem, which is how to find a word that will be accepted universally as a true description of the folk who speak English in all parts of the world.....'English speaking,' awkward as it is, is the only adjective that we can employ."—P. 55.

The above was printed more than three months ago, yet I have not noticed any suggestion concerning the sought-for word. May I then—craving the utmost indulgence from the philological correspondents of 'N. & Q.'—be permitted to suggest *Englandic* as a word that might be used as a substitute for "English speaking"?

J. F. MANSENGH.

Liverpool.

WITCHCRAFT IN SUFFOLK.—As it is one of the offices of 'N. & Q.' to preserve records of old superstitions, popular antiquities, and customs, the editor cutting from the *Daily News* of April 1st, had a place:—

at Framlingham on Thursday by the body of a child named Hamlet, daughter of a labourer, the mother of whom they believed the death was caused by witchcraft of Mrs. Corbyn. The woman died a few days ago, and the child would have been taken out in a coffin.

perambulator, and the father stated that he saw smoke issue from the perambulator, and that the child died upon being taken home, the mother stating that it was hot and dry and smelt of brimstone. The medical evidence went to show that death was due to shock caused by the external application of some irritant, and the jury, in returning a verdict in accordance with the medical evidence, said there was not sufficient evidence to show the nature of the irritant. George Corbyn said he was of opinion his late wife had the powers of a witch, and he always tried to do what she wanted in consequence."

Fressingfield, it may be observed, is a large village of 1,147 people, not so very far from the madding crowd, as it is near Halesworth, in Suffolk, once the living of Archbishop Whately. It is noted as the place to which Archbishop San-croft retired after his ejection from the see of Canterbury in 1689. He lived there upon a small paternal estate of 60*l.* a year, and dying in 1693, at the age of seventy-seven, was buried in the churchyard, where his tomb may yet be seen. Hough, Bishop of Worcester, mentions having paid him a visit there, finding him busied in his garden, and saying, "The fruits here taste more sweet, and the flowers have a richer perfume than they had at Lambeth."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE FOURTH ESTATE.—I have often wished that the enterprise of some English publisher would give the public a handbook on the fourth estate of Great Britain, in which some account of authors, editors, booksellers, and printers of note in the United Kingdom would be given. Such a book would be useful to a large class of readers. I notice that in this country a 'Dictionary of American Writers and Editors' is announced.

JOHN WARD DEAN.

Boston, Mass., U.S.

CHELSEA HOSPITAL.—With reference to the great Military Exhibition at Chelsea, it may be mentioned that an article in vol. xx. of the 'Dictionary of National Biography' goes far to annul a popular tradition. The biographer (Mr. Gordon Goodwin) of Sir Stephen Fox, founder of the noble houses of Ilchester and Holland, writes in the article to which attention is drawn that it was Sir Stephen, and not Nell Gwynn, who put it into the head of Charles II. to found Chelsea Hospital, to which 13,000*l.* was contributed by Sir Stephen Fox. John Heneage Jesse's opinion was that Nell Gwynn, in her generosity and kindness of heart, not only instigated Charles to build the hospital for disabled soldiers, but she also presented the ground on which it stands (*vide* 'England under the Stuarts'). In addition to this evidence, a story related by Mr. Edward Walford in 'Old and New London' may be quoted, viz. :—

"Chelsea [Hospital] has yet a stronger claim upon our sympathies, since, according to popular tradition, the

first idea of converting it into a down soldiers sprang from the cha Gwynn. As the story goes, a w soldier hobbled up to Nellie's coach and the kind-hearted woman was s who had fought for his country beg street, that she prevailed on Charl Chelsea a permanent home for mili vol. v. p. 70.

In which of these statements is re HENRY

Freegrove Road, N.

HONE: HOE.—Johnson, de fi whetstone for a razor, gives T rity. Richardson, too, quotes Husbandry, 9," and other dicti The word *hone* appears twice i dred Pointes of Good Husband

Get crowe made of iron, deepe With crosse overthwart it, as w A hone and a parer like sole of To pare away grasse, and to ra

But a still plainer passage is stract":—

A scraper to pare The earth about A hone to raise ro Like sole of a booe

Now it is evident from the we now call a hone could ne Tusser's mind at all. For shar whetstone:—

Get grindstone and whetstone fo "Decemb

The notion of the delicate b sharpen field and garden tools is as to suppose it employed for believe that Tusser wrote *houe*, t turned *u* into *n*, and so the word ever afterwards. *Houe* is the F *hoe*. All the editions of Tusser are in black letter, and nothing than to find *n* and *u* misplaced in that type; and the mistake be repeated in succeeding editio

My friend Mr. Madan has ki the Bodleian ten editions of Tu 1878, and in all of them th "First catch your *houe*" may, th Indeed, I say so to myself, and I to any one who can find the wor book of the sixteenth century. glad of the earliest instance of his 'Sylva' (third edition, 16 'Kalendarium Hortense,' writes A

MORTARS.—According to Krite the contemporary and biographer mortars cast from the padisha's used at the siege of Constantinop the ships of the Christian fleet

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

POPULATION OF SCOTLAND IN THE MIDDLE AGES.—What is this believed to have been—of course, approximately? I am led to ask this question from noticing the numbers who are stated to have been slain in the great battles between the English and Scotch in the fourteenth and sixteenth centuries, numbers which appear to me not so much improbable as impossible in a thinly-populated country, as Scotland is, even in these commercial days, in proportion to her square mileage. At Halidon Hill (1333) the Scotch are stated by Haydn, in his 'Dictionary of Dates,' ed. 1866, to have lost upwards of fourteen thousand slain; and at Neville's Cross, only thirteen years later (1346), they are stated to have had upwards of fifteen thousand slain. Passing by the battles of Otterburn (1388), Homildon (1402), and "the sair field of Harlaw" (1411), in which last-mentioned battle, according to old Elspeth ('Antiquary,' chap. xxvi.), "the coronach was cried in ae day from the mouth o' the Tay to the Buck of the Cabrach, that ye wad hae heard nae ither sound but that of lamentation for the great folks that had fa'en fighting against Donald of the Isles," let me come down to Flodden (1513), where, according to Sir Walter Scott ('Tales of a Grandfather,' chap. xxiv.), the Scotch lost at least ten thousand slain; and at Pinkie, thirty-four years later (1547), according to Haydn, on the authority of Hume, above ten thousand of the Scotch fell. It seems incredible that Scotland could lose nearly thirty thousand of her adult male population in thirteen years, as at Halidon Hill and Neville's Cross, and twenty thousand in thirty-four years, as at Flodden and Pinkie, without utterly collapsing. Yet so far was this from being the case, that the Scotch, after seemingly the most crushing defeats, even after "red Flodden," were always ready to fight again on the shortest notice. Will any of your readers who have paid attention to the subject of population kindly explain the above prodigious death rolls? Haydn says, I do not know upon whose authority, that at the battle of Falkirk (1298) from twenty to forty thousand Scots are said to have been slain, a number which is altogether beyond belief. Prof. Creighton, in his 'Carlisle' ('Historic Towns' series), p. 49, states that in 1296 "the men of Annandale assembled to the number of forty thousand and marched across the Border." Is it probable, or even possible, that a small district of Scotland could, in the thirteenth century, assemble forty thousand men capable of bearing arms? I do not know what were the boundaries of Annandale in

those days. At present it is part of Dumfriesshire, the entire population of which county is, I believe, sixty thousand or thereabouts. On the subject of the population of the Highlands *temp.* George I. see 'Rob Roy,' chap. xxvi.

JONATHAN BOUCHIER.

Ropley, Alresford.

KING JAMES I.—I should be glad to know whether King James I. ever visited in person the south-western counties; and, if so, when, where, and on what occasion, with references to books, &c. Also where can I find any detailed account of the proceedings of King James with regard to his claim to the Somersetshire levels and drainage schemes therein? Was any draining work actually accomplished there during his reign? W.

SPALDINGHOLME, YORKS.—Can any antiquary give me information as to a village of the above name in Yorkshire? I have searched the Post Office Guide and other sources for information on the question, but cannot find even the name. Also as to a family of the name of Dawson, who settled in the above village at the close of the sixteenth century, having immigrated from Ireland. I should be greatly obliged to any one who can give me any information as to the above. Please address

R. J. H. D.

Park Villa, St. Martin's, Stamford, Lincs.

ELECTION BANNER.—I shall be glad of any information as to the relic referred to in the following cutting from the *Yarmouth Mercury*:—

"A very interesting addition to this proposed local institution has just been made, through the good offices of the hon. secretary (F. Danby Palmer, Esq., D.L.). It consists of an election banner, which, from the general treatment of the subject, appears to be about 100 years old. On it are portrayed 'John Bull' and a courtier, sitting at table under the scroll, 'The old Constitution revived by John Bull and Co.,' the latter saying 'May our peace and commerce last for ever,' and the former replying 'Huzza, and without a Corn Bill.' On the left is a manufactory of fire-arms, soldiers, and the inscription, 'Paddy Bull, Blacksmith to the Board of Agriculture,' and on the right a farm labourer pushing down cheap meat and bread to the table, and saying 'They be all a coming down, Johnny.' The background forms a rural scene. It is difficult to point with accuracy to exactly the epoch to which this refers, but it may probably be that of the corn duties, which led, locally, to the riots of 1792. On that occasion the magistrates were attacked by a mob at the Tolhouse, and Lacon, the Mayor, was knighted, but not (as Cory states) for his conduct during the riot; the real reason being the withdrawal of his opposition to the Townsend family at a borough contest."

F. DANBY PALMER.

GENEALOGICAL.—Wanted information as to what classes of documents at the Record Office will give most genealogical matter about a Westmoreland family. I could give six months to a search.

GERALD FOTHERGILL.

29, Priory Park Road, Kilburn, N.W.

O'KEEFE.—Was O'Keefe's farce, 'An Agreeable Surprise,' ever printed; and if so, where? It was not included, for some copyright difficulty, in the four volumes of O'Keefe's 'Plays' published in 1798. A. A.

CRUMBLEHOLME.—In the north aisle of Horningsham Church, co. Wilts, there is a marble mural monument inscribed:—

"In memory of William Crumbleholme, who died the 11th day of February, 1828, aged 40. Also Isabella, daughter of William and Charlotte Crumbleholme, who died April 22, 1830, aged 7 years. Charlotte, the beloved wife of F. Watts, and widow of William Crumbleholme, Died April 17th, 1833, Aged 39."

This surname is by no means common. Perhaps some readers of 'N. & Q.' will be able and kind enough to inform me where it now survives.

JNO. WHITMARSH.

Proprietary Library, Plymouth.

NAME OF DESIGNER WANTED.—Can any of your readers tell me who was the designer of the Irish bank-note, and what was his name, &c.?

C. SMITH.

18, Gerald Road, S.W.

MOIDORE IN IRELAND.—In an old number of the *Dublin Intelligence* (1730), I find in an announcement of an approaching race-meeting, "Every horse, &c., that runs for this Plate, to pay at Entrance to the said John Owen, a Moydore Entrance Money." When did the currency of the moirdore cease in Ireland? ONESIPHORUS.

BAGE ARMS.—Can any of your readers tell me what were the arms (if any) of Robert Bage, the novelist, born at St. Alkmunds, Derby, in February, 1728? It seems he was the son of George Bage, a paper maker, who married four times. He was son of the first wife, but little seems known of his brothers and sisters. E. W. B.

WATTEL.—What is the signification or meaning of the term *wattel* (not *wattle*) as applied to a church? One such is said to exist near Marlborough. HORACE A. FRISKY.

TOBACCONIST.—I am anxious to discover the signature or handwriting of a tobacconist living at Kendal, co. Westmoreland, between the years 1700 and 1745. He died intestate, it is believed; therefore such cannot be obtained through a will. Would some of your numerous correspondents kindly give me their advice as to how to proceed in looking for his signature or handwriting? Any hints will be most acceptable. Was it at that period necessary for tobacconists to take out a licence? If so, he would probably apply for the same in writing; and if the excise papers are now in existence, this might be found with them. But where would they be now; in Westmoreland or London? CURIOUS.

'PARODIE MORALES.'—Whilst I was publishing my collection of parodies, a gentleman in Aberdeen kindly presented me with a little book having the above title. I am anxious to learn all I can about the book and its author. The following is a transcript of part of the title-page:—

"Parodize Morales H. Stephani | In poetarum vet. sententias celeberrimas | totide versibus Gr. ab eo reditas | Ejusdem Henr. Stephani, | ad lectorem tetrastichon. | Centonum veterum et parodiarum | utriusque linguae exempla. | Anno M.D.LXXV. | Excudebat Henricus Stephanus. | Cum Privilegio. Caes. Maiest. In Decennium."

WALTER HAMILTON.

Elms Road, Clapham Common.

[With the work in question we are not familiar. It is obviously by Henri Estienne, the author of 'L'Apologie d'Hérodote,' the 'Discours Merveilleux de la Vie et des Déportements de Catharine de Médici,' and many works of remarkable boldness and scholarship. He was perhaps the most distinguished of the great family of Lyons printers. Under "Estienne" a full biography is given in the 'Nouvelle Biographie Générale' of Dr. Hoefer.]

MSS. RELATING TO SCOTTISH UNIVERSITIES.—In Bower's 'History of the University of Edinburgh,' vol. i. pp. 242-6, are given outlines of the courses of study at the colleges of St. Andrews and Aberdeen in 1648. These form part of the minutes of a commission which met at Edinburgh in 1647-8 to consult for the benefit of all the Scottish universities. Where are these minutes now? They are not in the General Register House, Edinburgh, or in the University Library there, or in the Advocates' Library there; but they were known to Prof. Dalziel (Dalziel's 'Hist. of the Univ. of Edinb.' vol. ii. p. 153, foot-note; cf. p. 144, foot-note), and were seen by Prof. Cosmo Innes in 1854 ('Fasti Aberdonenses,' pref., pp. liii-iv), where part of the minutes relating to Edinburgh is quoted, not given by Bower.

On July 6, 1716, a Royal Commission was appointed to visit the colleges of Aberdeen (signature in Public Record Office, "Home Office Scotch Warrants," 1711-16, p. 354). On December 21, 1716, the Earl of Rothes, chairman, transmits to Lord Townsend a copy of the Commission's Report (P. R. Office, 'Scotch State Papers, Domestic,' vol. xii. p. 257), stating that the original has been sent to the Duke of Roxburgh "to be laid before his majesty." On March 11, 1716/7, a second commission was issued to the same individuals ("H. O. Scotch Warrants," 1716-20, p. 17). I have been unable to trace the second report. On the margin of the copy of the first report are frequent references, by page, to "Record of Proceedings of the Commission," "Depositions of Witnesses," "Report of Committee on King's College," "Report of Committee on Marischal College." These, also, I have been unable to trace. They are not in the archives of the University of

Aberdeen, or in the Register House, Advocates' Library, or University Library, Edinburgh, or among the "Scotch State Papers, Domestic," at the Public Record Office, or the "Treasury Board Papers" there. But they were known to Prof. Thomas Gordon, of King's College, Aberdeen, who towards the close of last century made collections for the history of his college, in which the "Record of Proceedings" and the "Depositions of Witnesses" are referred to by page.

I shall be grateful for any suggestion as to the possible whereabouts of the papers of these commissions of 1647-8 and 1716-7.

P. J. ANDERSON.

New Spalding Club, Aberdeen.

IDEKA AND OFKA.—Two damsels of Queen Anne of Bohemia are thus named—without surnames—on the Michaelmas Issue Roll for 18 Ric. II. Of Ideka I have found no other notice; but Ofka married Robert de Morton, very likely a relative of the person of that name who in 1369 was chief bailiff of Edmund Earl of Cambridge's manor of Heytfield (Rot. Pat. 7 Ric. II. part i.). She was dead on May 11, 1402 (Rot. Exit., Pasc., 3 Hen. IV.). A charter of Robert de Morton, dated Nov. 18, 1410, occurs on the Close Roll for 12 Hen. IV., wherein he mentions a grant from the king to himself and Ofka his wife, deceased. Are these two names the Bohemian equivalents of any ordinary European names? I have read that Ofka represents Sophia, and also that it stands for Euphemia. HERMENTRUDE.

LORD MAYOR OF YORK.—Much has been written of late in 'N. & Q.' about York. Can any correspondent inform me when its first mayor was appointed, and when he was first styled "lord"? I know well enough about London and Dublin, but not about York. Is the Lord Mayor of York *ex officio* "the Right Honourable," like the Lord Mayor of London?

E. COBHAM BREWER.

"RIOTOUS POOR."—What is meant by this phrase? In 1734, J. P. left for charitable distribution in a certain parish the sum of 2*l.* per annum "for the Riotous Poor in the workhouse."

W. WINTERS.

A FLOCK OF MAGPIES.—Summer and winter a pair of magpies frequent the fir trees near the house where I now write, and are very familiar. I am assured of an interesting circumstance in connexion with them, as to which I should be glad to hear any incident of a similar kind. Two years ago, about autumn, says my informant, a flock of magpies, numbering at least over fifty, assembled on the meadow eighty or a hundred yards in front of this, and, after a considerable time's disporting, gradually took their departure. Can any naturalist say whether such a gathering

is at all usual among magpies, or what explanation may be given of it? The matter is, at any rate, a novelty to me.

W. B.

Radernie, Fifeshire.

AUTHORS OF QUOTATIONS WANTED.—

What is the source of this couplet, which occurs in one of Archdeacon Farrar's works?—

Nobilis ille labor per quem vivere tot ægri;
Nobilior per quem tot didicere mori.

What, too, is the reference to Farrar?

ED. MARSHALL.

"I must pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any human being, let me do it now; let me not defer or neglect it, for I shall not pass this way again." Quoted in Prof. Drummond's pamphlet entitled 'The Greatest Thing in the World.'

F. W. M.

Who is the author of a poem on 'Life' which begins:

Our life is like a narrow raft
Afloat upon the hungry sea;
Hereon is but a little space,
Where each man, eager for a place,
Do thrust his brother in the sea.

W. M. E. F.

Replies.

PRINCES OF WALES.

(7th S. ix. 308.)

I am glad to see the question of a Princess of Wales is likely to be ventilated, because the fact is generally disputed, upon the perhaps fairly reasonable ground that no authoritative record as to the fact exists. But would not the same argument apply to some of the Princes of Wales—say, for instance, Edward of Hampton? The following extracts must, therefore, not be regarded as dogmatic assertions, but as evidences (according to their value) which require some consideration, since they are almost contemporary. Munday, in his 'Brief Chronicle of the Success of Times,' p. 526, art. "Catalogue of these Princes," includes both Mary and Elizabeth:—

"1. Marie, Daughter to King Henry the eight by the Princesse Katherine, Dowager, widow of Prince Arthur, was Princesse of Wales.

"2. Elizabeth, Daughter also to King Henrie the eight, was in a Parliament, in the 25 year of her Father's reign, declared Princesse and inheritor of the crowne of England, with all dominions of the same; and therefore was, (as her Sister) Prin-

This reference to an Act of

Henry VIII. is a very positive last sentence qualifies it to following, from Stow's 'Survey of St. Laurence, Jewry, and Vintria' (1598), that one of them at least was entitled to the dignity, but it is impossible to say to which it refers: "A wife of a Duke, to the Princes [sic] of Wales, and Countesses of Chester."

Whitaker's list is imperfect in this respect, that Edward of Windsor was created Prince of Wales and Duke of Aquitaine in a Parliament held at York 15 Edward II. With respect to Charles I., Whitaker is, I fancy, correct.

The following *resumé* of the tenures of the Princedom of Wales and the Dukedom of Cornwall, taken from Coke's 'Reports,' 3 Jacobi, part viii., and headed "The Case of the Prince," may be of interest on this subject:—

"The Princedom of Wales and the Dukedom of Cornwall have this peculiarity, that, whereas they both have a certain defined succession and limitation of tenure, they are not, strictly speaking, hereditary; that is to say, they do not, as a matter of course, descend from father to son, nor to the next of kin, male. The Dukedom approaches more nearly to the usually received idea of hereditary succession than the Princedom: the limitation of the former being to the first begotten son of the Monarch, whilst the Princedom is limited to heirs apparent of the Crown, to the exclusion of heirs presumptive. In consequence, whereas the Duchy may be inherited by right of birth, and enjoyed under the last patent of that title, the Principality of Wales requires a fresh patent for each successive occupant of that title. There are several other Royal honours which have a similar tenure; such as the Dukedom of Rothesay, Earldom of Dublin, &c.

"The tenure of the Princedom of Wales has considerably varied since its creation. Down to and including Henry, Duke of York (Henry VIII.), the Princes of Wales—with the exceptions of Richard of Bordeaux, Edward of the Sanctuary, and Edward Earl of Salisbury, who were respectively created by the King—were solemnly created by and in the Court of Parliament with investiture in the Principality; but in the 26th year of Henry VIII. the Principality (and country of Wales) was, by Parliament, incorporated and united into the Kingdom of England, and the inhabitants made equal in liberties, rights, privileges, and laws, to the natural subjects of England. Edward of Hampton (Edward VI.) was no otherwise Prince of Wales than under the general title of England, his father being King of England and Wales. Since that time the creation has been by patent under the Great Seal, with the exception of Prince Henry, eldest son of James I., who was created in the Court of Parliament, at Westminster, in 8 James I."

Returning to the question of the Princesses of Wales, and taken in connexion with the tenure of Edward of Hampton's title, I think my memory serves me correctly in saying both Mary and Elizabeth were, in succession, nominated actual heirs to the crown, and so heirs apparent. In the case of Elizabeth this may have been considered necessary in order to emphasize her heirship in place of her displaced sister.

I believe there is a peculiar feature in the titles of her present Majesty's sons, namely, that they are all nominated Dukes of Saxony; but this is a digression.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

Charles II. was Prince of Wales during his father's lifetime, but he was never so created. He was declared Prince of Wales, according to Sandford (*Lancaster Herald temp. Chas. II., Jas. II.*),

in 1638, when he was eight years old. Upon his Garter plate he is styled "Prince of Great Britain, Duke of Cornwall and Rothesay." In November, 1641, he is styled Prince of Wales in a warrant addressed to the Receiver of the King's Revenue.

Queen Mary I. was not created Princess of Wales. Miss Strickland says that

"Mary, if not actually declared Princess of Wales, as some authors have affirmed, actually received honours and distinctions which have never, either before or since, been offered to any one but the heir apparent of England. A Court was formed for her at Ludlow Castle on a grander scale than those established either for her uncle Arthur or (her grand-uncle) Edward of York, both acknowledged Princes of Wales, and heirs apparent of England."

Pollino (quoted by Miss Strickland) says:—

"She was declared rightful heir of the realm by the King, her father, and Princess of Wales, which was (i.e., Prince of Wales) the usual title of the King of England's eldest son. She likewise governed that province, according to the custom of the male heir."

Miss Strickland assumes that Pollino must have had good documentary evidence, since he describes Mary's court and council, which he calls a senate, exactly as if the Privy Council books had been open to him. Courthope (late Somerset Herald), in his edition of Nicolas's 'Historic Peerage of England,' observes "that there appears to be no foundation for any of these statements."

Edward, Mary's half-brother, never bore the title of Prince of Wales. His father's intention to have him so created was frustrated by his (Henry's) death in 1546/7, before the letters patent were passed.

C. H.

The following quotation from Jesse's 'England under the Stuarts' perhaps will answer your correspondent's question relative to Charles II., Was he Prince of Wales?—

"Shortly after his birth Charles was declared Prince of Wales and Earl of Chester. In the month in which he completed his eighth year he was knighted, received the Order of the Garter, and was installed with the usual ceremonies at Windsor."

To this may be added that on May 30, 1630, the Earl of Dorchester announces the birth of a Prince of Wales to De Vie, the English resident at Paris:—

"Yesterday, at noon, the Queen was made the happy mother of a Prince of Wales. Herself, God be thanked, is in good estate, and what a child can promise that reckons yet but two days, is already visible, as a gracious pledge from Heaven of those blessings which are conveyed and assured to kingdoms in the issue of their Princes."

HENRY GERALD HOPE.

Freegrove Road, N.

A very competent authority (*pace* the Gaudenites) styles Charles II. Prince of Wales, for the twenty-seventh chapter of 'Eikon Basilike' begins, "To the Prince of Wales. As for Queen Mary, she had trouble enough to retain the title

of "Princess" at all. There is nothing to show that "of Wales" was ever added to her designation.

EDWARD H. MARSHALL, M.A.

Hastings.

POLDAVY OR POLEDVY (7th S. vii. 407, 495).—In cutting up an old issue of 'N. & Q.' I came upon Mr. JULIAN MARSHALL's query as to the origin of the above name for a certain coarse kind of canvas. Another spelling, by the way, and perhaps a better (date 1858), is *poldavy*. This material, we are told, is called *poldavis* in the statute 1 Jac. I., c. 24 (A.D. 1603), and it is suggested (perhaps by Thomas Hearne, the antiquary) that the real source of the term is "Pol d'Avis, a town near Brest, in Brittany, where the manufacture flourished." Such a place, however, neither the querist nor I have been able to find on the map.

Following the clue furnished by the spelling *poldavis* in the statute, we shall most likely be right in concluding that the place intended is a village now called Pouldavid, under the post-town of Douarnenez, in Brittany, the latter being about twenty miles, as the crow flies, S.S.E. of Brest. Both towns are in the department of Finistère, which is described as producing "much hemp," and the manufacture of sail-cloth is stated to be one of its industries. I presume that etymologically *pol-* (or *poul-*) is "a pool," as in many Cornish names.

JOHN W. BONE.

PAPAL BULL (7th S. ix. 349).—The bull of Pius V. is in the 'Bullarium,' by Cocquelines, t. iv. p. 98, sq. There is a translation in Fuller's 'Church History,' bk. ix. p. 93, fol., London, 1655; also in Collier's 'Church History,' bk. vi. part ii. p. 521, fol., vol. ii., London, 1714. The effect of the bull upon Romanists is examined by Archbishop Bramhall, vol. ii. p. 245, A. C. L.; Jer. Taylor, vol. iii. p. 465, 1850. In the former of these there is the help of Mr. Haddan's notes; in the latter of Mr. Eden's. ED. MARSHALL.

The Latin text of the bull, "Regnans in excelsis," will be found in Dodd's 'Church History,' vol. iii. Appendix No. 2, p. iii. If A. W. has no copy at hand, I shall be happy to lend him the volume.

JOHN THOMPSON.

The Grove, Pocklington.

CAREY (7th S. ix. 349).—A life of this writer is in the ordinary biographical dictionaries, and is most fully recorded in the 'Biographia Dramatica,' by Baker, edited by James, where a list of his dramatic performances and other works is given. 'The Hills of Hybla,' however, is not there mentioned. He wrote, besides, a great variety of songs, in which, like his father too, he never once trespassed on decency and good manners. The earliest of his works is dated 1766. He also w

a 'Lecture on Mimicry,' a talent in which he excelled. One form of it was imitating the sound of the wind whistling through a chink, and I remember reading some story of his exercising his skill in this respect in a coffee-room, so that one person got up to look if the windows were fastened, while another went to the door, &c. Can any one give the reference? It began, "The late Savile Carey, who imitated the whistling of the wind through a chink, informed me," so far as I can recollect. Some notice of him is in the *Gentleman's Magazine*, vol. lxxvii.

W. E. BUCKLEY.

An account of this miscellaneous writer (1743-1807) will be found in 'Dict. Nat. Biog.' vol. ix. p. 67.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304; viii. 73, 253).—In the previous noting I gave, I think, sufficient proof that our Elizabethan writers did receive proofs, or, more correctly, that those living in town did. Nevertheless, in a contest against prejudice, it may be as well to add this, which I casually came across, though it be rather later in the day. On the last page of R. Brathwait's 'English Gentleman,' 1630, we have before the list of *errata*, "Upon the Errata," in which occurs the following quibbling words:—

"Truth is, Gentlemen, when you encounter with any Errors (as they are individuates to all Labours) you are to impute the error to the absence of the Author..... He was call'd away from *Laurence Jury*, by the impannell of a *Northerne Jury*, and pressed to attendance by an *Old Baylyfe* of the Country, when his occasion lay for the *Presse* in the *old Bayly* neere the City. In a word, had not a *Nisi prius* interposed, these errors by a *Quist of inquiry* had bene prevented."

BR. NICHOLSON.

'LA FRANCE MARITIME' (7th S. ix. 287).—The work to which M. LOUIS J. DESBURNES refers is probably the following:—"La France Maritime Rédigée par les Auteurs les plus éminens de la Littérature et des Arts..... Sous la direction de M. Amédée Grehan. 3^e édition, 4 voll., 4to. (Paris, Dutertre), 1851." It is omitted in Brunet's great 'Manuel du Libraire,' but recorded by Loreux in his 'Catalogue Général,' tome 2^e, p. 501 (Svo., Paris, 1868).

H. KREBS.

Oxford.

E' (7th S. viii. 366; ix. 233, 234).—That the house which bore the name was the actual house in which it never looked like it to me, the most deceiving in this respect to distinguish between the two. The author's name without rhyme or reason of Farnival be mistaken

There are two collections of in the Museum that incidentally these. One, the collection of in the Print Room; the other, the Ford collection, is among the Har at the moment give more defini no difficulty will be experienced the assistants in either departm small collection, also, in the Guil

SOLITAIRE (7th S. ix. 348).—Thirty years ago farm-servants in Yorkshire had a game called "merrills," in which a board with holes and pegs was used. The board was home-made, and the game filled up many a winter evening. I have often played at it, but I have quite forgotten the details.
W. C. B.

PHILIP JAMES DE LOUTHERBOURG, R.A. (7th S. ix. 246, 356).—To the *Magazine of Art* for January, 1886, I contribute an article upon this curious personage, which contains, I think, nearly everything that it is interesting to know about him. The article is called 'A Faith-Healing Academician.' De Louthembourg's house still stands, sound and strong, in Hammersmith Terrace, and relations of the faith-healer are still living in Chiswick. Since he was Garrick's scene-painter, there may possibly be some references to him in the biographies of Garrick.
J. PENDEREL BRODHURST.

Bedford Park, Chiswick, W.

THE FIREBRACE, DASHWOOD, EURE OR EWERS, AND BACON FAMILIES (7th S. ix. 267).—Philip Bacon, the father of Bridget Bacon, was second son of Sir Nicholas Bacon, K.B., of Shrubland Hall, Suffolk. The first Bacon of Shrubland was Edward Bacon, third son of Sir Nicholas Bacon, the Lord Keeper, and consequently brother of the premier baronet and half-brother of Sir Francis Bacon, the Lord Chancellor. The said Edward married, first, Helen, daughter and heir of Thomas Little, of Shrubland. Burke, in his 'Extinct Baronetage,' says Bridget Bacon married, first, Edward Evers, of Ipswich. She brought her second husband, Sir Cordell Firebrace 25,000*l.* Samuel Johnson wrote the following lines, which appeared in the *Gentleman's Magazine* of Sept., 1738:—

To Lady Firebrace at Bury Assizes.

At length must Suffolk beauties shine in vain,
So long renowned in B—n's deathless strain,
Thy charms at least, fair Firebrace, might inspire
Some zealous Bard to wave the sleeping lyre.
For such thy beauteous mind and lovely face,
Thou seem'st at once, bright nymph, a muse and grace.
Croker remarks, "It seems quite unintelligible how these six silly lines should be the production of Johnson. This 'nymph' was a widow Evers, who in the preceding November had, at the age of thirty-eight, remarried Sir Cordell Firebrace." She must have been about sixty-three when she married her third husband, Mr. William Campbell. She died in 1782.
CONSTANCE RUSSELL.

Swallowfield, Reading.

Perhaps Parker's 'History of Long Melford, Suffolk,' a privately printed book, may supply the information wanted. I know it has some particulars of the Firebrace family, and of others in the neighbourhood. I read it in a house close to that town, that had formerly belonged to the

Campbell who had married Bridget, Dame Firebrace, and in the garden there was still to be seen the old sundial, with the Campbell arms, crest, and motto.
B. FLORENCE SCARLETT.

ST. MARY OVERY, NOW ST. SAVIOUR'S, SOUTHWARK (7th S. ix. 209, 277).—St. Mary Overie, as it is generally spelt, seems to have taken its name, like the county in which it is situated, from the Saxon word *rea*, or *river*. Surrey is south of the river; St. Mary Overie is over, or the other side of the river.

As to the name of St. Saviour's, it seems to have been given in the spasm of Puritanism which turned St. Thomas à Becket's Hospital into St. Thomas the Apostle. And perhaps Bartholomew Linstead's absurd story—he was the last Prior of St. Mary Overie—of Mary Awdry, or St. Mary of the Ferry, was the cause of the change of name. Popish legends were to be put down, so, as the people were familiar with St. Saviour's of Bermondsey, the name of the great monastery there, they transferred the title to the priory church; but the old name was never forgotten, nor, indeed, wholly laid aside.
CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

In an old note-book of "not personally verified" jottings I find the following:—

"In the year 994 the first bridge was built across the Thames. It was of wood, and was erected by the monks of the monastery of St. Mary, in Southwark. This monastery was originally founded as a convent by Mary Overie, the daughter of the keeper of the ferry at this spot."—G. R. Emerson's 'London.'

A. ESTOCLET.

THE JEWS IN ENGLAND (7th S. vi. 79; ix. 229, 329).—MR. PICKFORD is not quite right, although he has some authorities in favour of his mode of spelling the name of this worthy. The Oxford calendars, Le Neve's 'Fasti,' and the list at the end of the Oxford graduates, 1851, spell it as he has quoted, "De Blossiers"; but in the list of degrees (p. 665) it is, "Tovey (Blossiere), Queen's, B.A. Oct. 14, 1713; D.O.L. March 21, 1720"; and on the title-page of his work, 'Anglia Judaica,' Oxford, 1738, it is printed "D'Blossiers Tovey," and thus I wrote it, though the printer read the *D* as the abbreviation of "Doctor," and printed it so. The form adopted by himself in his printed book should be deemed the most authoritative, as it is not only so printed on the title-page, but also at the end of the dedication—as much as to say, With respect to the spelling my name, witness my hand, "D'Blossiers Tovey."
W. E. BUCKLEY.

In "from Life and Jottings from
Bo v T. C. Newby in 1864, at
th under the head of "A
o dred Years Ago"—
"were fixed at 10—
greatest to look"

An old Jew of Bristol had six of his teeth pulled out because he refused to pay the fine. Many thousands of them were slaughtered in divers kingdoms upon a rumour being spread that they had poisoned all the wells in those countries, and whenever they live at this day among Christians, they live in subjection and slavery to them they most hate." It is worthy of note that even so early as 1654 the intolerance against Judaism had shown signs of decrease, and that a writer could be found bold enough to speak of them as a persecuted and 'tormented' race."

TOLERATION.

Your correspondents will find much to interest them in an article on the subject in *Once a Week*, vol. vii. p. 190. It was written by a Jewish friend of mine, long since deceased, and who had special sources of information.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

VRATISLAVIENSIS (7th S. ix. 328).—Wratławia, or Wrotislawia, is the well-known Latin name of Breslau, which was formed after its Polish appellation Wratisława, Wroclaw, Wrocław, or Wróclaw, the latter names already occurring about the year 1000. The historical relation between Wrocław, or Breslau, and Braclaw, on the Bug, in Podolia, though both names show the same derivation (Russian *B* sounding like Polish *W*), is uncertain and obscure. Other Silesian towns the names of which are formed like Breslau, and denote an original Slavic settlement, are Prenzlau (from Pribislaw) and Bunzlau (from Boleslaw). Compare also Bracislaw, the original appellation of Pressburg, in Hungary.

H. KERBS.

Oxford.

Until I saw your correspondent's query I did not know that there was any doubt at all about it that Vratislavia was Breslau, on the Oder, in Prussian Silesia. According to Paul Deschamps's 'Dictionnaire de Géographie,' the Latin name of Braclaw, on the river Bug, is "Bracławia ad Hypanim."

L. L. K.

A ONE-ARCH IRON BRIDGE OVER THE THAMES (7th S. ix. 349).—In the year 1801 a Committee of the House of Commons submitted to the House their opinion that London Bridge should be so rebuilt as to allow a free passage at all times of the tide for ships of such a tonnage, at least, as the depth of the river would then admit between London Bridge and Blackfriars Bridge; and (2)

"that an Iron Bridge, having its Centre Arch not less than 65 ft. high in the Clear above High Water Mark, will answer the intended purposes, with the greatest Convenience and at the least Expense."

In response to this report, Messrs. Telford & Douglas sent in plans of

"an Iron Bridge of a Single Arch of the Height pointed out in the Resolution of the Committee, and no less than 600 feet in the span."

A number of questions as to its construction were submitted to seventeen of the leading

scientific men of the day, and these, with plan and elevation of the proposed structure, were published in the same year. Some of the replies are quaintly candid, e.g., "I have had but little experience in Iron Work, yet I conceive such an arch as is proposed might stand," and not a few of the suggestions for the details of the construction would startle an engineer of the present day. It was actually proposed, as a possible way of making the joints between the ends of the castings which were to be built together into the arch, to pour liquid iron into them. But a happy forecast of modern practice is suggested as an alternative:—

"I apprehend the Joints might be made sufficiently correct for this purpose by a proper Machine, without using any Thing at all in the Joints."

Another design was sent in by Mr. John Southern, but received scant notice, and it was fortunate for all concerned the present stone structure was ultimately decided on.

J. ELIOT HODGKIN.

ZUINGLI AND PINDAR (7th S. ix. 8, 252).—I had overlooked the query under the first reference till my attention was directed to it by the answer under the second. Justin Martyr (1st Apol. c. 46) says (I quote from translation in "Ante-Nicene Library"):

"We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably [or with the Word, *μετὰ λόγου*] are Christians, even though they have been thought Atheists; as, among the Greeks, Socrates and Heraclitus, and men like them, and, among the barbarians, Abraham and Ananias, &c."

R. M. SPENCE.

Manse of Arbutnott, N.B.

LOVELL FAMILY (7th S. ix. 49, 132).—The annexed extracts from Foster's 'Register of Admissions to Gray's Inn,' 1889, may be fitly added:—

1648, June 26. Salathiel Lovell, son of Benjamin L., of Lapworth, co. Warwick, clerk.

1679, Nov. 28. Samuel Lovell, son of Salathiel L., one of the Masters of the Bench of this Inn, Esq.

1686, Nov. 1. James Lovell, son and heir of Salathiel L., one of the Masters of the Bench of this Inn.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE SEVEN DAYS OF THE WEEK (7th S. ix. 249).—William Hone refers to the subject of "Saxon Deities—Days of the Week" at p. 681 in his 'Year-Book,' 1832, the details of which J. H. will find, perhaps, similar to those published in the *Leisure Hour*.

HENRY GERALD HOPE.

6, Freegrove Road, N.

BROWNING'S 'ASOLANDO' (7th S. ix. 345).—That Browning's 'Rephan' should have been founded on a story by my aunt, Jane Taylor, of Ongar, is extremely probable, as he was an enthusiastic ad-

mirer her writings. He once told me that in his opinion some of her pieces in the 'Contributions of Q. Q.' as specimens of English prose were unsurpassed in their own line by anything in our language.

ISAAC TAYLOR.

ARCHIBALD MOFFLIN (7th S. ix. 148, 274).—In the list of bankrupts, *Gent. Mag.*, 1755, vol. xlv. p. 351, is this entry: "Arch. Maughling, Nightingale Lane, Aldgate, victualler."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CATSKIN EARLS (4th S. v. 295; 5th S. vi. 214; viii. 308; ix. 214; 7th S. ix. 314, 393).—It is extremely satisfactory to have Mr. WALFORD's corroboration of Dean Hook's application of this term to the Earl of Huntingdon. The article hereon (*ante*, p. 314) should be supplemented by the addition in line 9 thereof (after the word "save") of the words "that of the earldom of Pembroke, created in 1551, some twenty-two years later than Huntingdon, and." These words were inadvertently omitted in the copy sent to press. Dean Hook speaks of but "three catskin earls of the present day," thereby excluding Pembroke, a creation of Edward VI. Is the term, then, applicable only to earldoms prior to that reign? Can any instance be quoted of its being applied *nominatim* to any earldom save that of Huntingdon—*e.g.*, to Oxford (created 1155, extinct 1702), to Sussex (created 1529, extinct 1641), to Worcester (created 1514, merged 1642), &c.? Further information on this subject is much desired.

G. E. C.

REV. THOMAS ISMAY (7th S. ix. 349).—I find that Isaac Ismay, of London, merchant, married Anne, elder daughter of John Lade (son of Vincent Lade), who was born 1695, and married, 1723, Mary, daughter of William Frend, of Wingham. Her sister, Sarah Lade, married Charles Topping, of London (see Burke's 'Landed Gentry,' second edition, p. 685).

SIGMA.

POTWALLOPER (7th S. ix. 367).—On the derivation of this word see 'N. & Q.,' 2nd S. v. 456; and for its meaning as a parliamentary franchise, 3rd S. iv. 168, 217, 296.

W. E. BUCKLEY.

ST. MILDRED'S CHURCH, POULTRY: SIR C. WREN (7th S. viii. 443, 496; ix. 3, 113, 154, 190, 312).—The question of Gothic *versus* Classical must always be largely one of individual preference. But whatever Mr. TROLLOPE may say, it is surely ridiculous to deny that Wren was a very great architect. St. Peter's in Rome is a magnificent church, and had for its architects men so famous as Bramante, Raphael, and Michael Angelo; but for general architectural effect—not, of course, for size, richness, or colouring—it is often said that St. Paul's in London is the finer!

Wil-

liam of Wykeham also, doubtless, was a great man; but, after all, are not the greatest admirers of Gothic just those who most deplore the introduction of the Perpendicular style, which he was probably the first to develop, and which, in its ulterior forms, naturally prepared the way for the total downfall of Gothic architecture? It is a rash thing to say that any man was "England's greatest architect"; but when we compare Wykeham with Wren do we not find that the one introduced or developed a style which, at any rate, was a falling away from the purest Gothic, and the other a style which was a very bold and successful return to the grace and beauty of the classical ages? The one we may call the prophet of decay, and the other of the Renaissance.

C. MOOR.

Barton on Humber.

MARCO SADELER (7th S. ix. 348).—This artist is said to have been son of John Sadeler, and taken by him to Venice. He seems to have been more of a publisher than engraver, and in many cases to have affixed his name to the second impressions by John, Raphael, and Egidius (Giles). It seems doubtful whether prints with his address were really engraved by him, or only published. His reputed father was born at Brussels 1550, and died at Venice 1600, or, according to others, 1610. His last known print is dated "Venetiis, 1600."

J. C. J.

The name of "Marcus Sadeler, Bavarian print-seller and engraver, sixteenth century," is to be found in Nagler's 'Künstler-Lexicon.'

EDWARD H. MARSHALL, M.A.

Hastings.

TENNYSON'S 'PRINCESS,' l. 33, 34 (7th S. ix. 169).—A full discussion of this passage, with a quotation from Bacon's 'History of King Henry VII.,' describing such a proxy wedding, will be found in Mr. S. E. Dawson's 'Study of the "Princess"' (Montreal, Dawson Brothers, 1884), a book apparently not so well known.

o be,

Melbourne.

GRADUATES OF SCOTT'S
vii. 388, 454, 493; viii. 351
already mentioned, "A
Graduates of the Univ.
1859 to 1888. Edinburgh
Order of the Senatus Acad.

Aberdeen.

GOLDFINCH (7th S.
catcher, epicurean war.
See Morris, 'British
and 72. Also Lewis
(1796), vol. iii. p. 68
inhabits the north

is rarely seen in the south of England. It is not common, even where it breeds."

ONESIPHORUS.

YEOMANRY CAVALRY (7th S. ix. 268).—An 'Historical Record of the Shropshire Yeomanry Cavalry,' compiled by Col. Wingfield, was published in 1888 by Messrs. Adnitt & Naunton, of Shrewsbury. Col. Wingfield states that "the institution of yeomanry cavalry as an internal defensive force is due to Lord Chatham, and dates from 1761, but it was not until 1794 that the force was placed upon any practical footing." He gives other information about yeomanry cavalry in general, and the Shropshire troops in particular, which would doubtless be useful to Y. E. W. Oswestry.

ANGELS AND NEEDLES (7th S. viii. 247).—The passage in D'Israeli's 'Curiosities of Literature'—"How many angels can dance on the point of a very fine needle without jostling one another"—(article on 'Quodlibets, or Scholastic Disquisitions'), by him assigned, as it seems, to Aquinas, and included among those over which Martinus Scriblerus, in chap. vii., makes merry, and for which the REV. ED. MARSHALL asks for an earlier statement, is taken from Cudworth's 'True Intellectual System of the Universe,' chap. v. sect. iii. (vol. iii. p. 497, ed. Oxford, 1829, 8vo.):—

"And to conclude, though some, who are far from Atheists, may make themselves merry with that conceit of thousands of spirits dancing at once upon a needle's point; and though the Atheists may endeavour to rogue and ridicule all incorporeal substance in that manner, yet does this run upon a clear mistake of the hypothesis, and make nothing at all against it; forasmuch as an unextended substance is neither any parvitude, as is here supposed (because it hath no magnitude at all), nor hath it any place, or site, or local motion, properly belonging to it; and therefore can neither dance upon a needle's point, nor any where else."

Cudworth gives no reference to this passage, nor was any added by Dr. L. Mosheim in his Latin version of the work. The query, therefore, must be repeated, "Where did Cudworth meet with the conceit above quoted?" W. E. BUCKLEY.

THE GALILEE, ITS MEANING (7th S. ix. 268).—Dean Stanley's interpretation seems very far-fetched and allegorical. It is true that Ducange says it is supposed to be in allusion to "Galilee of the Gentiles." But that that should be the porch of the cathedral of Palestine which does not exist in *rerum naturâ* is somewhat difficult of acceptance. The position of the Galilee varies in different cathedrals, and though always, I suppose, near an entrance, it is generally anything but a mere porch, or even chapel. Constantly it is a line of demarcation in the nave itself, and seems then to be correspondent with the "court of the Gentiles" in the Tabernacle of Moses and the Temple of Solomon. But this court in the temple was far larger

than any other court, and at the eastern end; now ours is usually at the western end, and very much smaller in dimension. The all-gory seems to resolve itself into this. Christ is the door of the Christian Church; no man enters effectively except through Him; and as He, "the good thing," came "out of Galilee," so He is door, porch, and entrance chapel to all who go up to the cathedral to worship. I have not been able to refer to the early series of 'N. & Q.,' but I should think some of them would furnish this explanation amongst others. C. A. WARD.

THACKERAY (7th S. ix. 205, 272).—It may interest MR. WALTER HAMILTON and also OCTOGENARIAN to know that the portrait to which attention is drawn of Thackeray in the 1889 edition of 'Vanity Fair' is not the only one issued in which his nose is represented as not out of joint. For instance, there are two such portraits (one full, and the other, dated 1864, side face)—both, by the way, by Samuel Lawrence—in that interesting publication 'A Collection of Letters of W. M. Thackeray, 1847-1855,' Smith, Elder & Co., London, 1887, and also, I may add, one in the well-known 'A Gallery of Illustrious Literary Characters, 1830-1838,' Chatto & Windus, London, 1873, the latter portrait being a lithographic production of his "massive and leonine front," from the fine painting in oils by Sir John Gilbert, now in the Garrick Club, London.

The portrait by Sir John Gilbert and those by Lawrence referred to by me, it may be remarked, are dissimilar; but, however, the best likeness of Thackeray, "the great English satirist of the reign of Queen Victoria," as I first saw him, in Paris in 1857, is that, from a photograph taken in America, published in the 'Collection of Letters' I have already mentioned to your correspondents.

HENRY GERALD HOPE.

6, Freegrove Road, N.

I have always believed that Thackeray's nose was broken in a fight at Charterhouse by Venables, Q.C., lately deceased. Unless I am mistaken, this was told me by the person who introduced me to Thackeray. Mr. Venables was a member of the Society of Dilettanti, and I often sat next to him. On at least one occasion I alluded to the fact, and he certainly did not deny it. However, this may not have been the case. My informant added that the "Dame," as we called them at Eton, ran up, and said to Venables, "You have spoilt the best-looking boy in the school!" WILLIAM FRASER of Ledecune Bt.

When Thackeray was in America he dined one day with Mr. X., a distinguished literary man of this city, whose nose made a good second to Thackeray's. The ladies had left the room, and the two gentlemen were sitting over their wine.

when X. proposed that they should join the ladies; upon which Thackeray asked, "What do the ladies care for two broken-nosed old fellows like us?" It is said that X. had no regard for Thackeray thereafter.

F. J. P.

Boston, Mass., U.S.

GOLDSMITH'S 'TRAVELLER' (7th S. ix. 364).—Samuel Rogers, the poet, told Joanna Baillie always to use *that* instead of *which* in her poetry. A reference to Johnson's 'Dictionary' shows that the pronoun *that* is indiscriminately used both for *who* and *which*; and such excellent authorities as the Bible, Shakspeare, Cowley, and Addison are quoted. It is sometimes attempted to make a distinction between the relative pronouns *that* and *which*. But it is of no avail for critics to try to enforce a rule which great authors have never observed. Your correspondent thinks *which* the more elegant word; but Rogers, and apparently Goldsmith, were not of the same opinion.

E. YARDLEY.

The protest of L. R. against the common use of *that* for *which* has long been needed. I have for many years never used *that* where *which* would be equally good as to clearness, and in editing the writings of others also have followed the same course. *Which* is always clear, never can be misunderstood; but *that* is often ambiguous, and one has to read twice to find whether the relative or the demonstrative pronoun is used. There used to be a curious example of *that* and its use in, I think, Lennis's 'Grammar,' which I quote from memory only:—

I'll prove the word that I have made my theme
Is that that may be doubted without blame,
And that that that thus trebled we may use;

following with examples and ending with this—

And that that that that that that began
Repeated seven times is right: Deny't who can!

ESTF.

Morris ('Hist. Eng. Gram.') says that in the fourteenth century *that* was the ordinary relative; that in the sixteenth century *which* often supplied its place; that in the seventeenth *that* again came into fashion, and almost drove *who* and *which* out of use. Modern grammarians make a distinction (and a very useful one) between *that* and *who* or *which*. That they term "the relative of the adjective sentence"; *who* and *which* they admit as proper only when connecting co-ordinate sentences. The late Prof. Hodgson gives many instances in his admirable little book on 'Errors in the Use of English' of confusion arising from neglect of this distinction, and refers to Prof. Bain's 'English Grammar' and 'Higher English Grammar' for a fuller treatment of the subject. Goldsmith appears to have used *that* strictly according to this modern rule, where euphony did not forbid. C. C. B.

SIR JOHN HAMILTON, BART. (7th S. ix. 370).—The pedigree of Enery, of Ballyconnell, is given in thesecond and third editions only of Burke's 'Landed Gentry.' That in the third edition is much fuller than the other, and states that Margaret, wife of John Enery, of Ballyconnell, was daughter of Sir John Charles Hamilton, Bart. Possibly the double name may help in identifying this baronet.

In Robert Milne's list of Nova Scotia baronetcies he mentions one as conferred in 1628 on Francis Hamilton, of Kellough, co. Down. I think this must be a mistake for Kealagh, co. Cavan. If so, a former comment of mine may be supplemented by adding that the Kealagh patent was dated Sept. 29, and sealed Oct. 10, 1628.

Milne also mentions that a Nova Scotia baronetcy was conferred on William Hamilton, third brother of the Earl of Abercorn; but this gentleman, I believe, died without issue.

SIGMA.

THE LETTERS OF AND TO HORACE WALPOLE (7th S. ix. 189, 275, 335).—I will endeavour to reply to the queries of MR. C. MASON *seriatim*. (1.) Have all his letters been published? The majority undoubtedly have, but an inspection of the catalogues of autograph-sellers will show that a considerable number are still inedited. I may refer to the catalogues of Messrs. J. Pearson & Co., of Pall Mall, which usually give long extracts from the letters advertised in them. In one of these I find two interesting letters addressed to George Selwyn, the first of which is dated Aug. 12, 1758, and is very similar in tenor to a published letter of the same date, addressed to Sir Horace Mann (Cunningham's edition, iii. 160), whilst the other, which is undated in the catalogue, must, from its references to Louisbourg and Ticonderoga, be assigned to Aug. 24, 1758 (cf. Cunningham's edition, iii. 165). Messrs. Pearson & Co. have also advertised two most interesting unpublished letters to Sir William Hamilton, our envoy at Naples, and afterwards the husband of Emma Hart. One of these, which is dated June 19, 1774, refers, amongst other things, to the celestinet, that wonderful instrument of which we read so much in the letter to Mason, and which Walpole found such a difficult thing to manage. The other is the identical letter which is mentioned by Walpole in his letter to Mann of Oct. 23, 1775 (Cunningham's edition, vi. 269), in which he introduces Mr. Pars, a painter, who was "going to improve himself in Italy." Walpole winds up by saying he would give Pars a letter to Sir William Hamilton, and this is the one in question. It is also dated Oct. 23, 1775, and is written in a most interesting strain. I would give extracts from these letters, were it not for the obvious reason that their publication might injure their marketable value if they are still in Messrs. Pearson's possession, whereas, if they have been

sold, their present owner might reasonably object to any liberties being taken with them. I have cited them to show that many valuable additions might be made to Walpole's collected letters if a revised issue, and not merely a reprint of Cunningham's edition, were projected by the publishers. Whether there is any prospect of such a publication I am unable to say. Cunningham's edition, careful and painstaking as it is, requires a little overhauling, as there are some palpable errors of arrangement in it. For instance, Walpole's undated letter to Lord Harcourt (vii. 137), which speaks only of the illness of Keppel, Bishop of Exeter, should certainly be placed before that dated Dec. 27, 1777, and addressed to the Countess of Ossory, which reports the same prelate's death (vii. 18). There are also a few errors in the notes, which a careful scrutiny would easily rectify. (2.) Did he keep a copy of them? &c. No; for had he kept copies of them he would not have asked his correspondents to return his letters, as he occasionally did. He reclaimed his letters to Madame du Deffand during that lady's lifetime, and the whole of his letters to Mann were returned to him after the latter's death; nor is there, I believe, any evidence to show that he noted either receipts or issues (to adopt an official formula) in a diary or journal. In his later years he occasionally made a rough draft of his letters, which were copied by an amanuensis. (3.) Did he keep the letters addressed to him? &c. As a rule, Walpole carefully kept the letters addressed to him, and the majority of those which are worth reading, such as the letters addressed to him by Mason, have been published; but the larger number of his correspondents were exceedingly dull, and nothing could be gained by the publication of their letters. On this point Mr. MASON cannot do better than carefully read the introductions to the various collections which have been prefixed by Mr. Cunningham to his edition of the 'Letters,' and which narrate the circumstances under which they have been published. It is useless to waste the space of 'N. & Q.' in reprinting what has already appeared in so accessible a form.

It has often surprised me that in the numerous series of "Men of Letters," "Great Writers," and so on, with which we are daily flooded, no place has yet been found for Walpole. Without descending to a pun, I aver that Walpole was essentially a man of letters. His tastes and instincts were far more literary than antiquarian; and if his performances do not entitle him to claim a niche in the Valhalla of "Great Writers," he was at least as great as many who have been enshrined there. No contemporary man of letters was more repellent to Walpole than the "Great Cham of Literature," and yet there were many points of junction between the two men. Neither of them is remembered by the work which is most distinctly

a literary product of the age. *las' nowadays? About as is 'The Castle of Otranto.' Th reflected halo in his conversati correspondence. Neither creative faculty in the slightest the one a peg for his talk as gossip, and they could not be point of similarity they both was the kindest-hearted be Walpole the kindest-hearted son staggering with the outcas to my mind, a finer picture th tributions of Walpole for the debtors. Such personalities the "Men of Letters" that honour are forgotten, our desc to solace the hour of pain an leisure with Boswell's 'John Letters.'*

Jaipur, Rajputana.

"THE PIPER OF SLIGO" (7 well known that Sir W. imagination for many of the at the heads of his chapters; bable than that he should al sorts of fanciful names. N occurs in Haliburton's 'Coun land,' though I find Slighous and Slignaw; but there is family named Smith-Sligo at

E.
7, Hyde Park Mansions, N.W.

ALPHA: J. M. (7th S. ix. 2 query, "Who was J. M. who thirty years ago?" I rememb land, editor of 'The Chester known as the friend of S 'N. & Q.' at the time ind pseudonym also inquired abo been used by no end of peopl W.

Dublin.

TRANSCRIPT OF THE 'PLA RANTO' (7th S. ix. 327).—A Mr. TEMPEST puts the where bek. This is Blencarnbeck, fell, and flows into the Ed stream, dividing Westmorel not far from Penrith. The li carn is near at hand. I wel the beck when on a walking t a fine sunny morning, and happy to recall the view of S we rested by the waterside.

I find "Yminith, Yorks," in man's Dictionary,' 1753, as on fairs were held in August.

WALPOLE AND BURLEIGH (7th S. ix. 89, 139).—Two contributors have a reference to the story of Lord Burleigh, but neither mentions an authority for it. Fuller says:—

"At night, when he put off his gown, he used to say, 'Lie there, Lord Treasurer,' and, bidding adieu to all state affairs, disposed himself to his quiet rest."—'Holy State,' book iv. chap. vi. p. 269, Camb., 1642.

Is there an earlier authority? ED. MARSHALL.

SENSE (7th S. ix. 230, 354).—Forstmann suggests that *Sancho*, which occurs as early as the eighth century in Germany, may be connected with the O.H.G. *sang*, "cantus." There are so many Gothic and Suevic names in Spain that there would be no difficulty in referring the Spanish name to a Teutonic source. ISAAC TAYLOR.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 269).—

Lenis alit flammam, grandior aura necat.

Ovid, 'Remedia Amoris,' l. 808.

G. F. S. E.

(7th S. ix. 370.)

He carries his heart in his hand.

I am not aware of such a proverb. Will Mr. F. A. LEO state where the expression occurs? The closest parallel which I can mention is "Et animam meam porto in manibus meis," Job xiii. 14, Vulg., at which place Corderius compares with it a Greek proverb: "Hinc etiam Græci dicunt proverbio: *ἐν τῇ χειρὶ τὴν ψυχὴν ἔχει*, animam in manu habet, de eo qui versatur in summo discrimine. Usus est eo Xenarchus apud Athenæum" ('Comm. in Job,' Paris, 1856). The similar expression, "Ponere animam suam," occurs in Judges xii. 3; 1 Sam. xix. 5, xxviii. 21; in Ps. cxix. 109, it is "anima mea in manibus semper." The Septuagint translation of Job xiii. 14, *ἐν τῇ χειρὶ*, is *ἐν τῇ χειρὶ*.

ED. MARSHALL.

Ferdinand. Here's my hand.

Miranda. And mine, with my heart in't.

'Tempest,' III. i.

With this my hand I give to you my heart.

Marlowe's 'Dido,' III. iv.

In Quarles's 'Emblems' is a woodcut of a figure holding a heart in his hand (bk. ii. No. 15). Cf. Proverbs xxi. 1.

WM. UNDERHILL.

patient The East bowed low before the blast
In ~~an~~ deep disdain,
will be found in Matthew Arnold's 'Obermann Once More,' among his elegiac poems. DOUSE.

"Was never a sweeter nest," we said,

"Than this little nest of ours"

is from 'A Cottage in a Chine,' by Jean Ingelow.

E. W.

Miscellaneous.

NOTES ON BOOKS, &c.

The Compleat English Gentleman. By Daniel Defoe. Edited by Karl D. Bülbring, M.A., Ph.D. (Nutt.) THE mention of this then unprinted work of Daniel Defoe by John Forster in his 'Biographical Essays,' London, 1860, rendered certain its ultimate acquisition by the public. It had previously lain hidden in the British Museum, where it was numbered 39,555 of the Additional MSS. Since we are

complete edition of the very numerous writings of Defoe, it is pleasant to have one rescued from oblivion and presented under careful and competent supervision and with all the typographical comeliness Mr. Nutt is careful to supply.

'The Compleat English Gentleman,' Dr. Bülbring tells us, belongs to the close of Defoe's career, one work only having been published subsequently to the date of its composition, which is assigned on satisfactory evidence, internal and other, to 1728 and 1729. Successive possessors of the MS. were the Rev. H. D. F. Baker, the descendant of Henry Baker, Defoe's son-in-law; Dawson Turner; and the old friend of 'N. & Q.' Mr. James Crossley, at the sale of whose books it was bought for the British Museum. With justifiable enthusiasm Mr. Crossley wrote on the fly-leaf, "For an admirer of Defoe this volume is a treasure." Defoe did not finish the book, which he intended to publish anonymously. It gives a curious and deeply interesting account of the country gentleman after the accession of the House of Hanover. Defoe's own notion of what constitutes a gentleman is in itself worth reading. After declaring that it is not determined how many descents make the son of a cobbler a gentleman, he says: "Not, therefore, to search too far where the thing will not bear the Inquisition, I shall take it as the World takes it that the Word Gentleman implies a Man of Family, born of such Blood as we call Gentlemen, such Ancestors as liv'd on their Estates, and as must be suppos'd had Estates to live on" (pp. 15, 16). This idea of holding land is insisted upon by Defoe, and the notion of elevating to the title of gentleman a man following any profession did not in those days present itself. Upon this state of things Defoe is very satirical. One of the best portions of the volume is the dispute between a nobleman, with all the ignorance characteristic of the head of the family, and a younger brother bred at the university and possessing a good stock of learning. Says the elder brother, "I take him to be a gentleman that has the blood of a gentleman in his veins. Nothing can be a gentleman but the son of a gentleman." The younger inquiring, "And virtue, parts, sense, breeding, or religion, have no share in it?" is answered, "Not at all. They may constitute a good man if you will, but not a gentleman. He may be the D—if he will, he is still a gentleman." Investigation would probably show that similar views still prevail.

It is impossible to give a full insight into a book that is written without much cohesion and covers much ground. Most book-lovers—of those, at least, who when a new book is written read an old one—will obtain for themselves this happily recovered work of a great author. Dr. Bülbring dedicates his work in warm terms to Dr. Furnivall. His labours have been diligently accomplished, Defoe's bibliography must have given much trouble well spent, however, and the work welcomed.

Dante and his Early Biographers. By D.D. (Rivingtons.)

THE Principal of St. Edmund Hall, in addition, three lectures he delivered on Dante in University College, London, dated Christmas Eve, 1889, Dr. D.D. problem as to the authorship and two forms of the life of Dante attests has not, so far as he knows, been England. Since that time Dante of special discussion in saccio has been freely to the dual shape it the questions have

'Vita' or the 'Compendio' is genuine, or which of them is taken from the other. Dr. Moore decides unhesitatingly that the 'Vita' is genuine, and holds, with the bulk of authorities—from Biscione, through Tiraboschi, Ugo Foscolo, and Scartazzini to Maeri-Leone—that the 'Compendio' is spurious. The reasons for these views are put forth with much ability. The lives by Filippo Villani, Leonardo Bruni, Giannozzo Manetti, Giovanni Mario Filelfo, and others are analyzed. Most interesting of all is the chapter on the "Characteristics of Dante," in which the poet is defended from the charges of prolonged licentiousness, which rest principally on the assertions of Boccaccio, in which it is said that with the wisdom and greatness of Dante "trovo ammissimo luogo la lussuria." Very ingenious is the defence, and to most readers it will be convincing. Dr. Moore's book is a valuable contribution to our knowledge of the great Italian poet.

THE Rev. Edward Marshall, M.A., F.S.A., has printed in pamphlet form *The Office of Rural Dean*, a paper read before the Banbury Clerical Association and the Woodstock Clerical Association, and published by request. Readers of 'N. & Q.' will guess how much pleasantly conveyed information it contains. Parker & Co., Oxford, are the publishers.

AMONG recent catalogues are the *Book-Lover's Leaflet* of Messrs. Pickering & Chatto, containing many original editions of the old poets and dramatists. Under Thomas Bancroft, "Two books of epigrams," Beaumont and Fletcher, Chamberlayne, Chalkhill, &c., some remarkable rarities in excellent condition are chronicled. In a scarcely less excellent catalogue of Messrs. Jarvis & Son, Gower, Greene, Ben Jonson, Goldsmith, &c., will well repay attention. Mr. U. Maggs of Church Street, Paddington, Arthur Reader of Orange Street, and William Hutt of 3, Hyde Street, have some curious books. The catalogues of Messrs. Henry Young & Son of Liverpool, Clement Sadler Palmer of Southampton Row, Charles Lowe of New Street, Birmingham, Henry R. Hill & Son, of Booksellers' Row, and B. & J. F. Meehan of Bath offer many attractions. Among many volumes of note the catalogue of Messrs. Henry Sotheran & Co. includes a first folio Shakespeare, a fine copy, a first edition of 'Le Roman de la Rose' in a Trautz-Bauzonnet binding, a first edition of Lord Tennyson's poems, and a fine copy of the first complete edition of 'The Visions of Pierce Plowman.' Mr. George P. Johnston of Edinburgh advertises some uncommon books. Mr. Walter T. Spencer, New Oxford Street, has early works of Dickens, Lever, &c.

MR. ROBERT BURNARD, of 3, Hillsborough, Plymouth, an authority on everything relating to the antiquities of Dartmoor, will shortly issue a series of 'Dartmoor Pictorial Records.' The work will consist of fifteen full-page illustrations from designs by the author, with a plan of the moor, introduction, and descriptive letter-press. Intending subscribers should apply to Mr. Burnard. Only a hundred and fifty copies will be printed.

THE Register of St. Mary Magdalene, Canterbury, from 1559 to 1800, forming the fourth volume of Mr. J. M. Cowper's series of Canterbury parish registers, is now ready for delivery.

DR. EMIL REICH's lectures at Oxford last term on 'Græco-Roman Institutions from Anti-Evolutionist Points of View' will be published next week by Messrs. Parker & Co.

THE first number of a new magazine, entitled *Berkshire Notes and Queries*, is announced for publication early in June by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. T. M. ("The Year 1900").—All the year 1900 belongs to the nineteenth century, for 1900 years after the beginning of A.D. is not completed till the end of 1901, and the first day of the twentieth century is Jan. 1, 1901.

CLAMORES E TENEBRIS.—We cannot read your name and address, and your communications are without headings.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

EARLY ENGLISH SCHOOL.—SHEPHERDS' SPRING EXHIBITION includes Works by Sir J. Reynolds, Gainsborough, Romney, Wilkie, Constable, Croome, Vincent, Morland, Stark, Bonington, &c.—SHEPHERDS' GALLERY, 27, Abchurch-lane, St. James's-square.

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LONDON, SATURDAY, JUNE 7, 1890.

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Notes.

BOURBAKI'S ARMY IN 1871.

On Jan. 8 and 9, 1871, General Bourbaki, with the French Army of the East, was defeated by General Werder near Vesoul. Notwithstanding this, Bourbaki again attacked Werder on Jan. 15 and 18, in the hope of relieving Belfort. But he was repulsed; and being excepted from the armistice of Jan. 27, he and his force were pursued by General Manteuffel, and were again defeated, near Chaffois, on Sunday, Jan. 29. On Tuesday, the 31st, this unfortunate Army of the East, 80,000 strong, laid down their arms and entered Switzerland, by arrangement with the Swiss authorities.

The following letter describes this event; or, rather, it describes the entry of the 50,000 men of Bourbaki's army who came in by Les Verrières Suisses and the Val de Travers, and particularly that of those 15,000 who were received at the village of Fleurier. The letter was written on Feb. 15, 1871, by a young and charming Swiss lady, whom I know very well. It was addressed, not to me, but to a friend of hers and mine, who was then in England; and, with due permission, I made an extract from it on the 20th of the same month, which extract I submit herewith, as a *mémoire pour servir*. I may add that the writer's brother was shut up in Paris during the whole of the siege.

My extract is as follows :—

Fleurier, 15 Fév., 1871.

—, Nous venons de traverser des semaines agitées par des événements bien extraordinaires. L'armée de Bourbaki se rendant à la Suisse, le passage par notre paisible vallée de 50,000 hommes, avec un immense matériel de canons, mitrailleuses, chevaux, fourgons, &c., sans parler de ce qui est entré en Suisse par d'autres côtés; il y avait certes bien de quoi jeter la perturbation parmi nous.

Le 28 Janvier, à 10 heures du soir, on annonce à la population que des troupes Suisses vont arriver dans notre village: nous étions stupéfaits. 800 soldats arrivèrent cette nuit-là, et le lendemain il en passa en grand nombre, allant aux Verrières. Ces précautions ne furent pas prises trop tôt, puisque le Mercredi [i.e., on Feb. 1], à 5 heures du matin, après l'accord passé entre les Généraux Clinchant et Herzog, le désarmement commença, et qu' aussitôt l'armée française défilait dans notre vallon. Tout arrivait pêle mêle, et dans un pitoyable état; gens et bêtes étaient affamés; la population formait une haie sur leur passage, et c'était à qui leur donnerait une assiette de soupe, du pain, du vin, &c. Jamais je n'oublierai ce spectacle. Ces hommes avaient la figure pâle, ils se traînaient péniblement, beaucoup avaient les vêtements en lambeaux, et surtout les chaussures. Cela dura 8 jours, non pas sans interruption; il y en eut un grand nombre qui séjournèrent ici trois jours. Pendant 2 nuits, notre village en eut 15,000 à nourrir et loger; on les mettait partout, dans les corridors, granges, écuries. Le jour se passait à distribuer des vivres, mais le pain manquait, les boulangers ne pouvaient en faire assez pour tant de monde. Quand le soir arrivait, c'était pitié de voir arriver les malheureux par groupes, venir demander en grâce un coin pour s'abriter. Beaucoup de gens redoutaient de les loger, à cause de la vermine; les officiers en avaient comme les simples soldats. Les maisons étaient envahies; et avec cela il fallait loger aussi les troupes Suisses, qui ne voulaient pas être dans le même local que les français. La moitié de ceux-ci étaient malades; la dysenterie, les bronchites, &c. On organisa immédiatement des ambulances; mon père eut les varioleux à l'hôpital: les Fritz Berthoud donnèrent leur billard pour les moins malades; les typhus furent mis à l'Ecole des Garçons; des dames dévouées et des officiers de santé français les soignèrent et les soignent encore; il y en avait par centaines, aujourd'hui on en a fait partir un grand nombre. Le village était empesté, ce n'était qu'un tas d'ordures, aussi maintenant chacun est malade; ce matin une petite fille, notre voisine, est morte du typhus; c'est le seul cas jusqu'à présent parmi notre population, mais les malades français sont décimés chaque jour par cette effrayante maladie.

Après avoir vu ce passage, nous pouvons un peu nous représenter les horreurs de la guerre, ce fléau des fléaux. On doit vouer à l'exécration ceux que décident ainsi du sort des peuples, et les font massacrer et réduire aux plus dures privations.

Les soldats sont unanimes à dire du mal de leurs chefs, et ceux-ci disent pis que pendre de leurs soldats, et en particulier des Mobiles. Il y avait une désorganisation complète, paraît-il, dans cette pauvre armée de Bourbaki—rivalités en haut, insubordination en bas.

My fair friend forgot, or perhaps in 1871 she did not know, that in the Année Terrible of 1870-1 the sort du peuple had been decided by the people themselves. With which remark I leave her admirable letter to speak for itself, adding only this one comment. Suppose that an English villa or country town of some 1,500 to 2,000 per

were suddenly invaded, not only by 800 English soldiers, sent to preserve order, but by a foreign army of 60,000 men, disarmed indeed, but utterly demoralized by defeat and disaster, and decimated by disease. Suppose the village were called upon to lodge and feed not only the eight hundred English, but also 15,000 of the foreigners, and to tend their sick and bury their dead during a whole fortnight and more. Suppose, further, that the English village actually and triumphantly *did* all these things; and you will then have some notion of the great and elastic energy, the skilful and self-sacrificing charity, which this one Swiss commune was able to exhibit in 1871, under the leadership of a few men like Fritz Berthoud and his friends.

A. J. M.

CRITICAL CARELESSNESS.

Surely of all people critics should be accurate. Yet very recently I have jotted down several errors in otherwise clever and amusing papers. The late (very distinguished and polished) Chinese diplomatist named Tseng was most absurdly called in Europe "the Marquis Tseng." He was a mandarin of high rank, but marquis, of course, is a purely European feudal title, and not, as happens, a very ancient one, for the baron and earl were the more primitive dignitaries. The duke, or *dux*, was, of course, originally a military leader; while the marquis (or, as some old-fashioned newspapers still write, the marquess) was a very late mediæval title. German *Herzog*, of course, = duke, and German feudal law has preserved a distinction, which has never existed (I believe) in England, between two kinds of earls, the *Graf* and the *Furst*. Again, *Prinz*, in Austria and Germany, is still a title in some cases of aristocracy only, and not of sovereignty. In fact, the *Prinz* is below the *Herzog*, or duke, and the illustrious Bismarck, as Duke of Lauenberg, has now been technically raised to the most exalted rank below the throne, his genius and courage having long rendered him—and I say this though he has been reputed to be *keine freund* to England—worthy of the same. To call a Chinese aristocrat a marquis was, I think, not only absurd and erroneous, but distinctly vulgar.

In the *World* I am glad that the late Rev. Prebendary Scarth has had due and generous honour done to his memory; but why should an antiquary, in his obituary, be pilloried, by that vile turning of an adjective into a substantive, as "an antiquarian" instead of "an antiquary"? Sir Walter Scott knew better when he named one of his most fascinating novels 'The Antiquary,' not 'The Antiquarian.'

Again, the same journal has lately spoken of "meister-singers." Neither German nor English is this. I am sure that neither Hans Sachs in his time nor Herr Wagner in our own days (who has

immortalized him in his opera of 'The Master-Singers of Nuremberg') would have approved of such a hybrid phrase. "Master-singers" is fairly good English; "meister-singers" has the misfortune of being neither good English nor good German.

The *World* has also lately treated us to "San Jerome," neither Latin, nor English, nor Italian. Is it not time to expose these "flash" attempts at literary and art culture? Jerome and Hierome (cf. Thirty-nine Articles) are English; Hieronimo is Italian, or, in later Italian, Gerolamo; but "San Jerome" is an unacknowledged bastard term.

Again, Paul Potter was a great Dutch artist, and art criticism is always valuable; but "Sybilla" is not the Latin for a sibyl. It is true that, by a total misconception, Sybil has been used, especially by lady novelists, as a pretty girls' Christian name (as in Lord Beaconsfield's 'Sybil'); but, first of all, the spelling is *sibil*; and secondly, if—as the Girtton or Newnham young ladies probably know already, and Dr. Mommsen's 'History of Rome' will confirm my opinion—people were generally aware that *sibylla* means simply a little wise old woman—in fact, a kind of superior and more lady-like witch, or *striga* (cf. Petronius)—the glamour of lady novelists' azure-eyed or black-eyed Sybills would most likely vanish.

The same journal speaks of Buddhism as the "state religion" of our dependency of Ceylon. It so happens that neither in British India, nor in South Africa, nor in Australasia, is there, nor has there been any time when any religion has been established. In the West Indies, certainly, state support has some years past, rightly or wrongly, been withdrawn from the Anglican Church. But as the Church of England was never there established, a plain man would think, and rightly, that it could not be disestablished. But this *en passant* only.

However, I must pillory a curiosity; and, to do the members of the Buddhist creed justice, I think that some of us Englishmen are to blame for it. This curiosity is the "Buddhist Archbishop." Now, as in the Buddhist religion there is no priesthood and no episcopate, I can only regard this phrase as a vulgar and foolish effort at what has been called "levelling up." But there is yet another newly created archbishop. *Vide* Bristol *Western Daily Press*, April 25, where, to our amazement, we hear that "Archbishop Farrar"—meaning, of course, the able and popular archdeacon of Westminster—has been appointed by the Vice-Chancellor of the University of Cambridge as "Lady Margaret's Preacher." Iago, in Shakspeare, was "nothing if not critical"; and surely those journals which often most ably, and always most severely, criticize others, should themselves be severely accurate, and "when in doubt,"

lead trumps, i.e., strictly limit themselves to exactness in statement. People who touch on specialist points should have special knowledge, and at the very least use what lawyers call "due diligence."

H. DE B. H.

"MORTON'S FORK."—One of the most prevailing misnomers is that of "Morton's Fork," which comes from the erroneous statement in Bacon's 'Life of Henry VII.,' p. 436, "Chan. Class." This was properly claimed for Bishop Fox in the life prefixed to the 'Foundation Statutes of Bishop Fox for Corpus Christi Coll., Ox., 1517,' translated by G. R. M. Ward, Lond., 1843, pp. xx-xxii, in an extract from Holinshed:—

"In this twentieth year [of Hen. VII., 1507], says one of Exeter (John Hooker, alias Vowel), the King, having some need of money, was by his Council advised (by way of benevolence) to levy the same upon the whole realm, as well of the clergy as of the laity. And for the same commissioners were assigned accordingly. For the clergy, Richard Fox, some time bp. of Exeter, but now of Winchester, a very wise grave and trusty counsellor, was appointed chief Commissioner, and had the chiefest dealing therein."

The clergy, it appears, who came before him were of two sorts—

"the one showing themselves, as they were, wealthy, seemly, and comely; the other pretending that which was not, poverty, bareness and scarcity,—but both were of one mind and contrived all they could to save their purses."

"The Bishop, when he had heard them at full, and well considered thereof, very wittily, and with a pretty dilemma answered them both."

Hearing the allegation of necessary charges on the part of the first, he said to the first:—

"Now having store to spend in such order, there is no reason but that to your prince you should be much more well-willing and ready to yield yourselves contributory and dutiful; and therefore you must pay."

Hearing the statement on the part of the other sort, he said:—

"Albeit your livings be not of the best, yet good, sufficient, and able to maintain you in better estate than you do employ it; but it appeareth that you are frugal and thrifty men, and what others do voluntarily spend in apparel, house and family, you warily do keep, and have it to lie by you; and therefore it is good reason that of your store you should spare with a good will, and contribute to your Prince, therefore be contented for you shall pay."

"And so by this pretty dilemma he reduced them to yield a good payment to the King."

This is set right in the life of Bishop Fox in the 'Dictionary of National Biography,' by the president of the college of his foundation, Dr. Fowler. He traces the authority for the story to Erasmus, in bk. ii. of the 'Ecclesiastes.' No earlier authority than Bacon can be shown to favour Morton.

ED. MARSHALL.

COB HALL.—Dr. Murray's questions concerning *cob* and its compounds induce me to think

that the following paragraphs from my 'Manley and Corringham Glossary' may not be without interest to some of your readers:—

"*Cob Hall*.—A small house in the south-west corner of the market-place at Kirton-in-Lindsey. There is some reason for believing that it stands on the site of the prison of the lord of the manor. The late Mr. W. E. Howlett told me that this building occupies the site of the weigh-house of the market, and that the word *cob* is akin to the A.-S. *cēap*.—*Cob Castle*, a prison..... North, Wright, 'Gloss.,' *sub voc.* The north-east tower of Lincoln Castle is called *Cob Hall*, perhaps from the practice of beating delinquents there with a leathern belt, called *cobbing*.—Sir C. H. J. Anderson's 'Lincoln Guide,' p. 152. This place is mentioned by Henry Norris in 1781, and is called *Cobs Hall*. He thought it was a chapel.—*Archæologia*, vol. vi. p. 265.

"These two days they played their ordnance very thick upon the *cobb*.—'Rushworth Hist. Coll.,' vol. iii, part ii. p. 679.

"The Ordnance map shows a place called *Cobbe Hall*, near Snettisham, in Norfolk."

Cob loaves were known at Winchester in 1604 (*Archæologia*, vol. xlv. p. 180). *Cob-walls* are mentioned in a communication by the late Mr. Albert Way to the *Archæologia* in 1844, vol. xxx. p. 495.

EDWARD PEACOCK.

ITALIAN VERSION OF BURNS.—I send you an Italian version of Burns's 'My Heart's in the Highlands,' which, if an Englishman may venture on criticism, seems extremely well done. It appeared in a new paper of great promise, published at Milan, called *Il Secolo Illustrato*, April 27, p. 131:—

IL MIO CUORE E SUI MONTI.

Vola a' miei monti il cor nè mai qui resta,
Vola a' miei monti il cor del cervo a caccia,
Vola il cervo a cacciar della foresta,
Del capriuolo ad inseguir la traccia:
Ovunque io l'orme imprima
Sempre il mio core è de' miei monti in cima.

Addio, montagne del mio suol natio,
Patria de' forti, boréal contrada
Madre di cuori generosi, addio;
Ovunque errante peregrino io vada
Imperituro affetto
Per i miei monti mi arde ognor nel petto.

Addio, nevose de' miei monti creste,
Addio, valli dai rivoli irrorate,
Addio cascate eccelse, addio foreste,
E voi selve fra i greppi arrampicate
Del rapido pendio,
E voi, torrenti fragorosi, addio.

Vola ai monti il mio cor, nè mai qui resta,
Vola ai monti il mio cor del cervo a caccia,
Vola il cervo a cacciar della foresta,
Del capriuolo ad inseguir la traccia:
Ovunque io l'orme imprima
Sempre il mio core è de' miei monti in cima.

BURNS.

EDWARD PEACOCK.

Bottesford Manor, Brigg

BANIAN.—In a letter from Horace Walpole to the Countess of Upper Ossory, dated April 20,

1773 (Cunningham's edition, vol. v. p. 459), he describes a ball at Lord Stanley's, at which two of the dancers, Mr. Storer and Miss Wrottesley, were dressed "in banyans with furs, for winter, cock and hen." A banian, or banyan, is defined in Yule and Burnell's 'Anglo-Indian Glossary' as "an undershirt, originally of muslin, and so called as resembling the body garment of the Hindus; but now commonly applied to under body-clothing of elastic cotton, woollen, or silk web." From the passage in Walpole it would appear that the term was introduced into England at a tolerably early date; but unless the garment were of somewhat thicker texture than the banian of ordinary Anglo-Indian wear, the effect produced by the two dancers must have been little less astonishing than that excited at a somewhat later date by the celebrated Miss Chudleigh, when she appeared at a fancy-dress ball in the character of Iphigenia. Perhaps some correspondent may be able to say whether the term is found in any contemporary English writer.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE PRINCESS ELIZABETH STUART.—The account in 'N. & Q.' (7th S. ix. 361) of the rifling of the remains of John Milton reminds me of an occurrence which has of late caused some talk in certain circles. The Princess Elizabeth, second daughter of Charles I., was born on Dec. 28, 1635, died in confinement at Oaribrooke Castle on Sept. 8, 1650, and was buried in Newport Church. Very recently—that is late in 1889 or early in 1890—a medical man who had for many years resided in Newport died. Among his effects sold by auction was a bottle which contained, or professed to contain, a rib bone and some of the hair of the unfortunate Princess Elizabeth. These relics passed into the possession of a dealer. This fact was known by some person who made a communication to the present Home Secretary on the matter. In consequence of this, about three months ago, a detective was sent down from London to Newport, to endeavour to obtain possession of the remains. He stayed in that town nearly a week, but as the owner of the relics had himself done nothing illegal, and expressed no intention of surrendering his property, the policeman returned to London. Some other persons in Newport are also said to have in their keeping rib bones of the princess. When the grave was rifled cannot now be ascertained, but it must have been many years ago. Apparently the Home Secretary by the steps he took in the matter acknowledged that the remains were genuine.

NEWPORT.

MOUNT OLIVER.—In his voyage along the eastern coast of the peninsula to which he gave the name of Boothia Felix, in honour of Mr. (afterwards Sir Felix) Booth, who supplied the means of fitting out the expedition, Capt. (after-

wards Sir John) Ross named a peaked hill near the coast (passed on August 15, 1829) Mount Oliver. Dr. Egli states, in his valuable 'Etymologisch-geographisches Lexikon,' that this is "eine der von dem engl. capt. John Ross auf seiner reise um Boothia Felix (1829-33) augenscheinlich zu ehren gewisser, aber nicht näher bezeichneter personen ertheilter namen." Reference, however, to Ross's account of his voyage (published in 1835) will show clearly who the Oliver was whose name he desired to imprint on that dreary region. Off a part of the coast called by him North Middlesex, in latitude about 72° 10', they passed a river, which he says "was named Lang river, after my friend of Woolwich yard, who had so much exerted himself for our former expedition; after passing this the land trended a point more to the westward." He then goes on, "At two we passed another similar but much smaller stream; and two miles further, a remarkable peaked hill, which I named Mount Oliver." Now as his Woolwich friend was Oliver Lang (who published in 1848 a work on 'Improvements in Naval Architecture'), there can be no doubt that Sir James' Ross wished to give his Christian name to the hill, as he had designated the river passed earlier in the same day by his surname.

Blackheath.

W. T. LYNN.

SIXTEENTH CENTURY EPITAPH.—We are accustomed to see quaint epitaphs, quotations, texts, &c., engraven on tombstones, but they rarely give much comfort to the soul or encouragement for the future. But I have recently come across a curious sixteenth century couplet, which gives in a few pithy words advice of the soundest description:—

Lyve well and Dye never
Dyee well and Live ever.

Why the engraver (in brass) should have troubled himself to vary his spelling of "live" and "die" I cannot understand. The couplet closes the notice of the death of a rather remarkable lady, described as follows:—

"Heare lyeth the bodey of Joane Brodnax the wife of Robert Brodnax who had six sonnes & eyght daughters & she departed this worlde the 2 Daye of January 1592 Being of the age of xxxix yeares."

C. E. L.

KINLIKE.—In the *Times* of April 12 I notice an advertisement of the sale of a mineral spa in North Wilts, which is described as "efficacious in curing gout, rheumatism, stomach, liver, and kinlike affections." I suppose that "kindred" affections would have served the advertiser's purpose; but still, if new words are to be coined, *kinlike* strikes me as good coinage, and likely to be useful to youthful poets.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

EPITAPH.—During a walk some years ago between Margate and Ramsgate I made a short

halt at St. Peter's, to examine the inscriptions on the tombstones, and brought away a copy of the following. It is rather quaint, and may possibly be thought worthy of a corner in the pages of 'N. & Q.'—

In memory of M^r Richard Joy called the
Kentish Samson

Died May 18th 1742, aged 67.

Hercules Hero famed for strength
At last lies here his Breadth and Length
See how the mighty man is fallen
To Death y^e strong and weak are all one
And the same Judgment doth Befall
Goliath Great or David Small.

JOSEPH BEARD.

Ealing.

BARLEY.—Students of surnames have good reason to believe that they are still on the increase. I happened to acquire some time ago a few newspapers issued about sixty years ago. One of them is the *Lincoln Herald* for Sept. 2, 1831, in which occurs the following passage:—

"A few days ago a female infant was found in a field of barley in the parish of Muskham, near Newark. It had on when found near two suits of clothes, but those of a coarse description. It is supposed to have been left there by some Irish women travelling with reapers. It is at present under the care of the parish officers, and has been christened *Mary Barley*."

This little girl was called Barley because found in a barley-field. Had the infant been a boy the name might have been perpetuated, and given rise to many erudite guesses as to its origin. Barley is a genuine English surname. A family of that name has long lived in this neighbourhood. A John Barley was master of Gonville Hall, Cambridge, in the end of the fifteenth century, and there was a William Barley, a printer, in the Tudor time.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

NOOTKA.—The student of the history of the last century or of the *Annual Register* will remember Nootka Sound. In the index of the latter are many references. There were pamphlets by Dr. Johnson and others, debates in Parliament, and rumours of wars. Nootka is found in Capt. Cook's voyages. There was an English settlement at Nootka, and for seizing this and English shipping there in 1790 Pitt threatened the Spaniards with war, and by the treaty of Madrid of October of that year Pitt compelled the Spaniards to yield to our terms, and restored the prestige of England broken by the American revolution. Shall we celebrate this year the anniversary of the century of this feat of the great statesman? Where is Nootka, and what has become of it? Has it dropped out of the map, as out of history? According to Capt. Cook, Nootka ought to be on the north-west coast of North America; but there no one seems to know it. It ought to be in the neighbourhood of the rising city of Vancouver and

the island of that name in the thriving colony of British Columbia. Capt. Vancouver is very well known there, and is looked upon as the beginner of their history. Individually I remember about Nootka being engaged above fifty years ago in the historic fight. This became a contest for a parallel of latitude with the United States as our mutual boundary, the States having succeeded to Spanish and French claims. In the result our Government gave away waste land as recklessly as they have done with the Congo, and the United States became possessed of the rich states of Washington, Oregon, and California, and we became restricted to a northern strip. After various names this strip has received the title of British Columbia, and Nootka has faded away. Finding that the ancient history had faded also on the spot, I induced Capt. H. A. Mellon to deliver a lecture at Vancouver last month on the ancient history of the colony, to which he has devoted much attention. In this way the history was carried back for three centuries, to the epoch of Sir Francis Drake's discoveries, on which our claims were based. Drake called the lands so discovered New Albion, and proclaimed Elizabeth Queen of New Albion. In the fulness of time these lands of gold are now in the possession of the English-speaking races, and it may be that Drake himself will receive honour in San Francisco and in Vancouver. Cook, too, should be honoured in British Columbia, as he is in Australasia.

HYDE CLARKE.

'PERICLES,' 1611.—The Cambridge editors of Shakespeare, in referring to this edition, style the copy in the British Museum as unique, attached to which is a MS. note by Halliwell-Phillips to the following effect:—

"Although the present volume wants two leaves in sheet D (unless, indeed, the omission is to be ascribed to the printer, the catch-word being right) it is of great literary importance, being not only a unique but unused by and unknown to all the editors of Shakespeare.The present is no doubt Edward's copy, which sold in 1804 for what was in those days the large price of 14*l*."

A copy of this edition has recently come into my possession, and on collating it with that in the British Museum I find that the Museum copy is imperfect, mine having the two leaves in sheet D. In all other respects they are identical. Since 1804 no copy has appeared for sale, neither is it in any of the public or private libraries.

MORRIS JONAS.

THE OCCURRENCE OF "TH" IN ANGLO-FRENCH AND ANGLO-SAXON.—There is an interesting note on the occurrence of *th* in Anglo-French and Anglo-Saxon in Gröber, 'Grundriss der Romanischen Philologie,' i. 397.

The sole English word in which the A.-F. *th* is still preserved is English *faith*, M.E. *feith*, from the A.-F. *feith* (*feid*), which again is from the Latin accusative *fi* *me* change from the Lat.

d (or t) to E. th is found in A.-S. and in Early English of the twelfth century; in a few cases the words survived till about the fourteenth century, but are all now obsolete, or have lost the th.

Examples in A.-S. are: A.-S. *fihele* (fiddle), from Low Lat. *fidula*, *vidula*; A.-S. *sinoth*, also *synoth*, *seonod*, a synod, from Lat. acc. *synodum*; A.-S. *Cathum*, from Lat. *Cadomum*, Caen, in the 'A.-S. Chron.,' under the date 1105; A.-S. *Rothem*, from Lat. *Rotomagus*, Rouen, in the same, under the date 1124. So also the place now called *Gerberoi* or *Gerbroi*, near Beauvais, appears in the 'A.-S. Chronicle' as *Gerborneth*, A.D. 1079; and *Conde* appears as A.-S. *Cundoth*, A.D. 883.

So also A.-S. *nativiteth*, Lat. acc. *nativitatem*, 'A.-S. Chron.,' 1106; M.E. *plenteth* (= A.-F. *plenteth*), Lat. acc. *plenitatem*, Genesis and Exodus, 3709; *daynteth* (= A.-F. *deinteth*), Lat. acc. *dignitatem*, 'Anturs of Arthur,' st. xiv., 'Towneley Myst.,' p. 245; *kariteth*, from Lat. acc. *caritatem*, Ormulum, l. 2998.

The change from t to th took place in Gaulish Latin and very early French, when the t was final. Final d was probably sounded as the voiced th first of all, and then unvoiced, in accordance with the known habit of French, which delights in voiceless letters at the end of a word.

WALTER W. SKRAT.

EXECUTION OF CHARLES I.—With reference to the position of the king, recumbent or otherwise, when the fatal blow was struck, now under discussion, will you permit me to call attention to the account of the execution of Lord Hastings in the 'Richard III.' of Sir Thomas More?—

"Who the protectour bade spede him a pace, for 'by Saynt Poule (quoth he) I will not to dinner til I see thy hed of'.....so he was brought forth unto the grene within the Tower, and his hed laid down vpon a long log of timbre and then stricken of."

T. F. F.

HENRY FLOOD.—The following is from *Blackwood* of March, 1826, and seems sufficiently curious for disentanglement. The writer, who signs himself "Senex, Cork, Jan. 1, 1826" (probably James Roche, though he was not so very old at that date), states

"that Flood, the famous patriot, astonished all his friends by one night appearing on the ministerial benches. 'It was a downfall to every hope of national glory—an extinction of the sun of liberty itself.' He was in great want of 20,000*l.* to disencumber his estate, and the Vice-Treasurership, then vacant, being offered as a sop, he accepted it. When the incumbrance was discharged, which happened in about seven years after, he gave up the place and became as great a patriot as ever."—P. 268.

Very interesting anecdotes of the writer's school-fellows, Grattan and Lord Clare, follow.

W. J. F.

Dublin.

ASSUMPTION OF NAME.—In the *Times* of February 1 is a remarkable instance of an assumed name enrolled in Chancery. A gentleman figures in one of the law courts. His name, he said, was originally Charles Groom. He thought the addition of "Napier" would improve it; but, not content even with that aristocratic addition, he by deed poll, duly enrolled, assumed the name of "Charles de Bourbon d'Este Paleologus Gonzaga," and he further calls himself "Prince of Mantua and Montferrat." Pray record in your pages such an instance of—assumption! Y. S. M.

MESSING.—Future generations may have rejected some current corruptions of our language; but they may meet with them and wonder what they mean. Permit me, therefore, to call attention to the fact that the vulgar abomination "messing," for confusing or muddling, has reached the pages of a review. Mr. W. T. Stead, who, as editor of the *Pall Mall Gazette*, did little to exalt literary style, now writes in *Review of Reviews* (April, p. 299), "The papistical power is messing everything in Canada." G.

INDEX-MAKING.—Allow me to call the attention of authors and index-makers to the saving of time that would be afforded to readers if on each page of the index the words "numbers refer to pages" (or to "paragraphs," as the case may be) were inserted. KES.

MEMORIALS OF THE DEAD.—I take the following from the *Stirling Saturday Observer* of March 29. It is satisfactory to find public interest is really aroused on behalf of the memorials of the dead:—

"*Apropos* of a notice a few weeks ago, the ground to be assigned for the preservation of several old tombstones at Kilmadock has now been prepared and enclosed with a low border of freestone, the enclosed space measuring 13 ft. 7 in. by 6 ft. 9 in. The stones thought most worthy of being preserved, and found in a most complete state, are five in number, and belong to the representatives of the Doigs of Ballengrae, Dunrobin, and Mardoch-ston, and bear the dates 1618, 1619, 1620, and 1631, and various emblems—sword, dirk, cross, &c., while a raised stone near the entrance to the ground, at the south side, marks the spot where lies 'The most worthy and Right Honourable Alexander Stewart or Annet, who died A.D. 1641, Apuril.' The whole of the burying-ground has been much improved lately, unnecessary mounds have been flattened, and hollows filled up with turf, and altogether has a much more pleasant and attractive appearance."

WILLIAM GEORGE BLACK.

Glasgow.

LETTER OF J. P. KEMBLE.—I append a transcript of a letter written by the eminent tragedian to a person unknown:—

DEAR SIR,—It is now seven years since the Tragedy of 'Hamlet' has been acted at our Theatre, and we really have no dress for the Prince of Denmark; though, I am afraid, if we had, the Rules of the House would not per-

mit me to lend it anywhere. I shall be very pleased to hear of your success, and thanking you kindly for your polite offer, remain, Sir, your most obedient servant,

J. P. KEMBLE.

Jan^y 10th 1795.

N^o 13 Caroline St Bedford Square.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

C. R. M. TALBOT, M.P.: IVORY.—Like very many other families, the late father of the House of Commons had entirely dropped his paternal family name. Perhaps I am not correct in saying he had dropped it, as it was his grandfather who did so. Mr. Talbot's paternal ancestor was a Capt. William Ivory, of New Ross, co. Wexford, the grantee of large estates in that county under the Acts of Settlement. He died July 18, 1684, at the age of fifty-nine. By his wife Anne, who died April 9, 1692, he left one son and one daughter. The son, Sir John Ivory, was knighted at Windsor Castle May 20, 1683. He married Anne, elder daughter and coheir of Sir John Talbot, of Lacock Abbey, Wilts, and dying Feb. 24, 1694, left (with three or four daughters) two sons, John and Talbot. The elder son, John, having succeeded to Lacock Abbey, sold his Wexford estates. He married the Hon. Mary Mansel, only daughter and eventual heir to Thomas, Lord Mansel, of Margam, Glamorganshire. He assumed the additional surname of Talbot. Mr. Ivory-Talbot was M.P. for Wilts. His second son, the Rev. Thomas Talbot, dropped the name of Ivory. He left a son, Thomas Mansel Talbot, who was father of the late Mr. Talbot, of Margam, M.P. I have never been able to discover the parentage of Capt. William Ivory, nor was Mr. Talbot acquainted with it. He told me that an account of the family of Ivory had been published; but he had never seen it, nor have I. Can any of your correspondents help me? Of course there will be another change of name in the ownership of the Margam estates, Mr. Talbot having left three daughters only, but no son to survive him.

Y. S. M.

LOW SIDE WINDOW.—In many old churches there has been found a small unglazed window close to the ground, usually on the south side of the church. This window has frequently been built up, but the iron grill or bars are often found in their places. It has been stated that the purpose of this low side window (as Bloxam calls it) was to enable the friars to hear the confessions of

the church. It is, perhaps, more commonly asserted that it was for the use of lepers, who might thus participate in the service without entering the church. A third object for the window has been put forward, in connexion with mortuary celebrations of the Eucharist. May I ask what is now the most commonly received opinion as to their use? There are several in this neighbourhood; and in one of the churches here (St. Mary's) is a "low side window" of fourteenth century work, which would appear to have been blocked up in the middle of the next century (i.e., nearly a century before the Reformation) by the erection of a chancel arch to support the clearstory, which was then added to the nave.

C. MOOR.

Barton on Humber.

ST. SAVIOUR'S, SOUTHWARK.—Some time ago I came across a poem descriptive of this ancient foundation, written, I think, by Hannah Gwilt, and, I believe, privately printed. Can any of your readers inform me whether the authoress is still alive, and where a copy of the verses could be procured?

J. J. H.

THE DUKE OF WELLINGTON'S WAISTCOAT.—Can any readers of 'N. & Q.' inform me where the above story or magazine article appeared (about thirty years ago)? The principal character is a Mr. Moses, who visits at the duke's house.

K. P.

SAPLINGS.—Young greyhounds are so called. The primary meaning of the word is "a young tree full of sap"; and it is applied also to "a young person." So far Ogilvie. When did the term become a technical one, limited to the young greyhound; and why?

W. E. BUCKLEY.

XMAS.—Is there any justification for the use of this equivalent for "Christmas"? Cross-mass, or Xmas, would be applicable to Good Friday if professing Christians realized all that that day stands for. But cross-mass has no application, that I can see, to Christmas, or the Feast of the Nativity. I lately saw a letter headed "B'ham," for Birmingham. I suppose that presently we shall "I'n" for London, "M'r" for Manchester, so on. Even these would be more justifiable Xmas. Is there any excuse for this sort of other than laziness? In it to laziness -- "bus" for omnibus, and "20/3/90" for M 1890? Are there not still as many hot days as when our fathers wrote Christmas, ignorant of the unsightly Xmas?

G. JULIAN HALL

Enfield.

JUNIUS.—An editorial in 'N. & Q.' of 28 announces a forthcoming series of the *Academy* by C. J. Cockburn.

explains that they are indefinitely postponed. Have these papers ever appeared? I ask, because the *Academy* index gives no reference thereto.

A. H.

JENKINSON.—About 1700, Samuel Hutchinson of Carsington, co. Derby, an ensign in the army, married Mary Jenkinson. Their eldest child, Samuel, was born at Carsington, in May, 1701, and became Bishop of Killala, Ireland. Mary Jenkinson had a sister, Deborah, who married Stephen Parker, then a Dissenter, but in 1723 Vicar of Baschurch, Salop. She died 1720. They had a brother, Edward Jenkinson, who kept the "Swan with Two Necks," Stony Stratford, and died about 1728. It is desired to know who these Jenkinsons were.

WILMOT PARKER.

11, Lincoln Street, Chelsea, S.W.

BITTEN TO DEATH BY WOMEN.—

"It almost passes belief that in Italy, but a few brief decades ago, a man was actually bitten to death by women. Yet the fact is so. A partisan of Garibaldi was captured by the army of the Neapolitan tyrant, King Bomba, and the priests handed him over to the nuns to whet their teeth on him."

This paragraph appeared lately in the leading columns of a Melbourne newspaper which claims the largest circulation in Australia. Can any contributor to 'N. & Q.' confirm the truth of it?

PERTINAX.

Melbourne, Victoria.

COUPLET FROM POPE.—In the life of the Rev. F. Robertson there occurs an extract from Lord Carlisle's 'Lecture on Pope,' "I would beg any of the detractors of Pope to furnish me with another couple of lines from any author which encloses so much sublimity within such compressed limits." But the couplet in question is not given. Will some kind reader give it? I cannot get a sight of Lord Carlisle's book.

E. F. H.

BORTER HOUSE AT RUGBY.—In a letter from Haydon to his wife ('Table Talk and Correspondence,' vol. i. p. 445), dated Liverpool, April 1, 1844, he writes:—

"Dr. Freckleton, and others, when building their gallery, took me over to show to me as a wonderful thing, and it certainly was, for they had so placed the light at the sides instead of in the middle, that no picture could ever be seen.....Ashamed of the blunder, they applied to me for a plan, and I sketched one for them, and referred them further to the *Borter House at Rugby* as the true method of lighting a picture gallery."

What is the Borter House at Rugby?

J. R. B.

ANGELICA KAUFFMANN.—Recent research has discovered that the artist was not born at Coire, in the Grisons. Can any reader of 'N. & Q.' inform the inquirer of her real birthplace, and of any other fresh particulars about her life?

E. T. BRADLEY.

CLAYTON: MEDHOP.—Can any one inform me as to the name of the person whom Col. Randall Clayton, *temp.* Charles I., married? Col. Clayton (of Moyaloe, co. Cork) was the father of Dorothy Clayton, who married James Waller, of Castle-town, co. Limerick, eldest son of Sir Hardress Waller, Governor of Limerick during the Commonwealth.

Also, can anybody give me information on the subject of Miss Medhop, a King's County heiress, who, in the year 1639, married Trevor Lloyd, of Gloster, King's County, a captain in the army of Charles I.? Who were her parents?

KATHLEEN WARD.

GIN PALACES.—Stephen Geary, architect and engineer, who died at 19, Euston Place, London, on August 28, 1854, aged seventy-five, is said to have designed the first so-called gin palace in London. Can it be stated when this event took place, where the building was situated, and when the phrase "gin palace" first came into use? It seems probable that it was not earlier than 1830, as it is believed that the modern style of public-houses, with larger windows and superior internal fittings, were not known before that period. Some information as to when the Londoners first commenced drinking gin would also be very interesting. For two centuries at least they have been well known for their partiality to this beverage. Was the first gin foreign geneva or holland; and were these articles in common use before the home-made spirit was introduced?

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

ENID.—Can any one tell me the meaning of this name, or anything as to its origin or derivation, or supply any information about it previous to Tennyson's use?

SPONSURA.

GEORGE ELIOT AND LITTLEHAMPTON.—Mr. Oscar Browning, in his 'Life of George Eliot' ("Great Writers" series, p. 84), says that she spent the summer of 1862 at Littlehampton. Is the house she occupied during her residence there known? Though only a small watering-place now, Littlehampton has, of course, considerably increased since that date, and no doubt George Eliot was drawn thitherwards in search of retirement and quietness.

ALPHA.

"OMNIA EXEUNT IN MYSTERIUM."—Arthur Hallam has:—"Omnia exeunt in mysterium" was the maxim of the schoolmen" ('Essay on the Philosophical Writings of Cicero,' 'Remains,' p. 204). What is the authority for the Latin phrase?

ED. MARSHALL.

SCROOPE OF UPSALL.—Can any of your numerous readers tell me whether Henry, Lord Scroope of Upsall, summoned to Parliament November, 1511,

was ever married; and, if so, to whom? He died issueless. I shall be obliged for any other matters known about him. He must not be confounded with his contemporary Henry, Lord Scroope of Bolton, who married his niece, daughter of his brother Thomas, Lord Scroope of Upsall.

EBORACUM.

"INGRATUM SI DIXERIS, OMNIA DIXIT" (OR DICIS, OR DICES).—Does this appear in any classical author? If not, where does it first appear? A friend tells me that Publius Syrus expresses the sentiment more diffusely thus: "Dixeris male dicta cuncta, cum ingratum hominem dixeris."

MIDDLE TEMPLE.

[It is given in Riley's 'Dictionary of Latin Quotations' as a proverb.]

GLOSSARY TO DANTE.—I ask some competent authority for the title, &c., of the best glossary, Italian and English, that will assist me in the study of Dante.

EGENTE.

OLD CUSTOM AT CLIFTON, NOTTS.—It is mentioned in 'The Beauties of England and Wales,' vol. xii. p. 278, that

"there is a ferry over the Trent, but the inhabitants are ferry-free: and in lieu the ferryman and his dog have each a dinner at the vicarage at Christmas of roast beef and plum-pudding; and the parson's dog is always turned out while the ferryman's dog eats his share..... The ferryman has also a right on that day to claim from the villagers a prime loaf of bread."

The above word is dated 1813. Does the custom still survive?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

WATERED SILK.—Will any one kindly furnish me with the date at which watered silk was first made and used in England? There was a dress exhibited in the Tudor Exhibition, purporting to be Queen Elizabeth's, which consisted of yellow watered silk with appliqué lace. Would the date correspond with the manufacture of the former?

H. PENRY POWEL.

"MY FATHER'S AT THE HELM."—Will some reader of 'N. & Q.' kindly let me know where Miss Mary Louisa Boyle's poem, "My Father's at the Helm" is to be met with; and under what title her works are published, and by whom?

F. K. H.

"GALLUS DE CIOGO."—I have a portion of a deed commencing, "Hug'i fer' [or "ser'"] fil' Galli de Cioigo." Can any one tell me what "fer" or "ser" means, and where "Cioigo" is, or what place it might stand for? The document appears to be about the date of the Conquest, judging from the character; but as I know very little of the subject, I am possibly wrong.

A. SACHEVEREL-COKE.

Totland Bay, Isle of Wight.

Replies.

DISPERSION OF THE WOOD OF THE CROSS.

(7th S. ix. 204, 316.)

E. L. G. is surely somewhat hasty in his conjectures as to the size of the cross and the material of which it was made. Probably, indeed, it was hastily put together, for crucifixions were far too common amongst the Romans of the Empire to allow the fashioning of any particular cross to be the subject of much care or forethought. But there is no need to affirm that pine or some other light wood could not have been made use of. Not to dwell on the well ascertained fact that fir trees, terebinths, cypresses, and palms were formerly much more abundant than they are at present, and that in Bashan Moab and the Lebanon there has always been plenty of timber of various kinds, we should take into consideration the fact that Jerusalem had, not long before the days of the Crucifixion, been adorned and beautified by the erection of a splendid temple, several palaces and public buildings, and a large number of elegant private houses, which for their construction must have required great quantities of various kinds of timber. There could surely have been no difficulty, whilst so many odd pieces of wood were lying about, for the soldiers to find a beam of pine, or palm, or other light material, large enough to make a cross with, without having recourse to the gnarled and brittle olive. We know that a thousand years earlier the Jews had been able to import cedar and fir-wood. Why should they not be able to do for Herod's temple and palaces as much as they had done for Solomon's?

That the cross was of considerable weight would seem to be shown by the fact that our Saviour could not carry it, and that when He, as is probable, fell, the soldiers lighted upon a countryman, whom—perhaps on account of his tall and robust appearance—they compelled to bear the heavy burden, instead of shouldering it themselves.

That it was of considerable height would seem to be implied by the fact that the soldiers had to put the sponge upon a reed in order to enable the sufferer to drink, and used a spear, rather than one of their ordinary short swords, to pierce his side. Moreover, a public execution, one of the objects of which is always to strike terror into the hearts of those of the bystanders who may be in need of warning, seems to require the elevation of the victim to such a height that he may be seen by all.

With regard to the shape of the cross, E. L. G. has not considered that much research into history was necessary to determine the question. In Smith's 'Smaller Dictionary of the Bible' we seem to gather that the Romans used several forms of this instrument of execution, viz., (1) the simple

stake; (2) the *crux decussata*, or St. Andrew's cross; (3) the *crux commissa*, or T cross, a variety of which is very like those depicted on Assyrian and Egyptian sculptures as the "sign of life" in the hands of divinities (cf. Layard's 'Nineveh' and Wilkinson's 'Ancient Egyptians'); and (4) the *crux immissa*, or Latin cross, in which the upright was continued above the transom. The 'Dictionary' says:—

"That this was the kind of cross on which our Lord died is obvious from the mention of his title as placed above our Lord's head, and from the almost unanimous tradition. It is repeatedly found on the coins and columns of Constantine."

We must remember that until the days of the first Christian emperor the punishment of crucifixion had not died out, so that the form of the cross would in the fourth century be as well known to the populace as that of the gallows in our own day. It is hard to see how "the almost unanimous tradition" of Christendom, alike in East and West, can have gone wrong on a point of so much interest to Christian people.

Mr. Athelstan Riley has done a service in pointing out that the fragments of the "true cross" now known to exist are together equal to far less than the whole quantity of wood that must have been used. Whether the "true cross" was really discovered by St. Helena is a point that has, of course, been often disputed. The fact is asserted by Socrates, Theodoret, Rufinus, Sozomen, Paulinus, Sulpicius Severus, and Chrysostom; but it is not mentioned by Eusebius, whose silence is, at the least, remarkable. The genuineness of the cross discovered by St. Helena depends largely, of course, if not entirely, upon the genuineness of the site of Calvary, which is now covered by the Church of the Holy Sepulchre. From the fourth till, I believe, the middle of the nineteenth century, the present site has been considered the true one; but many persons now are inclined to prefer the Round Hill, by the Damascus gate. Stanley (in 'Sinai and Palestine') and Sir C. Warren (in 'The Temple and the Tomb') appear to favour the present position; but perhaps I am wandering from the subject.

C. MOOR.

Barton-on-Humber.

The story of the cross is not quite as Miss BUSK recollects it, or perchance Sacchetti told it differently from how it is narrated in 'Historia Sanctæ Crucis' or 'Boec van den houte,' printed at Kuilenburg, March 6, 1483, by John Veldener. This book contains some very curious engravings illustrative of the text, and the story may be condensed as follows. Adam, when very ill and feeling about to die, sent Seth to Paradise to beg for some oil of mercy. The Archangel Michael refused this, but gave him three seeds of the tree of life instead. But on his return Seth found his father dead, so put the seeds upon the tongue of

the corpse, and buried it. In course of time they germinated, and became a cedar, a cypress, and a pine. When Moses led the Israelites from Egypt he found these trees in the Valley of Hebron, and cut them down. It was with one of them he smote the rock when water gushed out, and with another the bitter waters of Marah were made sweet. Ultimately he replanted them in the land of Moab.

Long afterwards David was moved by a vision to bring the three trees to Jerusalem, and on the way thither many miracles were worked. On arrival they were placed in a huge cistern near the Tower of David, and in the night entwined together, and, striking root, became one tree. David had a wall put around, and under the shade of this great tree wrote the Book of Psalms.

Solomon, when building the temple, cut down this tree, and sought to use it; but it was found to be useless for the purpose it was destined for, and ultimately, being a big balk, it was laid across the brook as a foot-bridge. When the Queen of Sheba came that way on a visit to Solomon, she instinctively became sensitive that virtue existed in the wood, and, rather than walk over it, waded across the brook on foot. When she met Solomon she prophesied that on that tree the Saviour of the world would suffer death. Then Solomon had it conveyed to the temple and inlaid with precious stones. There it remained until Abias robbed it of its treasures, and so, after a while, the Jews buried it. Now it happened that a pool was dug on the selfsame spot some time afterwards, and the log at the bottom gave such virtue to the water that the pool was called Bethesda, and many sick were healed there.

At the time of the Crucifixion there was a lack of wood, and the beam, loosened from the mud beneath, floated on the water's surface. The High Priest, hearing of this, caused it to be used in constructing the instrument of death. In A.D. 326 St. Helena, after divers adventures, found this identical cross buried in Mount Calvary, and she divided it, part being kept in Jerusalem and part going to her son Constantine at Byzantium. From him it was taken as spoil by Chofroes, King of Persia, but was recovered by Heraclius, who brought it back to Jerusalem. HARRY HEMS, Fair Park, Exeter.

The legend of which Miss BUSK at the last reference gives an imperfect version has its origin in the apocryphal Gospel of Nicodemus. So, at least, says Folkard ('Plant-lore,' p. 18), quoting from De Gubernatis, who in turn quotes from Mussafia. The legend runs thus: Adam, when nine hundred years old, falling sick, and fearing death, sent Seth to the angel guarding Paradise for some of its "oil of ambrosia," that he might therewith anoint himself, and so recover his health. In addition to the oil, the angel gave Seth three seeds from the tree of life, charging him to place

them in Adam's mouth when the time should come to bury him, which was duly done, the burial-place being in the Valley of Hebron. From these seeds there sprang three saplings, one of olive, one of cedar, and one of cypress, from which Moses afterwards, by God's command, cut the three rods which he and Aaron used in the performance of their miracles in Egypt. After the death of Moses the rods were lost until the time of David, who found them in Hebron, and, carrying them to Jerusalem, there worked many miracles by their means. Afterwards, having laid them in a cistern on the site of the future temple, David was amazed to see them take root and spring up into a single-stemmed tree of cedar (symbolizing the Trinity in unity). This tree was cut down by Solomon when in want of cedar for the building of the Temple. A woman seating herself upon the trunk was filled immediately with the spirit of prophecy, and cried out, "Behold! the Lord predicts the virtues of the Sacred Cross!" The Jews hereupon stoned her to death, and, refusing to use the wood, threw it into the *piscina probatica*, the water of which acquired therefrom the property of healing diseases, and was known afterwards as the Pool of Bethesda. Some part of the wood was used, however, in building the bridge of Siloam, over which the Queen of Sheba, upon the occasion of her visit to Solomon (being divinely inspired), refused to pass until she had done homage to the cross of her Redeemer. From the portion cast into the pool the cross was afterwards fashioned, and thus from the fruit of the tree of life sprang the tree of our redemption.

C. C. B.

Another form of the legend to which Miss Busk refers is given, if I remember aright, in the early compilation or forgery which goes by the name of 'Sir John Mandeville's Travels.' When Adam lay a-dying he sent Seth to the gate of Paradise to ask the angel Gabriel for a slip of the tree of life. When he returned Adam was dead, and Seth planted it on Adam's grave on Mount Moriah. It grew into a tree, from which was cut Aaron's rod which budded, and the pole of the brazen serpent. Finally the tree was cut down, and from the wood the cross was made. I quote from memory; but if I have given the legend incorrectly some of your readers who may have Mandeville at hand will doubtless set me right. The legend that Golgotha was the place where Adam's skull was found is widely diffused, and is noted in Baring-Gould's 'Legends of the Old Testament Characters.'

ISAAC TAYLOR.

THE CURTSEY (7th S. ix. 343).—The old English curtesy is not obsolete, I am happy to say, in some of the northern counties, nor in the counties along the Welsh border from the Dee to the Severn, nor in Devonshire, nor in Surrey and Sussex.

within the last few years, and have myself been the grateful recipient of this the most charming act of deference that a woman can do for her own sex or for ours. Less than a month ago, in certain fields within sight of Caer Caradoc, I met a comely young wife, wearing the native dress—the white hood-bonnet and large apron and short skirt; and in response to my friendly "Good evening" she dropped me such a curtesy as might have pleased Sir Roger de Coverley. Nor was hers the only curtesy that I saw there. Again, quite recently, I was driving with two ladies through a Sussex village, when we met a group of cottage children, all girls, who curtsied as we passed. And, if I may come nearer home, I would add that my own two maidservants, who are both of them Surrey women, always curtsy when they come into "the room" to prayers. The elder makes the house-keeper's curtesy, which consist of an extension movement *en arrière*, followed by a slight bend of the knees; the younger makes the ordinary rustic or housemaid's curtesy, which is simply a quick bend of the knees, without any movement of the body.

It matters little or nothing, except by way of example, what the upper and middle classes do in their methods of salutation. They simply follow some fashion of the hour, which has no meaning for them and no permanence, just as they wear humps on their shoulders at present, because some great personage is high shouldered; and towse and frizzle their hair like Messalina or Faustina Junior, instead of parting it in the true feminine way, merely because other people do so. But it does matter a great deal whether the humbler classes retain a graceful and traditional symbol of courtesy and reverence; for such a symbol is valuable to the character of her who uses it, and therefore to the nation of which she is a part, and whose sons and daughters she helps to rear. I do not speak from a slight or narrow experience when I say that no words are too strong to express the disgust which is felt by respectable women at the conduct of the Board Schools as to this question of courtesy and reverence. Such women do not, perhaps, see how those schools are destroying the old dialects and the picturesque customs of England, but they see every day how their children suffer.

Not long ago I was sitting in the cottage of a retired woman servant, who falls to make a curtesy to me, and sometimes makes one to a neighbour, or other. As she was, fresh from his cap on, and made a pretence of the house-fragment of him that

I told you never to keep your cap on when you come in a house?" *Ex und discite omnes.*

A. J. M.

In or about 1759 was published 'The Polite Academy,' "being a Book of real Use as well as Amusement," in which there was a set of rules "for attaining a graceful Posture, an easy Motion, and genteel Air, in Standing, Walking, Bowing, and Courtesing, at coming in and going out of a room."

W. C. B.

COUSTILLE (7th S. ix. 69, 116).—MR. WALFORD asks where MR. WARD found *cultella*. I must know first where he went to look. I can only say that it is to be seen in Ducange, ed. Migne: "Cultella, scutella, *leuelle* (Ugat). Machæra, *couteles* (Ch. Ital.)."

ED. MARSHALL.

PILLAR OF BRASS IN ST. PAUL'S (7th S. ix. 307).—Pillars were originally designed as consecrated tokens of God's presence, and may be traced to patriarchal days. Jacob set up a pillar and poured oil upon the top of it (Genesis xxviii. 18), and said, "This stone which I have set for a pillar shall be God's house" (verse 22). Again, Jacob "set up a pillar in the place where he [God] talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon." Joshua made the people of Israel enter into "a covenant,.....and set them a statue and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God" (Joshua xxiv. 25-27). Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer (1 Samuel vii. 12), as a thanksgiving for divine protection. When Solomon erected the temple he "cast two pillars of brass of eighteen cubits high apiece (1 Kings vii. 15), and by verse 21 "he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin [He shall establish]: and he set up the left pillar, and called the name thereof Boaz [in its strength]." St. Paul refers to the apostles Peter, James, and John as pillars in the Church of God, which is represented as a temple (Gal. ii. 9). So far as I have been able to ascertain, there is no record of the date of the erection of the pillar at the western end of the cathedral. King James I. took into consideration the dilapidated state of the building, and to prevent its utter ruin determined to proceed there in great state on March 26, 1620, to raise the necessary funds for the repairs. The order of the procession is given in Sir William

Dugdale's 'History of St. Paul's Cathedral' (1658), who further relates that the king "alighted at the west door, and having kneeled at the brazen pillar, prayed for good success to this pious intention." No further reference is made to the pillar, and within eight years of the publication of his volume the cathedral and its contents were totally destroyed by the Great Fire of London.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"COCK-AND-BULL STORY" (7th S. viii. 447; ix. 270).—MR. TERRY's excerpt from Grose's 'Classical Dictionary of the Vulgar Tongue,' ed. 1796, is fairly conclusive as to the existence of the above phrase in literature long prior to 1828. But it is surprising that an instance so conspicuously placed as in the last sentence of 'Tristram Shandy' should have escaped notice. Sterne issued the ninth volume in January, 1767, and died in 1768. Thus the volume concludes: "'L—d!' said my mother, 'What is all this story about?' 'A cock and a bull,' said Yorick; 'and one of the best of its kind I ever heard.'" Now it would be possible to argue, from the occasion of Yorick's words (see the whole chapter), that the phrase originated with him there and then. My reasons for thinking otherwise are too apparent to deserve space.

R. H. CASE.

Grosvenor Road, Birkenhead.

If DR. MURRAY will consult his 'Tristram Shandy' he will find in its closing paragraphs an authority for a "cock-and-bull story" much anterior to 1828: "'L—d!' said my mother, 'What is all this story about?' 'A cock and a bull,' said Yorick; 'and one of the best of its kind I ever heard.'" The last volume of 'Tristram Shandy' was, I believe, published in 1767.

D. S.

LISTS WANTED (7th S. ix. 221, 318).—Another list which would be of great interest is that of the members of the Scots Guard of the Kings of France.

J. D.

CONSTITUTIONAL BILL OF THE PROTECTORATE (7th S. ix. 179).—In the review of 'Constitutional Documents of the Paritan Revolution' it is said that "one, the Constitutional Bill of the first Parliament of the Protectorate, only came to the knowledge of the editor while his book was in the press." Some time within the sixties the *Star*, or *Morning Star*, organ of "the Manchester School," printed in its columns what may be termed the Cromwellian Reform Bill, or Act for the better representation of the people in the House of Commons. I placed it with other historical and political "clippings," but, unfortunately, have it not at hand. Whether the said Act and "the Constitutional Bill of the first Parliament of the Protectorate" are identical I do not know. I remem-

ber that said Act provided for the representation of the Channel Islands in Parliament, and that it struck me that the clause relating to voters and the exercise of the suffrage was somewhat vague; but I cannot recall particulars.

G. JULIAN HARNEY.

Enfield.

"ONE LAW FOR THE RICH AND ONE LAW FOR THE POOR" (7th S. ix. 288).—Here in Notts, and extending over a wide range in the Midland Counties, the wording of the phrase is "One law for the rich and another [law] for the poor." It is seldom used by any class than the poorest, and it is used to express their idea of inequality in dealing out justice. Cases are now and again met with in police and other courts which, to a certain extent, bear out the saying; for at times respectably connected or well-to-do culprits are treated with less brusqueness and greater consideration by officials and others than, say, the poacher, the beggar, or the man who has taken something "which isn't his'n." These matters give rise to the occasion for using the phrase, and the poorer people are quick to make a note of anything which in the least suggests indulgence towards what they call the "bettering sort of folk."

THOS. RATCLIFFE.

Workop.

There is a similar sentiment in Goldsmith:—

Laws grind the poor and rich men rule the law.

'Traveller.'

OF:—

"Laws do vex the meaner kind of men, but the mighty are able to withstand them."—'Wit's Commonwealth,' p. 96, 1688.

So, still earlier than these, Petronius has to the same effect:—

Quid faciunt leges ubi sola pecunia regnat,
Aut ubi paupertas vincere nulla potest.

ED. MARSHALL.

I have always heard this phrase as "One law for the rich and another for the poor," both in Lancashire (in which county I have lived for many years) and elsewhere. As it is given above it is, to say the least, ambiguous; and if the meaning be what COL. FISWICK supposes, I should take the original version to be "One law for the rich and for the poor," as in Exodus vii. 49, "One law shall be to him that is home-born, and unto the stranger that sojourneth among you."

C. C. B.

In illustration of this question we should not forget Mr. Justice Maule's celebrated bigamy address, "But I must tell you that there is not one law for the rich and another for the poor," made to a criminal in 1845, before the present favoured days of cheap divorce ('Encyclopædia Britannica,' s.v. "Divorce").

EDWARD H. MARSHALL, M.A.

This seems to be either a variant or reproduction of the old Scottish adage, "Show me the man, and I will show you the law," which was applied to the gross partiality with which justice was administered in Scotland about the time of the union of the two crowns in 1707. This proverb is said by Sir Walter Scott, in the 'Bride of Lammermoor,' to have become "as prevalent as it was scandalous" (chap. i.).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MAN OF THESSALY (7th S. ix. 389).—My nursery rhyme ignored the man of Newington, and held to him of Thessaly. So also did that of the writer in the 'Arundines Cami,' whose translation begins, if I rightly recollect,—

Ἐξ οὗ τυχόντων Θέτταλός τις ἦν ἀνὴρ
Ὅς ἔργον ἐπεχείρησε τλημονέστατον
Ἀκανθο-χρηνο-κοκκόβατον εἰσήλατο.

HENRY H. GIBBS.

St. Dunstan's.

I think there is little doubt that Mr. Thring's allusion to the man of Thessaly was derived from a recollection of 'Arundines Cami.' In the second edition, published in 1843 (p. 198), the well-known nursery rhyme is ascribed to Gammer Gurton, and begins thus:—

There was a man of Thessaly,
And he was wondrous wise;
He jumped into a gooseberry bush
And scratched out both his eyes, &c.

On the opposite page (p. 199) are two versions—one in Greek iambs by Samuel Butler, Bishop of Lichfield, and the other in Latin hexameters by F. Hodgson, the well-known Provost of Eton:—

Ἐξ οὗ τυχόντων Θέτταλός τις ἦν ἀνὴρ, κ.τ.λ.
Thessalus acer erat, sapiens præ civibus unus, &c.

O. W. PENNY.

Wellington College.

RIDICULOUS (7th S. viii. 487).—*Ridiculous* is used in Barbadoes, where many old-time expressions survive, to mean strange, unexpected, untoward. A man once informed me that the death by drowning of a relative was "most ridiculous."

X. BEKE.

Demerara.

HERIOTS (7th S. ix. 308).—A curious incident to be met with in the tenure of some copyhold estates is the right of the lord on the death of a tenant to seize the tenant's best beast or other chattel under the name of a heriot, a term which Coke defines as "heriot," and goat, "beasts," i.e., "the best of the tenant's heriot, properly so called, was the best of the lord of the horse, weapon, or other chattel of the deceased tenant, in value." The heriot might continue to be used as a term of art, though the practice of this sort

be traced to the horse and arms with which the German *princeps* supplied each of his *comites*, and which reverted to him on the death of the *comes*. When the law of feudal tenure by military service had grown up in England after the Norman Conquest, these heriots became obsolete, and were commuted for payment in money, or for the tenant's best live or dead chattel.

According to some writers the heriot of the best beast is not in all cases a commutation or substitution of the military heriot. It appears in many places prior to the Norman Conquest to have been the custom for the freeholder of land, who took a man to work on his demesne as his tenant in villenage, to furnish him with oxen, sheep, and implements of husbandry as his farming outfit, which, nevertheless, remained the property of the freeholder, and reverted to him on his tenant's death; but were usually transferred to the new tenant along with the holding. In the course of time it became an established custom for the heir of the tenant to succeed to his deceased ancestor's holding, and for the lord not to take into his own possession all the deceased tenant's chattels and stock, but only the best beast or some other chattel, and the chattel so taken on the death of the tenant in villenage acquired the name of heriot, and to the taking of this so-called heriot the lord's right in the tenant's chattels was finally restricted. Thus the heriot became an incident of tenure in villenage, and has survived as an incident of copyhold tenure.

In different manors different customs have become established. In some it is customary to render the best animal of which the tenant died possessed, in others the second best beast, and in others the only beast, if but one, or if the tenant has no beast, then a fixed sum in lieu of heriot; in others the best beast or chattel, or a sum certain at the election of the lord; and in others, as in the manor of Dymock and the manor of Berkeley and Thornbury, Gloucestershire, to the best beast if the tenant die possessed of a beast, otherwise the best dead chattel, or a sum certain. The right of the lord is now, however, confined to such chattel as the custom of the manor, grown into law, will enable him to take.

In the year 1841, the rights of lords of manors to fines, heriots, rents, reliefs, and customary services having been found productive of considerable inconvenience to copyhold tenants without any sufficient corresponding advantage to the lords, an Act of Parliament was passed by which the commutation of these rights and interests was greatly facilitated. This Act, 4 & 5 Vict., cap. 35, was amended by 6 & 7 Vict., cap. 23; further amended and explained by 7 & 8 Vict., cap. 55; continued by 14 & 15 Vict., cap. 53; extended by 15 & 16 Vict., cap. 51; amended by 21 & 22 Vict., cap. 53; continued by 21 & 22 Vict.,

cap. 94; 23 & 24 Vict., cap. 81; 25 & 26 Vict., cap. 73; and 30 & 31 Vict., cap. 143; amended by 31 & 32 Vict., cap. 89; and last continued by 50 Vict., cap. 5. To all of which Acts I commend the attention of those concerned as to the question of heriots. T. W. TEMPANY.

Richmond, Surrey.

In 1566 one Robert Felton and other copyholders of Acleton, Salop, proceeded in the Star Chamber against Dorothy Nowell, widow, and Thomas Kinnersly, her son. The bill of complaint stated that at Acleton there had been an ancient custom that after the death of a copyholder the fine for the heir had been certainly known, as well as the heriot that should be paid; that the defendants, who were owners of the said manor, had demanded other and increased dues; that they had by force made entry and taken divers goods and chattels; and that they had also tampered with the court rolls. (Star Chamber, 8 Eliz. III., 39, Record Office.) Recent information concerning copyholds and their enfranchisement is given in Bythewood and Jarman's 'Precedents in Conveyancing,' ed. 1885, vol. ii. pp. 862-911. WM. UNDERHILL.

The statute wanted is 50 & 51 Vict., cap. 73, the Copyhold Act, 1887, which received the royal assent on September 16 in that year. Q. V.

[Many replies, some with long extracts, are acknowledged.]

COLMAN HEDGE (7th S. ix. 387) is surely connected with Coleman Haw or Garden, a low part of the East-end of London in the sixteenth century. Stowe mentions it when writing about St. Katherine's Coleman, Aldgate:—

"Northumberland House, of late left by the earls, the gardens thereof made into bowling alleys, & other parts into dicing houses, common to all comers for their moneybut now of late.....so many.....other houses for unlawful gaming having been raised in other parts.....their ancient and only patron of misrule, is left and forsaken of her gamesters, and turned into a number of great rents, small cottages, for strangers and others."

In other words, this ancient patron of misrule had sunk a step lower—had gone from bad to worse. Other writers mention the place much in the same terms, perhaps following Stowe. Hughson's 'Walks thro' London,' 1817, refers to the district as a mean, low spot, the parish church distinguished by an alehouse on one side, by a synagogue on the other. HANDFORD.

Colmans Hedge is mentioned in the deed of surrender of the property of St. Giles Hospital to Henry VIII. by the master and brethren of Burton St. Lazar, June 2, 1537, where, among other lands, is named "five acres of pasture in a certain close there near Colmans hedge, and five acres of pasture lying in Colmans hedge field." In another deed it is mentioned as "the laue called Colmanneshedge."

This lane must have been nearly on the site of West Street, Seven Dials, and Colmans hedge field the ground adjoining towards the late Newport Market. All this land and the neighbouring fields were pasture and marshy land, and no buildings (properly so called), erected here till after the year 1600; but probably, from the term "the lane," there were a few cottages of the poorer sort.

JOHN TUCKETT.

PETER STUYVESANT (7th S. ix. 269, 374).—In the outer wall of St. Mark's Church, in this city, may be seen a tombstone with the inscription:—

In this Vault lies buried

Petrus Stuyvesant

late Captain General and Governor in Chief of
Amsterdam

in New Netherland now called New York
and the Dutch West India Islands, died in A.D. 1671/2
aged 80 years.

He was the son of a Friesland clergyman; spent the first part of his military career in fighting the battles of the West India Company against the Spaniards in the West Indies and South America; became Governor of Curaçoa, and ultimately was sent to "Manhattan," in 1647, as "Redresser General" of all the then existing colonial abuses. He had lost one leg during an attack on the Portuguese island of St. Martin; this notwithstanding, the chroniclers say he "strutted" into New Amsterdam "like a peacock," and put on airs "as if he was the Czar of Muscovy." He is stated to have been very careful of his personal appearance, and the number of silver bands with which his wooden leg was bedecked gave rise to the popular belief that it was all silver. It is this Stuyvesant who, much against his wish but with a desire to avoid the shedding of innocent blood, yielded to the English demands of surrender in 1664. One of the thoroughfares of this city bears his name.

A. ESTOILET.

New York.

MISTAKES IN BOOKS OF REFERENCE (7th S. ix. 304, 378).—Littleton's 'Tenures' may doubtless have been printed so early as 1500 by Pynson, but MR. PLUMER seems to be unaware of the fact that there had been two editions some five-and-twenty or more years earlier, viz., one by Letton and Machlinia, and the other by Machlinia alone (after his short period of partnership with Letton). It seems strange that both these editions, as well as those printed by Pynson and Robert Redmayne, should have been unknown to Sir Edward Coke, who says, in the preface to his 'Commentary on Littleton,' the 'Tenures' were not printed during the author's life, and knew of no earlier edition than one printed "about the 24th of Henry VIII." (i.e., circa 1533); and even towards the end of the last century the editors of Coke could only so far correct this statement as to say that they had seen two editions printed as early as 1528, viz., those

by Pynson and Redmayne. There are no fewer than three copies of the (Letton and Machlinia) first edition in the British Museum, and one of the second edition.

F. N.

Mr. Stopford Brooke's 'Primer of English Literature' is, perhaps, not exactly a book of reference in the strict sense of the term, but it is so authoritative on its subject, and so widely used by students, that it may fairly be referred to under this head. In my copy, dated 1887, there are at least two points that the author should rectify. Speaking of Chapman's 'Homer,' p. 85, he praises "the rushing gallop of the long fourteen-syllable stanza in which it is written," intending, of course, to describe its fourteen-syllable line. Again, on p. 127, he quotes from Pope's tribute to Dryden, and gives the "long resounding march and energy divine" instead of the "long majestic march," &c. See, in Pope's 'Satires and Epistles,' the 'First Epistle of the Second Book of Horace,' ll. 267-9:

Dryden taught to join

The varying verse, the full resounding line,

The long majestic march and energy divine.

Those accustomed to quote from memory will feel no surprise at Mr. Stopford Brooke's misquotation.

THOMAS BAYNE.

Helensburgh, N.B.

In Haydn's 'Dictionary of Dates' of 1885, and another edition ten or more years earlier, the height of the Peak of Teneriffe is given as 15,396 feet above the level of the sea. I know not if this is corrected in a later edition.

A. B.

SHOWERS OF BLOOD (7th S. ix. 344, 395).—In reference to Mr. PEACOCK's interesting note on this subject, see Prof. A. Geikie's 'Text-Book of Geology,' 1885, p. 311. The dust of deserts, dried lakes or river beds, or volcanoes, is sometimes borne away in the upper regions of the atmosphere to enormous distances from land, whence it descends again to the surface as "sea-dust," "sirocco-dust," &c., usually of a brick-red colour, so abundant as to darken the air and obscure the sun, and cover the decks, sails, and rigging of vessels hundreds of miles from land. Rain falling through such a dust-cloud, and descending, is popularly called "blood-rain."

W. M. E. F.

TEMPLE OF JANUS (7th S. ix. 208, 331, 394).—I have not the honour of knowing the gentleman signed KILLIGREW, but I hope to be allowed space enough to say that I think his letter the most generous apology for authors—who are too often the Aunt Sallies of carping critics—that ever came under my view. He has my sincerest thanks.

E. COBBAM BREWER

BERKS AND OXFORDSHIRE (7th S. viii. 7, 391, 513; ix. 191, 274).—Katharine, daughter of Sir William Dunche, of Witnam Parva, 7

married Thomas Hawtyn, or Hawtayne, of Colthorpe, Banbury, and their daughter Mary was baptized at Banbury, October 2, 1631. Can any one give information as to whether there were other children, and if Mary above mentioned was married, and to whom? X. BEKE.

Demerara.

BELLENGE (7th S. ix. 369).—Qy. = *bel ange*, the *Atropa belladonna* of botanists, or deadly nightshade of herbalists? ANPIEL.

Perhaps this is the same as *belene*, which appears in Britten and Holland's 'Dictionary of English Plant Names' as a synonym for henbane (*Hyoscyamus niger*). ST. SWITHIN.

VILLAGE NAMES FROM TAVERN SIGNS (7th S. ix. 365).—Did not the village of Old Swan, now a suburb of Liverpool, take its name from "The Old Swan" hotel there? C. C. B.

HORNE TOOKE (7th S. ix. 406).—The copy of Johnson's 'Dictionary' mentioned by MR. WARD had marginal notes by Horne Tooke, and some other MSS. relating to the work. In the first volume was inserted an autograph letter from him to Major James. Todd had the use of it while he was at work on his edition of Johnson, but seems by his remarks in his preface to have derived no great assistance from it. After the death of Major James it was sold, with the rest of his library (by Sotheby), in March, 1819. The purchaser's name does not appear in the priced catalogue, but only the initial H. The price realized was only 105*l*. F. N.

THE 'QUARTERLY REVIEW' ON SIR JOHN HAWKWOOD (7th S. ix. 184, 272).—Stow ('Chron.', ed. 1615, p. 308) states that Hawkwood "was advanced to the order of knighthood" during the war which terminated in the peace of Brétigny (1360). The question, however, is, What may have been his authority for this statement? So far I have found none, while Froissart ('Chron.', ed. Buchon, l. ii. c. 51) describes him as at the date of the peace "un poure (pauvre) bachelier," i. e., of a rank intermediate between knight and squire.

To revert to the reviewer. On p. 7 he writes as follows:—

"The company on its march was followed by a crowd of camp followers, who took their part in the indiscriminate pillage, and by numerous women driven from their homes, nuns carried off from their convents, and common prostitutes. It is related that at the battle of Brentilla [*sic*], between the Veronese and the Paduans [June 25, 1386], the latter captured no less than 211 courtizans, who were led in triumph into Padua, wearing garlands and bearing nosegays in their hands, and were entertained at a banquet in the palace of Francesco Carrara, the Lord of the city."

Here Brentilla is a mistake for Brentelle. That,

however, is a minor matter. The important point is that, while the reader naturally infers that the 211 unfortunates were among Hawkwood's camp followers, and that he and his company were engaged on the side of the Veronese, and were signally defeated, the fact is that he and his men took no part in the battle, or, indeed, in the war, until the following year, when they entered the service of Padua, and signally defeated the Veronese at Castagnaro. (See the chronicle of Andrea Gataro in Muratori, 'Rerum Italicarum Scriptores,' xvii. 526, *et seq.*, and Messrs. Marcotti and Leader's 'Giovanni l'Acuto,' p. 153.)

Further on he grievously aggravates the guilt of the papal authorities in connexion with the terrible massacre of Cesena, which, with his customary inaccuracy, he spells Cessena.

"Compelled," he writes, "by the Cardinal, Robert, Count of Geneva, afterwards the Anti-Pope Clement VII.—a monster of cruelty, and as vicious in character as he was deformed in body—to take part in the massacre of the inhabitants of Cessena, who had submitted to the Papal authority, he (Hawkwood) retired from the league."

The fact, however, is that the populace of Cesena had risen in revolt, and were massacring the Breton garrison which held the town for the cardinal before Hawkwood was sent thither, and as secret disaffection or open revolt was rife in every part of the Papal dominions, there was some excuse, though no justification, for the ruthless severity of the instructions, which he executed almost to the letter (Sismondi, 'Républiques Italiennes,' vii. 75, *et seq.*).

Finally, it would be interesting to know what authority there is for the reviewer's statement that Hawkwood's remains "were transferred to the church of Sible Hedingham." Morant ('Hist. of Essex,' ii. 288) calls the monument to his memory in the church "an honorary cenotaph."

J. M. Rigg.

9, New Square, Lincoln's Inn.

GARRULITY (7th S. ix. 229, 275).—As your second correspondent at the last reference points out, no equivalent for *cacoëthes scribendi* is wanted; it has served us very well for a long time. Why should we supersede a useful servant? I beg to submit, however, that if we are to try for a new word, PROF. SKEAT's *ink-thirst* does not at all supply what is intended. It denotes the much stronger and much more prevailing mania of those who drink in, or "swallow," or thirst for, whatever the scribblemaniac pours out in printing-ink.

R. H. BUSE.

Allow me to suggest *scribble fever*, or *scribbling fever*. S.

Might not the *cacoëthes scribendi* be designated the scribbling craze? *Pen-flux* conveys no meaning to my mind. F. C. BIRKBECK TERRY.

Allow me to suggest *writer's hunger*.

R. WYNNE SIMPSON.

May I submit one other term to express a love of scribbling—*scribble-mood*? W. P. W.

"DON'T" v. "DOESN'T" (7th S. ix. 305).—*Don't* is, like dropping the final *g* of the present participle (7th S. ix. 286), a vulgarity of people of culture. Thackeray and Anthony Trollope constantly place it, along with *ain't* for "am not" or "is not," in the mouths of their highly-bred characters. The late Prince Consort used it. I recollect—quoting from memory from his 'Life,' by Sir T. Martin—that, speaking of the Princess Beatrice as an infant, the Prince wrote, "She *don't* like it."

Other corruptions are, or were, *em* for "them," *hawyt* for "harriet," *charwyut* for "chariot," *yellow* for "yellow," *tassel* for "tassel," *Lunnon* for "London," *Roome* for "Rome," *gould* for "gold," *obleege* for "oblige." The first Duke of Wellington, as I have been told, always said *obleege*.

GEORGE ANGUS.

St. Andrews, N.B.

It certainly does grate upon the ear to hear *don't* used for "doesn't," and yet we find it used in the 'Pickwick Papers,' in the song which Mr. Wardle sings on Christmas Eve at the Manor Farm, Dingley Dell:—

And love that 's too strong, why it don't last long,
As many have found to their pain.

Shakspeare has the same idea in 'Romeo and Juliet':—

Friar. These violent delights have violent ends,
And in their triumph die; like fire and powder,
Which as they kiss consume.—Act II. sc. vi.

In East Anglia we say "you don't ought" and "he didn't ought," which, though true, is slightly ungrammatical. JOHN PICKFORD, M.A.

Suffer me to add my emphatic protest to that of your correspondent J. B. S. against the growing use of "he, she, or it *don't*." I have always regarded it as an Americanism, introduced among us by ignorant "penny-a-liners." It is quite as incorrect and vulgar as "I wa'n't," or "I bain't." I heartily wish we could also demolish "I don't want *to*," against which 'N. & Q.' tilted in vain some years ago, and which, in mere consistency, ought to be accompanied by "I have not seen him, but I have heard *from*," and "I met her, but I did not speak *to*." They are all simple abominations, and ought to be mercilessly hooted out of society by any one who has the least respect for the purity of our own tongue.

HERMENTRUDE.

"He don't" is purely an English vulgarity. If J. B. S. will come to Scotland he may find other errors, but he will never be vexed by hearing *don't* for "doesn't." W. G. B.

1, Alfred Terrace, Glasgow.

PRAYER-BOOK ABRIDGED (7th S. ix. 288, 417).—

The abridged Book of Common Prayer already mentioned was reprinted at Dublin by the king's printer, 1757 (with Brady and Tate's Psalms, 1759). This contains a prayer for the chief governor of Ireland, and also the form for the visitation of prisoners. The remarkable thing is that nothing is said in the title-pages of these books about the omissions, nor is any explanation vouchsafed in any note or preface, and yet the books were issued by the authorized printers.

I have seen three copies (1767, 1768, 1776) of a Book of Common Prayer, originally issued, I believe, in parts, and printed at Hull. These have foot-notes, and contain "A Companion to the Altar." The title-pages state that "the Whole Service [is] so transposed and methodized that all the Prayers may be found in the same Order they are publicly Read." W. C. B.

At the last reference the Rev. W. R. TATE notes a curious use of *rent* as a verb in the present tense. It is so used also in one of Wesley's hymns (No. 138 in the collection):—

O that thou wouldst the heavens rent,
In majesty come down, &c.

C. C. B.

SKELETONS OF THE TWO MURDERED PRINCES (7th S. viii. 361, 497; ix. 255, 391).—MR. A. C. JONAS asks where is the monument which, as Hume states, was erected over the bones of the princes in the Tower. It may be seen any day in Westminster Abbey. Charles Knight, in his 'Popular History of England,' vol. ii. p. 191, says:—

"In 1674 some alterations were going on in the White Tower to prepare it for the reception of papers from the Six Clerks' Office. In making a new staircase into the chapel of that tower some bones were found under the old staircase, whose proportions were answerable to the ages of the royal youths. Charles II. caused them to be removed to Henry VII.'s Chapel, where a Latin inscription, upon marble, records the discovery, after a lapse of a hundred and ninety-one years, of these remains of Edward V. and the Duke of York."

C. W. PENNY.

Wellington College.

The sarcophagus containing the bones found at the foot of the staircase in the Tower, and believed to be those of the murdered princes, is to be found in the north aisle of Henry VII.'s Chapel, Westminster Abbey, with an inscription recording its being placed there by order of King Charles II.

R. HUDSON.

Lapworth.

EXEMPTIONS FROM TOLL OF LONDON CITIZENS (7th S. ix. 368).—This was a very ancient privilege. It is cited (in confirmation) in the eighth charter of Henry III. (Norton's 'Commentaries,' p. 324, *et supra*). The following explicit declaration is from Overall's 'Remembrances,' p. 441:—

"Letter from the Lord Mayor and Court of Aldermen to the Dean and Chapter of Peterborough. They had been informed that their bailiff had taken and seized a sheep and a lamb from Francis Zachary, a butcher of Peterborough, and a Freeman of London, for refusing to pay toll there. By the Charter of the City of London, all the Freemen thereof were absolutely freed from paying toll in all places and markets throughout the Kingdom, both by water and by land. They requested them to take notice thereof and restore the cattle. For avoiding further difficulty, counsel on both sides should confer together in order to end the controversy without trouble or expense in law. 21st February, 1616."

The 'Calendars of State Papers—Domestic' give instances of repeated controversies occasioned by this privilege. It would be interesting to know when it was abrogated (if it ever was). Anderson's 'History of Commerce' should also be consulted.

JOHN J. STOCKEN.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 329).—

But man the lawless [? charter'd] libertine may rove.

I recently stumbled upon the authority for the above. It will be found in Rowe's 'Jane Shore,' concluding lines of Act I. :—

Why should I think that man will do for me,
What yet he never did for wretches like me?
Mark by what partial justice we are judged:
Such is the fate unhappy women find,
And such the curse entailed upon our kind,
That man, the lawless libertine may rove,
Free and unquestioned through the wilds of love;
While woman, sense and nature's easy fool,
If poor weak woman swerve from virtue's rule,
If, strongly charmed, she leave the thorny way,
And in the softer paths of pleasure stray,
Ruin ensues, reproach and endless shame,
And one false step entirely damns her fame.
In vain with tears the loss she may deplore,
In vain look back on what she was before;
She sets, like stars that fall, to rise no more.

NEMO.

Miscellaneous.

NOTES ON BOOKS, &c.

De Quincey's Collected Works. By David Masson, Vol. VIII. (Edinburgh, A. & C. Black.)

'SPECULATIVE AND THEOLOGICAL ESSAYS' is the title bestowed upon the eighth volume of the new edition of De Quincey. It contains, *inter alia*, the essay and postscript on Plato's 'Republic,' disappointing in more than one respect, 'Kant in his Miscellaneous Essays,' 'Miracles as Subjects of Testimony,' 'Protestantism,' 'Casuistry,' 'War,' &c., and the two very noteworthy papers on 'Judas Iscariot' and on 'Suicide.'

Gerald the Welshman. By Henry Owen, B.C.L., Corpus Christi College, Oxon. (Whiting & Co.)

THE matter now expanded into a useful volume took originally the shape of a lecture on Giraldu Cambrensis, delivered before the Society of Cymmrodorion on Nos. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. It furnishes as ample a record of a scholarly, honourable, turbulent, and aggressive life as can be hoped, and supplies a fairly close and accurate analysis and description of the principal works. Mr. Owen's book is intended for students, and to such it will be welcome. As he says, "Seven ponderous volumes of Mediæval Latin are deterrent to many."

Information enough to meet ordinary requirements is supplied, and the volume is readable as well as instructive. It is excellent in all typographical respects.

Directory of the American Book, News, and Stationery Trade. By C. N. Caspar. (Milwaukee, Caspar.)

IN a portly volume of over 1,400 pages we have here a complete directory of the American book, news, and stationery trades. It is a work of very great labour and research, and is likely to be of very widespread utility. Many of its features are original. One general list of names, with cross references, alone occupies near 600 pages. Mr. Caspar's 'Directory of Antiquarian Booksellers,' to the utility of which we formerly drew attention, is incorporated in this goodly and serviceable book.

St. Bartholomew's Hospital Reports. Vol. XXV., 1889.

Edited by W. S. Church, M.D., and W. J. Walsham, F.R.C.S. (Smith, Elder & Co.)

THIS volume of hospital reports contains many articles of value and some of practical worth. The contributions, however, are mostly the work of junior men, but it is gratifying to find that some of the members of the senior staff still find time to record cases coming under their care, and to add remarks, culled from their ripe experience, on the indications for treatment or the lessons to be learned. From the list of "specimens added to the museum" it appears that the gifts have been both numerous and valuable during the year ending Oct. 1, 1889.

THE *Fortnightly* leads off with a paper by M. du Chaillu on 'The Great Equatorial Forest of Africa,' which he was the first to explore. It is but natural that M. du Chaillu should recall with some triumph the fiercer opposition which his first volume encountered, and the incredulity with which his accurate statements were received. He has much that is fresh to tell. Prof. Dowden has a scholarly and delightful paper on Donne. 'A Visit to a Great Estate,' by Sir H. Pottinger, gives an animated description of life in Norway. Mr. Coventry Patmore gives under the title 'Distinction' a successful vindication from the charges brought against him by the *Spectator* and the *Guardian*. Dr. J. Luys writes on 'The Latest Discoveries in Hypnotism.' Mr. Tree replies to some recent strictures by Mr. Oswald Crawford upon the stage, and is answered by his antagonist. 'Something about Village Almshouses,' contributed by Dr. Jessop to the *Nineteenth Century*, is one of the breezy and delightful papers of which that writer keeps a constant supply. Here, as in the *Fortnightly*, the actor-manager answers their recent critics, and Mr. Henry Irving and Mr. Charles Wyndham both reply to their censors. They are supported by Mr. Bram Stoker, who goes at some length into the subject. 'An Atheist's Pupil,' by Mr. W. S. Lilly, consists of an analysis of and criticism upon a recent roman of M. Paul Bourget. The Duke of Argyll concludes his 'Story of a Conspirator.' 'New Wine in Old Bottles' deals with 'Lux Mundi.'—A capital portrait of Mr. Walter Besant, accompanying an essay on 'London Polytechnics and People's Palaces,' serves as an opening to the *Century*. The essay itself is full and appreciative. 'An Artist's Letter from Japan' are pleasantly continued. 'Track Athletics in America' and 'A Modern Colonist' are good portions of an excellent number.—To the *New Review* the Queen of Roumania sends a striking ballad. Prof. Vambéry writes on 'Sultan Abdul Hamid,' and Lady Burton on 'The Passion Play at Ober-Ammergau.'—Mrs. Ross sends to *Murray's Magazine* some very pleasant recollections with the title 'Early Days Recalled.'—In the *Gentleman's* Mr. A. Werner writes on 'The African Pygmies' and Mr. Michael Kenney on

'The Lost Prayer-Book.' 'One Day in Russia' is readable.—In *Temple Bar* appear 'Some Peculiarities of Sussex,' 'The Gods of Greece,' 'Characteristics of Russian Literature,' and 'The Legion of Honour.'—Mr. Saintsbury writes in *Macmillan's* on 'De Quincey.' 'On the Character of Nero' is also in part a study in De Quincey. 'The Traditions of German Colonization' and 'Can Women Combine?' are both readable.—The *Newbery House* has a continuation of 'Our Pilgrimage to Ober-Ammergau.'—'Life in Damascus' and 'The Farmer's Feathered Friends' attract attention in the *Cornhill*.—'Some Indian Wild Beasts,' by Mr. C. T. Buckland, in *Longman's*, is excellent. Mr. Brander Matthews writes on 'The Art and Mystery of Collaboration.'—The *English Illustrated* is an admirable number as regards both letterpress and engravings.

CASELL'S *Illustrated Shakespeare*, Part LIII., finishes 'King Lear' and opens out 'Othello.' The opening design to the latter play, showing Desdemona listening to the unintentional wooing of the Moor, is excellent.—Part LXXVII. of the *Encyclopædic Dictionary* extends from 'Twist' to 'Unguity.' A large proportion of the words consist of negatives under "Un." "Umbelliferæ" and "Uncial" supply, however, admirable examples of encyclopædic information.—*Old and New London*, Part XXXIII., lingers in Westminster, but passes from the Abbey to the School. It supplies views of Thieving Lane and the Little Sanctuary in 1808, Dean's Yard in modern days, and the Chapter House previous to its restoration.—Naumann's *History of Music*, Part XXVII., deals at some length with Gluck, from whom it passes to Haydn. It has illustrations of ancient stringed instruments.—*Celebrities of the Century* finishes with Part XVII., and carries the alphabet from "Walewski" to the end. It constitutes a very useful work of reference.—*Pictureque Australasia*, Part XX., completes half the work. It has some spirited representations of bush life and some curious illustrations of mirage effects.—Part IX. of *The Holy Land and the Bible*, by Dr. Geikie, deals with Falouh to Beit and Hebron. The illustrations are principally of outdoor life.—'To Brittany with a Native' is an agreeable portion of *Woman's World*.

Royal Academy Pictures, Part II. (Caseell & Co.), is a marvel of cheapness, reproducing in attractive guise a large number of the most noteworthy pictures in the exhibition. Part III. has also appeared, completing a work which forms a cheap and delightful souvenir of the exhibition.

L'Ouest Artistique et Littéraire is a new production, intended to be the organ of the Société Artistique et Littéraire de l'Ouest, and to deal with Brittany, Poitou, Maine, and Anjou. It is a competently executed work, and should have a large circulation.

THE first instalment of *Saints of the Order of St. Benedict*, translated from the Latin of F. Agidius Raubek, O.S.B., and edited by John A. Morrall, O.S.B., has appeared. It contains thirty-one biographies, covering the month of January. Each is accompanied by a reproduction of the old-fashioned pictures of the saints. Mr. John Hodges is the publisher.

MR. CHARLES TOMLINSON has printed (two bound during January last at the North-West London) of the Goethe Society. One is *A Critical History of Goethe's Sonnets*, in which the whole are translated into fluent English verse. The other is *Goethe's Proposed Alterations in Shakespeare's* is a piece of sound criticism. Mr. David J. publisher.

MR. GEORGE N. HOOPER has reprinted from the *Journal of the Society of Arts* a lecture of great value and interest on *Carriage Building in England and France and the Traffic of the Streets*.

A WORK offering extraordinary attractions to Shakespeare scholars, to bibliophiles, and to students of early literature is promised by Mr. D. Nutt in a reprint of Painter's 'Palace of Pleasure.' Among early collections of stories this has been the most desirable and most difficult of attainment, an edition of 157 copies, produced in 1813, having only stimulated curiosity. It will be supervised by Mr. Joseph Jacobs, the editor of 'Æsop,' and will be an *édition de luxe*. All lovers of fine books will be indebted to Mr. Nutt, to whom intending subscribers should apply.

A NEW 'History of Plymouth,' by R. N. Worth, F.G.S., will be published by subscription by Messrs. Attwood & Co., of 3A, Old Town Street, Plymouth.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. J. CARTER.—The mountain sheep are sweeter,
But the valley sheep are fatter;
We therefore deemed it meet
To carry off the latter, &c.

These lines are by Thomas Love Peacock. They appear in 'The Misfortunes of Elphin,' 'Works,' vol. ii. p. 149, ed. 1875. They are headed 'The War Song of Dinas Vawr.'

ANON. ('Injur'd Love; or, the Cruel Husband').—This is an unacted tragedy by N. Tate, 4to., 1707. It is a barefaced plagiarism from Webster's 'The White Devil; or, Vittoria Corombona.' The lines after which you inquire occur in Act III. sc. iii.

A. A. R. ('Origin of Characters in Fiction').—For 'New Republic' see 'N. & Q.' 5th S. viii. 265, 337; and for Monmouth, in 'Coningsby,' see 5th S. iii. 186. Lord Steyne, in 'Vanity Fair,' and Robert Elsmere we leave to others.

NUM. ('History of Prices').—The work you require is Prof. Thorold Rogers's 'History of Agriculture and Prices.' See *Ans.*, p. 423.

—'Tenpenny nail'—10 lb. nail, meaning that particular size weigh 10 lb. ('Pandemonium').—Milton is credited with this word.

—'Sir John Hawkwood' will appear.

NOTICE.
Communications should be addressed to "The Notes and Queries"—Advertisements and "The Publisher"—at the Office, 22, Abchurch Lane, Chancery Lane, E.C. In that we decline to return communications, for any reason, we do not print; and as no exception.

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CUMULATIVE NURSERY STORIES.

(See 7th S. viii. 321; ix. 163.)

There seems to be no end to the variants of 'The House that Jack Built' and 'The Old Woman and the Crooked Sixpence,' which are current in almost all parts of the world. In a recent number of *Trübner's Record* Dr. O. Frankfurter, Bangkok, gives, transliterated in italic characters, the text of a version which is known throughout Siam, with an English translation, which Dr. Rost, the learned editor of that most valuable journal, has kindly permitted me to reproduce in 'N. & Q.' as a still further addition to the variants cited in former numbers and in my 'Popular Tales and Fictions':—

1. Once Grandmother and Grandfather planted beans and teelseed, and made the Grandchild keep watch. The Grandchild did not keep watch; then the Crow came and ate seven grains and seven measures of Grandmother and Grandfather's beans and teelseed. Grandmother came, Grandmother scolded; Grandfather came, Grandfather beat.

2. "Go, go visit Brother Hunter." "O Brother Hunter! Please, Brother Hunter, help to shoot the Crow; the Crow ate seven grains and seven measures of Grandmother and Grandfather's beans and teelseed. Grandmother came, Grandmother scolded; Grandfather came, Grandfather beat."

"What is that to me? Don't know; don't care."

3. "Go, go visit Brother Mouse." "O Brother Mouse! Please, Brother Mouse, help to bite the bowstring of Brother Hunter. Brother Hunter does not shoot the Crow. The Crow," &c.

"What is that to me? Don't know; don't care."

4. "Go, go visit Brother Cat." "O Brother Cat! Please, Brother Cat, help to bite the Mouse. The Mouse does not bite the bowstring of Brother Hunter. Brother Hunter does not," &c.

"What is that to me? Don't know; don't care."

5. "Go, go visit Brother Dog." "O Brother Dog! Please, Brother Dog, help to bite the Cat. The Cat does not bite the Mouse. The Mouse," &c.

"What is that to me? Don't know; don't care."

6. "Go, go visit Brother Earpick." "O Brother Earpick! Please, Brother Earpick, help to clean the ear of the Dog. The Dog does not bite the Cat," &c.

"What is that to me? Don't know; don't care."

7. "Go, go visit Brother Fire." "O Brother Fire! Please, Brother Fire, help to burn the Earpick. The Earpick does not clean the ear of the Dog. Brother Dog," &c.

"What is that to me? Don't know; don't care."

8. "Go, go visit Brother Water." "O Brother Water! Please, Brother Water, help to extinguish the Fire. The Fire does not burn the Earpick. Brother Earpick," &c.

"What is that to me? Don't know; don't care."

9. "Go, go visit Brother Strand." "O Brother Strand! Please, Brother Strand, help to hem in the Water. The Water does not extinguish the Fire. Brother Fire," &c.

"What is that to me? Don't know; don't care."

10. "Go, go visit Brother Elephant." "O Brother Elephant! Please, Brother Elephant, help to put down the Strand. The Strand does not hem in the Water. Brother Water," &c.

"What is that to me? Don't know; don't care."

11. "Go, go visit Brother Gnat." "O Brother Gnat! Please, Brother Gnat, help to sting the Elephant's eye; the Elephant will not put down the Strand; the Strand will not hem in the Water; the Water will not extinguish the Fire; the Fire will not burn the Earpick; the Earpick will not clean the ear of the Dog; the Dog will not bite the Cat; the Cat will not bite the Mouse; the Mouse will not bite the bowstring of Brother Hunter; Brother Hunter will not shoot the Crow; the Crow ate seven grains and seven measures of Grandmother and Grandfather's beans and teelseed; Grandmother came, Grandmother scolded; Grandfather came, Grandfather beat."

"All right—ugh! Come on!"

12. The Gnat went to sting the eye of the Elephant. Then Brother Elephant said: "Don't sting me, please. Your servant [*i.e.*, himself] will go and put down the Strand." Then the Strand said: "Don't put me down, please. Your servant [*i.e.*, himself] will hem in the Water; then the Water will extinguish the Fire; and the Fire will burn the Earpick; and the Earpick will clean the ear of the Dog; and the Dog will bite the Cat; and the Cat will bite the Mouse; and the Mouse will bite the bowstring of the Hunter; and the Hunter will shoot the Crow." The Crow said: "Don't shoot me, please. The Crow will undertake to give back the beans and teelseed one hundred thousandfold and more."

Little Grandchild at last did its work well, and now the story comes to an end.

Dr. Frankfurter remarks on this Siamese cumulative story that

"a gentleman who has been in Siam some time is not complete; that the gnat was not a child, who then went to the end."

Presumably this gentleman was a European, so, why should the circumlocution "been in Europe" rather than "been in Siam" be used?

city on the subject than if he had never quitted his own country? He goes on to say:—

"The sun-myth would be complete; but it must not be forgotten that the sun must never be mentioned in such stories unless it is under a disguise, and what could be a better disguise than the sting of the goat, i.e., the sun's rays? I prefer to leave the sun elaboration to others."

And a very wise and prudent resolution. The learned doctor does not seem to be aware that the "solar-myth" theory is now almost as dead as the Pharaohs—or Queen Anne. Moreover, were a survivor of that exploded—at least, moribund—school to claim this children's cumulative story as a "nature," or "solar," myth, his invention would be sorely exercised, I suspect, in "explaining" what phenomena of physical nature are veiled under beans and teeseed, the hunter, the mouse, the dog, the cat, &c. Truly Dr. Frankfurter does wisely and well to "leave the sun elaboration to others."

There are one or two points in this Siamese version as to the accuracy of which I have some doubt. I suppose that by "earpick" is meant the very troublesome insect called the earwig, and it is, therefore, absurd for that insect to be asked to clean the dog's ear, which would be a benefit instead of a punishment. It is interesting—and significant also, as I think—to find the cat, dog, fire, and water all figuring in this story, as they do in most of the other known versions and variants—European, Asiatic, and African. The elephant, very naturally, takes the place of the ox; but, unlike the latter, is not desired to drink up the water—simply to "put down" the strand, as the strand had refused to "hem in" the water. I fancy "the strand" is a comparatively late interpolation, and that originally the elephant was requested to drink up the water. The existence of such a cumulative story as this in Siam at once suggests that it may have been derived from some Buddhist source, which may yet be discovered, and which, again, may have been current in India long ages before Gautama began to promulgate his mild doctrines. And if the story was introduced into Siam through Buddhist missionaries, it is highly probable that something similar is also known in Ceylon, Burmah, China, Japan, and Tibet. In the several countries of India, I have no doubt, cumulative stories are current in various forms besides that of 'The Death and Burial of Poor Hen-sparrow,' given in Capt. Temple's 'Folk-tales of the Panjáb and Kashmir,' which I have cited elsewhere.

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THE REV. JONATHAN BOUCHER: 'EPSOM, A VISION,' BY SIR F. MORTON EDEN, BART.

I have lately read with great pleasure this clever and amusing *jeu d'esprit*, written in 1797, by

Sir Frederick Morton Eden, Bart., author of 'State of the Poor; or, History of the Labouring Classes in England from the Conquest.' Sir Frederick Eden was a great friend of my grandfather, the Rev. Jonathan Boucher, Vicar of Epsom, and afforded him valuable assistance in his labours in compiling his 'Glossary of Archaic and Provincial Words.' Sir Frederick died in November, 1809, five years and a half after his old friend. The 'Vision' did not see the light until 1828, when it was edited by my uncle, the Rev. Barton Boucher, and published, in thin quarto, by William Harrison Ainsworth, Old Bond Street.* It appears to have been printed at the Chiswick Press ("C. and C. Whittingham, Chiswick"). The typography is beautiful; it could not possibly be better. It is quite a treat, in these slipshod days of half-inked and blurred type, to see such perfection of printing. I venture to think that this innocent *jeu d'esprit* will make a pleasing pendant to the 'Reminiscences of an American Loyalist,' which I published in the Fifth Series of 'N. & Q.' and will show my ancestor in a light as interesting, in its way, as the other.

There is an introduction by my uncle above mentioned, from which I extract the following remarks:—

"Sir Frederick Eden, indeed, is well known to the public by his very elaborate and able work on the 'State of the Poor'; and those who know him only by his more sober disquisitions on political economy will hardly believe that such versatility of talent could grace the same individual. But it may be fearlessly said that there was scarcely any branch of literature which he was not calculated to adorn and illustrate. 'Nullum quod tetigit non ornavit'; and it was no less the pride than the pleasure of Mr. Boucher to feel that he enjoyed the friendship of such a highly-gifted man."

The London Library possesses a copy of Sir Frederick Eden's work on the 'State of the Poor,' but it does not appear to have the 'Vision' (catalogue of 1875), nor is it in the Bodleian.

The 'Vision' must, I fancy, be very scarce; and I doubt if it is at all known to the present generation, except, perhaps, to a very few. It will, I fear, be completely lost in the waters of oblivion.

* The British Museum has two editions, namely 1820 and 1828. I am quite at a loss to understand how it is that my uncle, in the edition of 1828, makes no allusion whatever to the former of these, either in his dedication to Earl Spencer of Althorp, or in his introduction (both, as well as the two title-pages, dated 1828), but speaks of the work being now (i.e., 1828) presented to the world, &c. This is the more mysterious, as my uncle appears to have edited the 1820 as well as the 1828 edition. He does say in his 1828 introduction, "Years have elapsed since the manuscript was first entrusted to a printer, and natural delicacy and reserve alone have protracted its appearance." This would certainly lead one to suppose that the work was first published in 1828. The 1820 edition, so I am told, was published by John Ebers, Old Bond Street.

unless 'N. & Q.' will come to the rescue and enshrine it in its amber. In that case the work will be able to say, "Non omnis moriar, multaque pars mei vitabit Libitinam." It would be a great pity if so bright and clever a production were allowed to die and make no sign.

As I cannot expect our Editor to insert the whole of it—that would be very unreasonable of me—I have selected some of what seem to me to be the best passages, and I trust they will amuse, if not edify, the numerous readers of 'N. & Q.' who are interested in the study of etymology. It must be borne in mind that the poem is a playful and friendly *jeu d'esprit*, and is in no respect a satire in the usual meaning of the term. No one, I feel sure, enjoyed it more than my grandfather himself, to whom it must have been well known in MS. The imitation of Walter Mapes's "Mihi est propositum," &c., is perfect as to rhythm, and in sentiments fully worthy of the mediæval archdeacon, whose "archidiaconal functions," as Sydney Smith would say, would seem to have been summed up in one word—*bibamus*. I believe, however, that this famous *chanson à boire* is really dramatic, and is supposed to be said or sung by the Philistine bishop Goliath, of whom John Richard Green gives some account in his 'Short History of the English People' (ed. 1889, p. 120), and that Walter Mapes, so far from approving such sentiments, means to brand them with scorn and satire.

I have made a few brief extracts from the notes where they seem to be necessary to a clear understanding of the text:—

BOUCHER, who, erst, at Paddington retired,
A chosen few with bright instruction fired;
At home, the Patron of the tuneful Nine;
At Church, the grave yet eloquent Divine;
Who long, unrivalled, taught admiring Youth
Poetic Fiction and Celestial Truth;
Pursued the task a mother's care began,
And reared the lisping Infant into Man;
Now sunk in Epsom's muse-inviting shades,
Inconstant suitor, quits the Aonian maids.
Whilst some their native country's praise rehearse
In sober annals or majestic verse,
He, Cumbrian born, finds no inspiring gale
In Kelsick's fen or Bromfield's* miry vale;
In cloud-capt Skiddaw no Parnassian hill;
In Mungo's Well† no Heliconian rill:
—'Tis all Boeotian air—Yet, firmly bent
To raise to Learning some vast monument,
With true Glossarial skill each word dissects,
Each antique form of Northern dialects;
Explains the jargon of the unlettered boor
From Dalecarlia's Mines to Alston Moor;
Proves it, though banished from each Southern clime,
More pure in prose, more dignified in rhyme,
Than Addison's smooth phrase and Milton's verse sublime.

To him this word appears, if truly spelt,
The genuine language of some barbarous Celt;

* Mr. Boucher's native parish.

† Near Bromfield Church.

That word, more grateful, leads his warm pursuit
To its high pedigree and Hebrew root;
Or, happier still, he views with learned ken
Its parent in Icelandic *Bal* or *Ben*.
These are his joys! he shines, by arts like these,
Archeological Lexiphanes;
Content, for these, the word-expounding sage
Deserts the beauties of each classic page;
No more delights in Homer's lofty verse;
Thinks Greek inferior to Macpherson's Erse;
Enraptured hangs o'er Virgil's manly line
Defaced by Gothic Phaer or by Twyne;
In vain the sweet Theocritus may plead;
For him Tim Bobbin tunes the Doric reed.
The hallowed sages of old Greece and Rome
Can naught contribute to his ponderous tome;
For this, he rushes bold through thin and thick,
Says "Bairds" are "Fuiles,"* and sanctifies "Auld
Nick."†
Let pious doubts lead martyrs to the stake;
His only doubt is what is "Barley-break."
His motley sheets the mystic aid require
Of German Wachter and of Swedish Ibse;
For him Pelloutier, Rostrenen, and Lye,
Each in their turn, strange Etymons supply;
He joins with those, who, foes to Saxon lore,
The fall of Britain's ancient tongue deplore;
Who Cambrian gutt'ral, and Northumbrian burr,
Hibernia's brogue, and Scotia's tone prefer
To softer accents which from Gallic soil
Conquest or ton transplanted to our Isle.
Convinced our language is corrupted quite,
He seeks the realms of Chaos and old Night;
No modern speech sounds grateful to his ear
But that from Erse or Cumbrian mountaineer.
He thinks each courtier should his mind disclose
"In Russet Yeas and honest Kersey Noes";‡
Would have each Gallic phrase and word cried down
Which hang like satin on the British clown;
For this he pores o'er ancient dialect
In musty tomes which even worms neglect;
More keen, since visions hovered in the air,
As late he slumbered in his elbow-chair:
Slumbered, ye gods!—Yes; lately, spent with toil,
He, Boucher, slumbered o'er his midnight oil:
Let no invidious critic mock my theme;
Homer will nod and glossarists may dream.
'Twas on the day for which with posies fine
The love-sick maiden greets her Valentine,
—The day suggesting to his thoughtful brain
To analyze the Northern word *Bridewain*;
He hastily from half-ate meal withdrew
To catch the fame which opened to his view;
And in his study sought the favourite word
Whilst yet the pudding smoked upon the board;
Ment, children, spouse, indifferent to him!
Wife, offspring, dinner, what are ye to Tim? [i. e., Tim
Bobbin]
And now the sage hung o'er the groaning table,
Resolved to add another brick to Babel;

* See the word *hard* in the 'Glossary.' This acknowledgment of Mr. Boucher's explanation of this word is, at least, candid from the mouth of a poet.

† The learned Glossarist has incontrovertibly proved that this great personage is no other than the Northern saint, Nicholas. Indeed, so tenacious is he of his saint's pre-eminence, that he places him in the van of his Glossary; and "Auld Nick" must be looked for under the letter A, and not under the letter N.

‡ 'Love's Labour's Lost,' Act V. sc. ii.

When suddenly a rising vapour spread
Its circling glory round his favoured head ;
The trembling pen forsook the unfinished line ;
He yawned ; he shook ; he fell ; he snored supine.

Now, Muse ! since Morpheus thus arrests his theme,
Recount—for thou canst best recount—his dream :
Say, what aerial forms in order due
Mysterious Sleep presented to his view.
First, in archdeacon's holy garb appeared
—With oily wine still trickling down his beard,
His head, like Bacchus, crowned with purple grapes,—
Oxonia's famed Anacreon, WALTER MAPES ;
And thus, with anger rankling in his breast,
In monkish Latin Jonathan addressed :—

I mprobe ! cur deseris amicorum cœnas,*
O ptimas Cervisie renuens laGenas ?
N ullus apud sobrios visit Ur Mœcenas :
A qua claudit divites postAram venas.
T u Danū, Aquarius, studes BarthoLinum,
H umili glossario exTollens Odinum ;
A t ingenti Cyathō si non amEs vinum,
N unquam possis scribere caRmen Leoninum.

B one vir ! si scire vis Scotici Ut toni,
O ris ut Sarmatici proferantur Soni,
U t loquantur barbaro gutture coloni,
C umbrii, Islandioi, CiMbri et Geloni ;
H orā quāque plurimi cAlices sumantur,
E t sic ipsi ante te Poli revolvantur :†
R ectē solum Ebrii sic pEreginantur ;
O mnes per te populi Sic inspiciantur.

He spoke, and fled ;—but still the dreamer snored,
Such potent opium glossaries afford ;
When, lo ! another bard, of merry vein,
—Sweet was his tongue, and gentle was his mien,—
Arose, of British Muse the first-born child,
CHAUCER, "the well of English undefiled."
Well pleased, he viewed the Alphabetic page,
And thus, with Doric accent, hailed the sage :—

O poure in pouche ! yet wise and well ytaught,
Most reverend impe of larning in Sothree !
Thy boke, so wel began, will lacken naught ;
It mote teche Lordinges of the South contree
To speke eche Northern worde right proprely.
Ye ben, albeit yborn in Combrelond,
The fairest scholer in alle Englelond.

Certes thilke swonken quaire, if everich page
Be swiche as that whilke ginneth with grete A,
Mote sikerly revive oure old langage ;
Mote techen clerkis in a month or tway
To love Dan Chaucer's trewe Englishe lay ;
Ne Cocke and Foxe in Dryden's rime reherse,
Ne Wife of Bathe in sweet Dan Pop's verse.

So bold a clerk as you was nevir sene
Ne in Edward's ne Richard's age ;
Ne priest wold loken in my boke, I wene ;
I gat smal preise from holie personage,
For non but jollie monk wold rede my page :
But you can wel repeat, withouten faille,
Each quienté saying and each merrie tale.

Might Canterbury Tale agen be wrought,
The poure persone, ful of charitee,
Who "out of the gospel the wordes caught,"

* The attentive reader will, without doubt, discover a very curious double acrostic.

† This is a most ingenious expedient of Walter Mapes's for seeing the world, as to a drunken man the world turns round.

In my prologue Sir Ionathan should be ;
Or I wold sing the in an A B C ;*
Or put the in Fam's house on a pillar
Of lede, ygravin thus :—Sir Clerke Boucher.

And now the slumbering priest, by sprites conveyed,
In Dunkeld's ivy-mantled choir was laid.
There, as he slept secure among the dead,
The bird of wisdom hovering round his head,
Lo, mitred Gavin, borne on airy wings,
Appeared more dignified than Scotia's Kings :
And now he trod the ground ; and, standing near
The word-worn sage, thus whispered in his ear :—

Maist reverend clerk ! of lewit Segges the Dreid !
Gem of Ingyne, myrrour of antient Lede !
Cheif flour of pretius larning, A per se !†
For 3ou I com fra shadowis of the dead
To tel 3ou quhat 3our weirdis han decrede :
For 3ou I com fra Feildis of Elysee,
Quhar ben of poetis ane greit menze,
To speke in sawis and in prophecy,
And schaw 3our soithfast happy destanye.
Behald 3on donky flure and creisat wall,
Sad remanent of Gavin's cathedral,
Ne bricht cristall, anamalid all colouris,
Gletis in 3on windois majesticall ;
The speland ivie crepis over all ;
The eglantine, laurere, and wilde flouris
Are spredit our auld Dunkeld's touris ;
The nicht oule skrekis now beside 3our head,
Quhair anis prieste sang requiems for the dead.

Agane, Sir Priest, lok up ! the rewynne fallis ;
Upstertis butters and lustie wallis,
And volted rufe, and cloys ful mony a span,
Pinnakillis, corbell, and pillaris tallis,
And imagerie buskyd in goldin pallis.
Not he that wroucht the temple of Dian,
Not he that forgit toume of Adrian,
Nor he that buildit Nero's goldin hous,
Could not contrive a werk sa glorious.

Thilke heivilniche place and magik masonre,
Thilke is the meid of 3our greit pietie :
Thilke halie bour our gracious George the thyrd
Ordanis, peirles Glossarist, for 3e,
—Ane new episcopalian dignite ;
Quhair 3ou mocht prechen to the leige unleird :—
And warnid oft by Scotelond's freindlich weird,
In honour of 3our sainen and buke so famyd,
Wyllis, thilke kirk Sainct Nycholas† be namyd.
Now Gavin waved his crosier o'er the wight,
And through the western window winged his flight.
No more the vicar's anxious eyes beheld
The rising glories of thy church, Dunkeld !
Quicker than thought the elves who nightly roam
Now reconveyed him to his humble home.
There, in his dream prolonged, he only sees
Black cloth, agistment tithe, and surplice fees.

The remaining visions are those of James I. and James V. of Scotland, Skelton, Drummond and Hawthornden (who speaks in macaronic "Polem Middinian" Latin hexameters), and Milton. The last the author says :—

Like Boucher once, he patronised the Nine,
And taught fair youth to seek bright learning's mine ;

* An allusion to Chaucer's poem so entitled.

† Gavin Douglas calls Virgil "A per se."

† See ante.

But grieved to see him quit the classic ore,
And lead's dull vein and blackest dross explore;
At length indignant spake; nor more complained
For *Eden's loss* than for *old words* regained.

It is with great regret that I feel constrained to omit the amusing vision of Skelton and Dame Eleanor Rummung, but the passage is, I fear, too long to quote.

The visions are finally dispelled by Mercury, in the shape of a footman, announcing, "The supper's ready, sir!" in the same way that "*le petit laquais*" breaks up the theatrical conclave in '*La Critique de l'Ecole des Femmes*,' and brings the discussion to an abrupt conclusion.

The engravings—Dunkeld Abbey, Fingal's Cave (the latter crowned with Chaucer's House of Fame), &c.—are from Sir Frederick Eden's own drawings, and are excellent. Of the last-mentioned engraving there is the following explanation:—

"This very curious drawing exhibits the Apotheosis of the learned Glossarist. His favourite Saint Nicholas [see *ante*]—not Mungo—is carrying him to Chaucer's house of Fame, which there is every reason to think (for the Glossarist thinks so) is situated on the top of Fingal, the Northern Hero's Cave in the island of Staffa, of which this is a very exact representation."

Would not Gawain Douglas's—the only son of old Bell-the-Cat who "could pen a line"—description of Dunkeld have gladdened the heart of Sir Walter? Compare the great minstrel's description of Melrose in the '*Lay of the Last Minstrel*,' canto ii. 1, 7, 8, 9.

Sir Frederick Eden ingeniously anagrammatized my ancestor's name, Jonathan Boucher, into "Io! A B C Hath Renoun." JONATHAN BOUCHIER.
Ropley, Alresford.

PARALLEL ANECDOTES: GARRICK AND SOTHERN.
—A good deal has been written in '*N. & Q.*' lately on '*Old Jokes in New Dress*,' which has only served to prove how little new there is under the sun. It is not improbable that a similar incident may have happened in the lives of two celebrated actors, but I leave the following anecdotes to the judgment of your readers. The first I extract from George Daniel's '*Merrie England in the Olden Time*,' 1842, ii. 118, the second from Mr. Pemberton's recently published '*Memoir of E. A. Sothorn*,' p. 173:—

"Frederick, Prince of Wales, in 1740, attended by a party of Yeomen of the Guard with lighted flambeaux contemplated its pantomimical wonders [*Bartholomew Fair*], with *Manager Rick* for his cicerone; as, in after times, did *David Garrick* and his lady, marshalled by the bill-sticker of Old Drury! On tendering his *tester* at the Droll Booth, the cashier, recognizing the fine expressive features and far-beaming eye of Roscius, with a patronizing look and bow, refused the proffered fee, politely remarking, 'Sir, we never take money from one another!'"

Now for Lord Dundreary:—

"Having a fancy to visit one of the penny theatres, and not anticipating recognition, he went up the steps leading to the platform on which, until a sufficient number to form an audience had been gathered together, the fantastically costumed performers paraded; but, just as he tendered the modest entrance-fee, the proprietor of the establishment stepped forward, and said, 'Pardon me, Mr. Sothorn, but we could not think of charging the profession!'"

W. F. PRIDEAUX.

Jaipur, Rajputana.

BURNSIANA.—A somewhat extensive study of English literature has revealed to me many instances of imitation and plagiarism; but I have never met with a more remarkable example than this afforded by the following epitaph, published in an old edition of '*Camden's Remains*,' and a poem by Burns entitled '*The Joyful Widower*.' I give the epitaph and the poem in full:—

One to show the good opinion he had of his wife's soul departed, who in her lifetime was a notorious shrew writes upon her this epitaph:—

We lived one-and-twenty year
As man and wife together:
I could not stay her longer here,
She's gone, I know not whither.
But did I know, I do protest
(I speak it not to flatter)
Of all the women in the world,
I swear I'd ne'er come at her.
Her body is bestowed well,
This handsome grave doth hide her,
And sure her soul is not in hell,
The devil could ne'er abide her:
But I suppose she's soar'd aloft,
For in the late great thunder,
Methought I heard her very voice,
Rending the clouds asunder.

THE JOYFUL WIDOWER.

I married with a scolding wife
The fourteenth of November;
She made me weary of my life,
By one unruly member.
Long did I bear the heavy yoke,
And many griefs attended;
But, to my comfort be it spoke,
Now, now her life is ended.
We liv'd full one-and-twenty years
A man and wife together;
At length from me her course she steer'd,
And gone I know not whither;
Would I could guess, I do profess,
I speak, and do not flatter,
Of all the women in the world,
I never could come at her.
Her body is bestowed well,
A handsome grave does hide her,
But sure her soul is not in hell,
The devil would ne'er abide her;
I rather think she is aloft,
And imitating thunder;
For why,—methinks I hear her voice
Tearing the clouds asunder.

I shall be interested to know whether this very literal plagiarism has been previously noticed.

J. A. NEALE.

"SKY FARMER."—This expressive term may be of interest to Dr. Murray for his 'Dictionary.' I copy the following from the *Universal Magazine* for April, 1761.

"April 7. A few days since, at the general quarter sessions of the peace for Surry, held at Ryegate, John Clark, a Sky Farmer, as he is called, was convicted of going about with a false pass, and collecting money under pretence of being burnt out by fire in Leicestershire. The court sentenced him to be publicly whipped this day in the Borough, and on the Saturday following to be again whipped from the French Horn on Wandsworth-hill, to the Ram in that town, and to be imprisoned in the New Gaol for three months. About 18 years ago this fellow was whipped for an offence of the same nature at Guildford, Kingston, Croydon, and in the borough of Southwark."

W. R. TATE.

Walpole Vicarage, Halesworth.

DR. SACHEVEREL.—I cannot find it in 'N. & Q.,' but am convinced there was, not long since, a memorandum implying surprise that the remains of Dr. Sacheverel had not been found in the vault of St. Andrew's, Holborn. It may be useful to say that on Sept. 26, 1747, three men were committed to the Compter, and the sexton and grave-digger of the church sent to Newgate, for stealing one hundred and fifty leaden coffins out of that church, among them being the doctor's and Sally Salisbury's.

F. G. STEPHENS.

SIGN OF DEATH.—A short time ago our servant-maid, when cleaning out the grate, found a piece of live coal among the ashes, "though the grate was quite cold." This, she told a member of the household, was a sure sign of death. Oddly enough, a few days later I received news from abroad of the death of a dear old friend. She avers that the same thing happened on two previous occasions.

L. L. K.

SWAD, a silly fellow, a country bumpkin (Halliwell, who quotes the word from Warner's 'Albion's England'). Nares gives instances from Ben Jonson, Lyly, &c. I meet with it again in Greene, in a poem in Mr. Bullen's 'Lyrics from Elizabethan Romances,' just published. "Swaddies" is, or was thirty years ago, applied as a term of contempt to soldiers. I suppose it is the plural of the same word, and only mention it as an instance of (recently) surviving use.

URBAN.

CLOCKS AND WATCHES.—The anonymous editor of the *catalogue raisonné* of "Die Marfels'sche Uhren-Sammlung" (published at Frankfurt a. M. last year) points out that Johannes Cocleus, in his edition of 1511 of Pomponius Mela's 'Cosmographia,' speaking of Nuremberg, makes the following statement:—

"Inveniuntur in dies subtiliora, etenim Petrus Hele [i. e., Henlein], juvenis adhuc admodum, opera efficit, quæ vel doctissimi admirantur mathematici; nam ex ferro parvo fabricat horologia plurimis digesta rotulis,

quæ, quocunque vertantur, absque ullo pondere et monstrant et pulsant XL horas, etiam in sinu marsupiorum contineantur."

The editor is in doubt whether "pulsant" is to be translated as "strike" or as "tick," and questions the accuracy of the figure 40. In any case the passage is interesting.

Henlein, we know, was a Nuremberg locksmith. He was born in 1480, and died in 1542.

L. L. K.

ST. VITUS'S DANCE, ITS CURE.—Mr. W. G. Black, in his most interesting 'Domestic Folk-Medicine' (Folk-lore Society), says at p. 183:—

"A curious custom in co. Clare, vouched for by a correspondent of the *East Anglian*, was to send the town band frequently to play in the evening in the cottage of a young woman afflicted with St. Vitus's dance, with the view of curing her."

This passage is illustrated by what R. Burton says in his 'Anatomy of Melancholy,' part i. sec. i. subs. 4:—

"*Chorus sancti Viti*, or St. Vitus dance; the lascivious dance Paracelsus calls it, because they that are taken with it can do nothing but dance till they be dead or cured.....Musick, above all things, they love; and therefore magistrates in Germany will hire musicians to play to them, and some lusty sturdy companions to dance with them."

Burton also states that "one in red cloaths they cannot abide." Is this belief still prevalent anywhere?

F. C. BIRKBECK TERRY.

ST. AMBROSE, BISHOP OF MILAN.—The present year is the fifteenth centenary of the refusal of St. Ambrose to admit the Emperor Theodosius to the church at Milan on account of his massacre of seven thousand people in a popular tumult at Thessalonica, A.D. 390, without trial. St. Ambrose wrote him a very strong letter exhorting him to penitence, and declaring that he would neither receive his offering nor celebrate the divine mysteries before him till that obligation was satisfied. Soon after the bishop came to town, and the emperor, according to his custom, went to church. But St. Ambrose went out to meet him at the church porch, and, forbidding him any further entrance, said:—

"It seems, Sir, that you do not yet rightly apprehend the enormity of the massacre lately committed. Let not the splendour of your purple robes hinder you from being acquainted with the infirmities of that body which they cover. You are of the same mould with those subjects which you govern; and there is one common Lord and Emperor of the World. With what eyes will you behold his temple? With what feet will you tread his sanctuary? How will you lift up to him in prayer those hands which are still stained with blood unjustly spilt? Depart, therefore, and attempt not by a second offence to aggravate your former crimes, but quietly take the yoke upon you which the Lord has appointed for you. It is sharp, but is medicinal and conducive to your health."

The prince offered something by way of extenuation, and said that David had sinned. The holy bishop replied, "Him whom you have followed in

sinning follow also in his repentance." Theodosius submitted, accepted the penance which the Church prescribed, and retired to his palace, where he passed eight months in mourning, without ever going into the church, and clad with penitential or mourning weeds. (See the painting by Vanduyck in the National Gallery, copied from Rubens's picture at Vienna.) W. LOVELL.

THE 'LIBERAL' AND ITS CONTRIBUTORS.—The *Gentleman's Magazine*, October, 1822, quotes from the *St. James's Chronicle*:—

"Those who know anything of literary gossip are aware that the *Liberal* is the joint production of Lord Byron, the late Mr. Shelley, Mr. Leigh Hunt, and some other translated Cockneys; they are therefore prepared for blasphemy, and impurity of every kind to a certain extent; but we doubt that they can anticipate the atrocity of the *Liberal*."

Charles Armitage Brown, 1787-1842, friend of Keats, and writer on Shakespeare's Sonnets, wrote for the *Liberal* under two signatures—"Carlone" and "Carlucci." One article, 'Les Charmettes and Rousseau,' was wrongly attributed to Charles Lamb; and another, 'Shakespeare's Fools,' was credited to Charles Cowden Clarke ('Dictionary of National Biography'). Hazlitt was then another of the "translated Cockneys." K. L. H.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SIR ANDREW HAMILTON OF REDHALL AND THE "LADY BALCLEUCH."—In the account which Pitcairn (iii. 418) gives of the trial of George Gordon of Geicht, co. Aberdeen, it is mentioned (p. 424) that the Lord Advocate, on behalf of the Crown, objected to two of the assessors on account of their relationship with the Marquis of Huntly, to whose clan the defendant belonged. One of these was Sir Andrew Hamilton of Redhall, second son of Sir Thomas Hamilton of Priestfield, and brother of the first Earl of Haddington. Sir Andrew was made a Lord of Session in 1608, and died 1637. It is commonly accepted that his mother was Elizabeth, daughter of James Heriot of Trabroun; but Pitcairn represents the Lord Advocate to have urged that his mother was a daughter of "the Lady Balcleuch," who was daughter to the Laird of Creich, whose sister Janet Beatoun, was wife of the first Earl of Argyll and great-grandmother of the Marquis of Huntly. Where is "Balcleuch"; and who was she thereof?

John Beatoun of Creich, brother of the late James Beatoun of Arran, married Janet, daughter

seven daughters. The latter were (1) Janet, married, first, James Crichton, of Cranston Riddell; secondly, Simon Preston, younger, of Craigmillar; and, thirdly, Sir Walter Scott of Braxholm. (2) Grizel, married, first, Sir Walter (1 William) Scott of Braxholm; and, secondly, Sir Andrew Murray of Blackbarony. (3) Christian, married Sir Michael Balfour of Burleigh. (4) Elizabeth, married John, fourth Lord Innermeath. (5) Margaret,* married Arthur Forbes of Rires. (6) Isabella, married Gilbert Ogilvy of Powrie. (7) Agnes, married (James?) Chisholm, of Cromlix. The above is taken mainly from Wood's 'East Neuk of Fife,' and seems to exclude any Lady Balcleuch whose daughter could have been Sir Andrew Hamilton's mother. SIGMA.

BURTON FAMILY OF NORTH LUFFENHAM.—From time to time pedigrees have been given in 'N. & Q.' of the Burton family, but I have seen nothing concerning the Burtons of North Luffenham. Susan, daughter of Bartholomew Burton, of North Luffenham, in Rutlandshire, married the Hon. James ~~Burton~~ ^{Bridgeman}, younger son of the Earl of Cardigan. This James died in 1746. I should be greatly obliged if any one could give me further information concerning the other children, if any, of Bartholomew Burton, and date of his death. I suspect another daughter married one William Atkinson about 1730 or 1740. ^{Bridgeman}

I also would be greatly obliged to any one giving me particulars of the marriage of Edward Meadows (or Medows), an officer of Dragoons, son of Sir Philip Medows, Knt., ancestor of Earl Manvers. See Burke's 'Peerage.' In this peerage it is not stated whether he was married, nor yet is the date of his death given, or his will might throw light on the subject. E. LATOUR.

Thomas Place, Norwood Road, S.E.

BURNING THE HAND.—Some years ago, I think nearly forty, a prison chaplain was charged with burning a prisoner's hand by holding a candle beneath it for the purpose of giving the culprit a notion of what the pains of hell are like. It is a subject not well suited for the pages of 'N. & Q.' All I wish for is that some one should tell me where to find a printed account of the case. I think there was a Blue-book issued about it.

EDWARD PEACOCK.

1 Manor, Brigg.

ARRAN CHURCH, POOLBEG STREET, reader of 'N. & Q.' tell in registers of this church are at date when this church of Poolbeg? According to 'Dublin

Margaret Fleming, Countess of Argyll, when she lay on a bed of sickness, and would not

Directory' of 1835 the pastor was then the Rev. G. F. Shultze, a veritable "Blacksmith of Gretna," who resided at Callenswood, a suburb of the city.

DUBLIN GERMAN LUTHERAN.

HERALDIC.—Could any of your readers tell me to whom the following coats belong? A fesse sa., in chief three roses. Crest, a stork's head couped. Gu., guttée, a cross flory or between three fountains, the shield encircled by the Order of the Bath.

J. G. BRADFORD.

WILLIAM HARRISON AINSWORTH.—In a recent catalogue, issued by a Torquay bookseller, the following entry appears:—

"Ainsworth (W. Harrison). Letters (in Verse) from Cockney Lands. Fourth Edition. 12mo. Very scarce. 1827.—This rare little volume is ascribed to Ainsworth in the *Literary Magnet* for 1828."

Will any reader of 'N. & Q.' possessing a copy of the 'Letters' describe shortly for me the work? and I should be glad if any one who has a copy of the *Literary Magnet* would send me the passage in which the work is ascribed to W. H. Ainsworth. Again, did a work entitled 'The House of Seven Chimneys: a Tale of Madrid,' by W. H. Ainsworth, appear in *Bentley's Miscellany* about 1865? Was it ever republished separately?

E. PARTINGTON.

Rusholme, Manchester.

ORDER OF ST. JOHN OF JERUSALEM.—A lady member of the above order wrote to the *Globe* a few days ago. She signs herself "Lady of Grace" of the "Royal Order of St. John of Jerusalem." Is this the usual title, or one of the higher grades of the order?

What constitutes the claim of a lady to the above order, and what are the necessary qualifications of admittance to it?

I noticed that last year the badges and ribbons of St. John were publicly worn, for the first time, at a drawing-room; since then it has been generally worn by our royal princesses with other orders.

As it does not seem to be given by the sovereign, it must be the only order received in this way and allowed to be worn in our country.

B. F. S.

EARLDOM OF ORKNEY AND SHETLAND.—Can any one give me the text of the clause in the Treaty of Breda (1667) which relates to the Norwegian claims over the earldom of Orkney and Shetland?

L.

GEORGE HENLEY, OF BRADLEY, HANTS.—In Lord Henley's 'Life of Robert Henley, Earl of Northampton and Lord Chancellor,' no reference is made to the relationship of George Henley to the Chancellor, though the latter apparently inherited his property at Bradley. Jane, widow of George Henley, buried at Northampton, in which parish

was the residence of Lord Northampton. Is anything known of the descent of the above George Henley? Eldest daughter, Mary, married Mr. Lovell, a London merchant. She died in 1749.

VICAR.

PIGOTT: BRIDGEWATER: PACKENHAM.—Can any correspondent of 'N. & Q.' give me particulars of the ancestry of Ann Pigott, daughter of John Pigott (1550). She married first a gentleman named Bridgewater; and, secondly, Henry Packenham, of Packenham Hall, co. Westmeath. Of which of the English families of the name was she a descendant?

BRIDGEWATER.

JAMES CARRINGTON, watchmaker, of London, born about 1695, was lieutenant-colonel in the London Militia (Red Regiment) in 1763; died 1768, and was buried at St. Sepulchre's, Holborn, on September 10, 1768. He married a sister of George Lavington, D.D., Bishop of Exeter, and by her had a son, the Rev. James Carrington, who for many years was Chancellor of the Diocese of Exeter, and who died February 20, 1797. Can any one kindly supply the Christian name of the father of the first James, the place of his (James's) birth, the Christian name of his wife, and the date and place of the marriage? PETER WILKINS.

GRAY'S 'ELEGY.'—In 'Curiosities of Literature,' by D'Israeli (vol. ii. p. 109, Chandos ed.), under the heading of "Poetical Imitations and Similarities," occurs the following passage:—

"Gray has:—

The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way.

Warton has made an observation on this passage in 'Comus'; and observes further that it is a classical circumstance, but not a natural one, in an English landscape, for our ploughmen quit their work at noon. I think, therefore, the imitation is still more evident; and, as Warton observes, Gray and Milton copied here from books, and not from life."

I should like to know if this criticism is sound. Ploughing by means of oxen is doubtless referred to by the critic. Was it, then, the practice in Gray's time for the work of ploughing to cease at noon; and had the ploughman nothing to do for the remainder of the day than to plod his weary way homeward as soon as he chose? Perhaps some correspondent of 'N. & Q.' may be able to throw some light on this subject.

G. MARSON.

Southport.

PENNY FAMILY.—In an article published some years ago in one of the London papers on royal descents there is the following paragraph:—

"Descended from and quartering the arms of Thomas of Woodstock, Duke of Gloucester, by the second marriage of his daughter and heiress, Anne Plantagenet, with William Bourchier, Earl of Eu, are John Penny, the only surviving son of Stephen James Penny (son

sexton of St. George's, Hanover Square), and his uncles William John Penny and Thomas Penny."

This is also alluded to in Sir Bernard Burke's 'Vicissitudes of Families.'

Can any of your readers inform me where I can obtain further particulars about the Penny family, showing how they first became connected with this "royal descent"?

W. H. HUGHES.

THE EPITHET "BLOODY MARY."—What is the origin of the epithet "Bloody Mary" as applied to Queen Mary I.? At what period was it first used? I always supposed it was on account of the burnings of Smithfield, although, as a matter of fact, little or no blood was actually shed on those terrible occasions. But in Essex I came across a sort of folk-tale that some executions of women unjustly ordered by Queen Mary caused the epithet to be given her. There was, however, a good deal of "burnings" in and near Essex under Mary I., and some of these were women who were executed. The notion seemed to be that it was not so much the execution of men as that of good women of blameless lives that excited the people to call Mary I. Bloody Mary. The only execution for religion in Devon was of a Launceston woman called Prest. Perhaps this indignation in a chivalrous age at the cruel executions of women of pure and religious lives (Lady Jane Grey was one of them) may account for the epithet "Bloody Mary," which is very unlike that which we have given to our other sovereigns of England.

W. S. L. S.

OWEN.—Will any one give me information as to the ancestry of Joseph and Robert Owen, two brothers? They were both elected Master Cutler of Sheffield, the one in 1754, and the other in 1772.

M. C. OWEN.

Hulme Hall, Plymouth Grove, Manchester.

WEEPERS.—What is the earliest use of this word as the name of a part of mourning attire; and whence is the following quotation in Longfellow's 'Hyperion' taken?—

In divers vestures called weepers.

PAUL Q. KARNEK.

DR. RICHARD COX, BISHOP OF ELY.—Sir Richard Cox, being made Lord Chancellor of Ireland in 1703, was created a baronet Nov. 21, 1706. His grandfather, Michael Cox, the younger son of a respectable Wiltshire family, had amongst his progenitors the learned Dr. Richard Cox, one of the compilers of the Liturgy, tutor to Edward VI., and, in the reign of Queen Elizabeth, Bishop of Ely. So says Burke's 'Peerage and Baronetage.' The baronetcy expired on the death of the tenth baronet, Sir Hawtrey Cox, in 1872, his widow dying five or six years later. I shall be obliged by any of your correspondents informing me where I can find a pedigree showing Michael Cox's

descent from the bishop. The late Colonel Sir William Cox, of Coolcliffe, co. Wexford, represented the eldest son of Michael in the direct male line. Michael Cox migrated to Ireland from De-vizes.

Y. S. M.

AUTHORS OF QUOTATIONS WANTED.—

Can you give me an authority for the following lines, scrawled on the *tour de la vela* of the Alhambra?—

Malheur à l'enfant de la terre

Qui dans ce monde injuste et vain

Porte en son ame solitaire

Un rayon de l'esprit divin.

MORRIS BERT.

Preach not to me your musty rules,

Ye drones that mould in idle cell;

The heart is wiser than the schools.

The senses always reason well.

The goodly leads by the plumber laid.

W. T.

A contented mind is a continual feast.

Wise in his daily work was he, to fruits of diligence,
And not to faiths or politics, he plied his utmost sense,
These perfect in their little parts, whose work is all their

price,
Without them how could laws or arts or towered cities

rise?
C. E. GILDERSON-DICKINSON.

Who shall awake the Spartan life? C. A.

Replies.

THIRD-CLASS RAILWAY CARRIAGES.

(7th S. ix. 285.)

As a supplement to the interesting note at the above reference, the following extract, taken from some private autobiographical MSS. of mine, will confirm the account of the series of discomforts to which third-class passengers were liable in the early days of railway travelling. Returning from a tourist trip to the North of England and Scotland, accompanied by a friend, in the summer of 1843, we resolved to proceed to London *via* the London and Birmingham Railway. On this journey I have made the following note, written in 1881:—

"There is one reflection I should like to make in reference to the railway journey from Liverpool to Birmingham and London, on the vast improvement in the accommodation afforded to third-class passengers at the present time to what we experienced in this journey from Liverpool in 1843. How great is the contrast between the comfortable closed and cushioned third-class carriages now to be found on the London and North-Western, the Great Northern, Great Western, and other lines, with the bare boards, open carriages, on these same railways forty years ago. At that time the passengers were packed closely together, without shelter either from wind, rain, snow, and what perhaps was worse, sparks from the engines. The ordinary accommodation, even for the first-class carriages, was as it was, as experienced on the journey, it was luxurious in comparison with the accommodation given by other railways some years later. I remember that third-class carriages on the Liverpool and Manchester Railway had no windows, and that when the

traffic was more than usual, as on the days of Greenwich Fair, these 'cattle-trucks' were packed with so many passengers that there was little or no power of changing one's standing position. In wet weather the accumulation of water usually found its way through holes drilled in the floor, while the passengers, in self-defence, huddled themselves together against the protected side of the carriage."

E. DUNKIN, F.R.S.

Kenwyn, Kidbrooke Park, Blackheath.

The first railway opened in Sussex was between Brighton and Shoreham, I think about 1839. I have frequently, when a boy, travelled on that line in the trucks mentioned by your correspondent. The sides were about three feet high, divided through the centre longitudinally by a strong wood bar, and another crossways, thus forming four compartments, between which the passengers stood. On the opening of the Lewes and Hastings Railway, June 27, 1846, these carriages were much improved, being divided into three compartments, with seats facing each other, these seats being made of strong wood laths. I have an engraving of the opening of the Eastbourne Railway, May 12, 1849, showing these carriages occupied by passengers. It was also similar carriages to these that were occupied by the four persons who lost their lives in the accident at Ashcombe, near Lewes, June 6, 1851, when the train left the rails and went over the bridge. Some of the passengers were thrown nearly twenty yards into the field, causing instant death. At this time the first and second-class carriages had iron rails round the roof, similar to the old coaches, to receive the passengers' luggage. It was quite pitiable, on a snowing winter's night to see men, women, and children huddled up together, with umbrellas and wrappers, endeavouring to protect themselves from the weather.

JAS. B. MORRIS.

Eastbourne.

In what I take to be a note from the Editor of 'N. & Q.' following the paragraph from the *Sussex Daily News*, the writer says, "We have travelled between Leeds and Dewsbury in carriages like those mentioned, without covering or seats," &c. I, too, remember travelling on the same road, and other roads in the neighbourhood of Leeds, in the same detestable pig-pens on wheels—time, 1841-3; so it is not improbable that the Editor and my humble self may have been at that time as close together as the two Kings of Brentford!

Political writers are in the habit of speaking of the time referred to as the time of Chartism, turbulence, and disorder. When I reflect that the railways had destroyed the old modes of conveyance, improved them off the face of the earth, and had provided instead only the shameful substitute of the carriages which have been described, I am lost in astonishment at the patience of the people in putting up with such abominable accommoda-

tion. It is impossible there should be a return to the past; but were that possible in the matter of third-class railway carriages, the railway magnates would see something more than dockers' processions and Hyde Park demonstrations—a manifestation that would throw far into the shade anything done in the days of Chartist turbulence. Even now, after some fifty years, it makes one's blood boil to remember the cruel and insulting treatment of third-class passengers in the years 1840-5.

GEO. JULIAN HARNEY.

Enfield.

It is not correct to say that third-class railway carriages were without seats on the Manchester and Leeds Railway in 1840-5. These were fourth-class, and were generally termed "stand-ups." They were instituted chiefly for the use of workmen who were employed on the various branch lines then making, and were, I believe, peculiar to that line. I used to travel frequently by that line at that time. The train was started from Manchester by an official who used a key-bugle, not a bell, and played "I'd be a butterfly, born in a bower."

E. LEATON-BLENKINSOPP.

The London and Blackwall Railway was opened on July 4, 1840. The carriages were drawn forward by an endless rope. Those of the third class were similar to the cattle-trucks of the present day, being without windows or seats, with merely a covering, which acted as a protection from the rain when unaccompanied by wind.

EVERARD HOME COLEMAN.

71, Brecknock Road.

At the time when the railway between Nottingham and Grantham was opened, something like forty years ago, carriages of the lowest class, whether they were numbered third or fourth, were something like cattle-trucks are now, and were known colloquially as "tubs." I fancy they had seats.

ST. SWITHIN.

SPECTACLES IN ART (7th S. ix. 368).—Among the figures forming part of the architectural decoration of the interior of Henry VII.'s chapel is one of a saint reading a book and wearing a pair of spectacles without side strips, and of the form that used to be distinguished by the name of "goggles."

Such early spectacle glasses were circular in form and fixed in frames, or rims, of leather, connected by a waist or curved piece of the same material. Leather has a certain elasticity—enough, at least, to hold the glasses in position on the nose. I have got such a pair, probably not later than the time of Charles II.

These leather-rimmed goggles appear to have been succeeded by glasses of the same shape with rims of tortoiseshell and a steel waist. An example of the early part of the last century in my possession, in the original black fish-skin case, shows that

there was difficulty in attaching the waist to the rim with the necessary firmness. Hence arose the rims with a rigid waist and side pieces for keeping the "spectacles" in position. But they were heavy and clumsy, whether in tortoise shell or horn, and the difficulty still remained of making a reliable hinge in such brittle material. This seems to have brought about the heavy gold, silver, and metal rimmed spectacles of our grandfathers.

I find the following inscription stamped in Roman letters upon the silver rims of one of a pair of large goggles: "IOH. ERHARD. MAY. . IOH. GEORG. WEIGEL. SEELIGE. ERKEN.:" These are preserved in the original case of polished grey fish-skin. No doubt examples of all the above-mentioned goggles or spectacles can be found represented in art, but I believe the object itself does not form the special emblem of any saint.

ALBERT HARTSHORNE.

At the Crawford sale, in June, 1889, Lot 898 was "Puteani Pompa funebris Alberti Pii Archiducis Austriae," 1623, with this note on fly-leaf: "On plate 55 is the earliest note or appearance of spectacles that I have seen, the Spanish Ambassador wearing a pair.—Crawford." This instance would probably be of about the date of the painting of Domenichino, who lived 1581-1641. Wright, in his 'Homes of Other Days,' p. 446, gives two quotations from Chaucer in which spectacles are named, and an extract from the will of John Baret, of Bury St. Edmunds, who in 1463 left to one of the monks of Bury, with other articles, "a payre spectacles of silvir and ovir-gilt." He also reproduces the figure of a scribe, with his writing materials, and spectacles (*pince-nez*) on his nose, from Jubinal's engravings of the tapestry of 'Nancy,' of the latter end of the fifteenth century.

On turning to Brandt's 'Stultifera Navis,' Baale, 1497, p. xi, I find the bookworm represented, seated at his desk, with a *pince-nez* on his nose. And in the 'Nuremberg Chronicle,' 1493, at pp. 193 and 237, is a figure (doing duty for two persons) holding a *pince-nez* in his left hand.

H. H. B.

I think that the picture of the two misers or money-changers at Windsor shows the spectacles. If so, this is a century earlier than Domenichino, as it is by Quentin Matsys. ED. MARSHALL.

Refer to 'N. & Q.,' 7th S. iv. 345, 474, 535; v. 295.

R. H. BUSK.

In connexion with this query it may be worth stating that prefixed to a volume of 'Letters,' by Don Francisco de Quevedo, which was published in this country in 1781, there is an engraved portrait of the author, who died in 1645. He is represented as wearing a pair of *pince-nez*, but whether it is simply a fancy portrait or not I cannot say, no reference to an original painting being given.

It, however, appears to be authentic, and was engraved by R. Hancock. J. F. MANSEGH.
Liverpool.

SIR JOHN HAWKWOOD (7th S. viii. 487; ix. 10, 56).—The *Quarterly* reviewer speaks of his daughters (in the plural), and 'History of Essex' (Chelmsford, 1770), quoting from 'Magna Britannia,' refers to "a son, named John, born in Italy, but naturalized, and knighted in England, 8 Hen. IV." (1406). How, then, could his daughter Beatrice, who was married to Sir John Shellie, M.P. for Rye (Berry's 'Sussex Peds.,' 62), have been his heir, he himself dying twelve years previous to his son's knighthood. The reviewer also states that only a few doubtful fragments of the tomb remain at Sibel Hedingham. The same 'History of Essex' describes it as a "monument, arched over, representing hawks flying in a wood." Mrs. SCARLETT surmises Stow may be the authority for Sir John Hawkwood's knighthood. If so, I gather he was most probably quoting from Thomas of Walsingham. JOHN J. STOCKEN.

CHURCH BRIEFS (7th S. ix. 369).—As a contribution to the subject of church briefs, I offer the following from the Churchwardens' Books of Penrith Church. In 1680 an account appears of money collected by the churchwardens in response to a brief "For the redemption of a multitude of poor christians being in slavery by the Turks at Algiers, Sally, and other places." The Penrith churchwardens, instead of merely making a collection in church, appear to have instituted a house-to-house visitation, as the names of each donor, numbering 150, are recorded, the total sum raised amounting to 2*l.* 5*s.* 7*d.*, a large proportion of the donations being in pennies. Again, in 1689, "A Brief for the relief of the poor protestants" (no further explanation is given) was responded to by the sum of 3*l.* 7*s.* 11*d.*, given in 210 donations. It should be noted that according to the rates of wages paid at that time, as appears from the church accounts—mechanics 1*s.* per day and labourers 6*d.* to 8*d.*—the amounts collected should be multiplied by five to give a modern equivalent.

The working of a church brief is forcibly shown by the results of a brief for rebuilding Penrith Church in 1718-20. Much of the correspondence relating to the brief by Bishop Nicholson, Dr. Todd, the Vicar, and others, shows that the obtaining of the patent for the brief was a long and weary business, and when obtained, appointing in results. 1770. so many churches as reduced the costs were: for 1782. 2*s.* 11*d.* ing the age of the 1*s.* 2*d.*

will be seen, is in marked contrast to the way Penrith had responded to church briefs.

G. WATSON.

Penrith,

The late Cornelius Walford issued in 1882, for private circulation, a very curious and interesting pamphlet, "Kings' Briefs, their Purposes and History: being a Paper read before the Royal Historical Society, and Reprinted from its *Transactions*, Vol. X." It is an octavo, with seventy-four pages, and seems to exhaust the subject, although the author asks for more information. Three appendixes include extracts from 1672 to 1705 (Clent, Staffordshire) and Corporation Records 1601 to 1716 (London), and various chronological details from 1558 to 1815. I shall gladly lend my copy to CANON VENABLES if he wishes to borrow it.

ESTE.

FIXED ANNIVERSARIES OF THE DEATH AND THE RESURRECTION OF CHRIST (7th S. ix. 384).—The passage from Tertullian quoted by MR. SPENCE is familiar to chronologists, and a list of other ancient authors assigning the same year (that of the consulship of the two Gemini) is given in Clinton's 'Fasti Romani,' vol. i. pp. 11, 12. But this idea seems to have been derived either from confounding the date of our Lord's entry on His ministry with that of the Crucifixion and Resurrection, or from the erroneous idea that the duration of the ministry was only about one year. Tertullian says, in the chapter cited, "Hujus [i. e., of the rule of Tiberius, which really commenced some time before the death of Augustus] quintodecimo anno imperii passus est Christus, annos habens quasi xxx cum pateretur." It is obvious that the last clause of this sentence refers to St. Luke iii. 23, where we are told that Christ was about thirty years of age when He began to teach after His baptism. But as two (if not three, for the "feast" of John v. 1 may have been a Passover, though it is most probable it was not) certainly took place (John ii. 23, and vi. 4) during our Lord's ministry, Eusebius and later ecclesiastical writers carried the date of the Crucifixion and Resurrection four years later, to A.D. 33. It is probably known to most readers of 'N. & Q.' that I formerly supported this view, and placed the Nativity in B.C. 2, in opposition to modern chronologists, but was obliged to abandon it (see my note in 6th S. xii. 334) on the evidence of coins, which decisively prove that Herod the Great died in B.C. 4, and our Lord's birth (which preceded it a few months) must have occurred in B.C. 5. From the facts, then, of the Gospel history, there appears no room for doubt that the date of the Crucifixion and Resurrection was either A.D. 29 or 30. Even if the former was the year, the Crucifixion could not have taken place on March 25, the day mentioned by Tertullian, for the paschal full moon fell

that year on April 16, and on Friday, March 25, the moon would have been in her first quarter. Some have contended that the paschal full moon may that year have preceded the equinox and been that of March 17; but on the whole, with due attention to all the circumstances mentioned, it seems far more likely that the true year of the Crucifixion and Resurrection was A.D. 30, and that the days of those great events were April 7 and 9 respectively, the paschal full moon falling that year on Thursday, April 6. Hence I have adopted this view (now very generally held) in my little work on 'Bible Chronology.'

W. T. LYNN.

Blackheath.

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE (7th S. ix. 286, 375).—It would be interesting to know whether this custom of eliding the final *g* not only of the present participle, but of many substantives and adjectives, is peculiar or provincial. A clerical friend of mine always dismisses his congregation with a mutilated *blessin'*, and speaks of "Wokin' Cemetery." In his mouth it is "seein' is believin'," Warrin'ton for "Warrington," Sherin'ton for "Sherington"; &c. &c. He hails, I believe, from the marshland, near Wisbech. I do not know how monosyllables such as *king*, *ring*, *swing* would fare in his hands, as they could not well be clipped of their final letter without serious detriment to their meaning.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am sure PROF. ATTWELL will find many to join him in his protest against such a rhyme as *ruin* and *undoing*; and perhaps there may be some to share my objection to the *kirls* or the *gurls* of the following lines, taken from those dedicatory of 'The Progress of Spring':—

When this bare dome had not begun to gleam
Thro' youthful curls,
And you were then a lover's fairy dream,
His girl of girls.

ST. SWITHIN.

THE SIBYLS (7th S. ix. 408).—In 'N. & Q.' 4th S. v. 494 were described the paintings of the Sibyls, then existing in Cheyney Court, Herefordshire, which house has unfortunately since been burnt.

W. C. B.

CAPTAIN CUTTLE (7th S. ix. 386).—The droll error in the engravings of Captain Cuttle's arm has already been noted in 'N. & Q.' under the heading of 'The Deformed Transformed,' at 4th S. iv. 266.

W. D. SWEETING.

Maxey, Market Deeping.

WOODEN SHOES (7th S. ix. 67, 117, 295, 375).—Since the last communication on this subject I have come across another account in print, though not yet issued, while correcting a proof-sheet of

the 'Memoirs of Thomas Earl of Ailesbury,' now being printed for the Roxburghe Club. The writer says:—

"I remember very well, although I was but a youth, that there was a rumour in the House of Commons as if on the part of the Ministry it would be proposed to lay an imposition by way of stamping the paper, and no more than one farthing the sheet was ever thought on, which made such an uproar in town and country, that when Sir Edward Seymour, Speaker of the House of Commons, went to sit in the chair, he found a pair of wooden shoes, and I think canvas breeches, in allusion to the hardships the poor French subjects lay under by exorbitant taxes; and it was one Mr. Ayliffe that had put those shoes there, or one by his order, and I think he was the same person that was hanged for being in the Duke of Monmouth's rebellion, or with my Lord Argyll in Scotland."—Vol. i. p. 239.

W. E. BUCKLEY.

METHLEY FAMILY (7th S. ix. 369).—In 1290 William de Methelay was joint tenant with two others of one-sixth of a knight's fee at Thornhill, which paid half a mark as aid on the marriage of the eldest daughter of Edward I. This William de Methelay was one of the jurors who assessed the aid for the wapentake of Agbrigg. In 1379 there were no Methelays living at Thornhill, but Isabella de Methelay, veoue, Dame de Esquier, residing at Ilkley, paid 3s. 4d. to the Poll Tax. The will of John Methelay, apprentice of the law, was proved at York in 1479, and that of Dame Joan Methelay in 1480. There were also Methelays at Hull, Pontefract, and elsewhere, about the same time.

ISAAC TAYLOR.

The direct male line of this Nottinghamshire name ended in an heiress, Elizabeth, daughter of Bartholomew Methley, of Elston, who married, temp. Hen. IV., John, third son of George Lascelles, of Sturton. For the pedigree of Methley and Lascelles, cf. the Visitation of Nottinghamshire, 1614, taken by St. George, as cited by Burke, 'Gen. Armory,' 1878, of which copies exist in the Harleian MSS. 1082, 1400, 1555, and which has been printed by the Harleian Society in its fourth volume, now out of print, the Methley reference being at p. 59, as given by Dr. G. W. Marshall in the second edition of his 'Genealogist's Guide.'

NOMAD.

AUSTRALIA (7th S. ix. 147, 171, 236).—An excellent book for the purpose is Twopenny's 'Town Life in Australia,' published by Elliot Stock.

ALEX. LEPPER.

JOHN MILTON'S BONES (7th S. ix. 361, 396).—Mr. Thompson says in his very interesting article that Leigh Hunt "must have put some belief" in the alleged disinterment of Milton's remains. It is evident from a passage in Keats's letters that he did more than this. Keats says, writing to Bailey under date January 13, 1818, "I was at Hunt's the other day, and he surprised me with a real

authenticated lock of Milton's hair"; and he then gives a copy of verses upon the subject, written "at Hunt's request." Who told Keats the lock was authenticated as Milton's if it were not Leigh Hunt himself? C. O. B.

It may be mentioned that Dr. C. M. Ingleby, in his 'Shakspeare's Bones' (London, 1883), does not credit the report that Milton's body was disturbed and desecrated in the manner to which Mr. C. L. THOMPSON so learnedly draws attention. Dr. Ingleby remarks that

"Mr. Geo. Steevens, the great editor of Shakspeare, who justly denounced the indignity intended, not offered, to the great Puritan Poet's remains by Royalist Landsharks, satisfied himself that the corpse was that of a woman of fewer years than Milton. Mr. Steevens's assurance gives us good reason for believing that Mr. Philip Neve's indignant protest is only good in general, and that Milton's hallowed reliques still rest undisturbed within their peaceful shrine."

William Howitt, however, in his 'Homes and Haunts of the British Poets,' with reference to the disinterment and opening of Milton's coffin, states that

"the matter at the time occasioned a sharp controversy, and the public were at length persuaded to believe that they were not the remains of Milton, but of a female. But when the workmen had the inscribed stone before them, and dug down directly below it, what doubt can there be that the remains were those of the poet."

HENRY GERALD HOPE.

Freegrove Road, N.

The writer should have told your readers that all the note was taken from, or at least is to be found in 'Eighteenth Century Waifs,' by John Ashton (London, Hurst & Blackett, 1887).

JOHN TOWNSEND.

New York.

RAPPAHANNOCK (7th S. ix. 368).—The trial was Queen v. Rumble (William, of Sheerness Dockyard), and was decided in favour of the defendant, Feb. 4, 1865. EDWARD H. MARSHALL, M.A. Hastings.

MACAULAY'S STYLE (7th S. ix. 8, 73, 171, 237).—That there are occasional faults in the glorious style of Macaulay may be granted. Who is wholly free from them? But the instance quoted does not appear to me to be one. Macaulay expected the cultivated reader to feel that he was paraphrasing those bitter lines of Voltaire, where he describes the glaring faults of the Government, every sentence of which begins with "J'ai vu," and which procured him a lodging in the Bastille.

J. CARRICK MOORE.

THE GRAVE (7th S. ix. 203, 309).—The last reference, at the latter reference, says that

"the grave was not far and far between, but was taken from 'The Grave,' by

Blair." Yes, probably it is; but the original thought was "conveyed" by Robert Blair (b. 1700, d. 1746), from the Rev. John Norris (b. 1657, d. 1711), rector of Bemerton, near Sarum, a Platonic philosopher and poet, who wrote a poem 'The Parting,' and in stanza iv. are these lines:—

Like angels' visits short and bright,
Mortality's too weak to bear them [i.e., exquisite joys] long.

And Norris reproduces the same thought in some pathetic stanzas, 'To the Memory of my dear Niece [sic], M. C.' See stanza x. Campbell's "fine" line was, in a review of the 'Pleasures of Hope,' "highly praised for its originality!"

One crowded hour of glorious life
Is worth an age without a name.

MR. BAYNE ascribes the above to Sir Walter Scott. But are the lines his? They are the last two of the motto in 'Old Mortality,' chap. xxxiv., and the lines are given as "Anonymous." Whoever the author, do not the lines recall two in Addison's 'Cato,' ii. 1?—

A day, an hour of virtuous liberty,
Is worth a whole eternity in bondage.

But "perchance I am vicious in my guess," and the similarity may be only a "literary coincidence." Does "Anonymous" mean Sir Walter?

FREDK. RULE.

When I said "excepting the oldest," I meant to say "excepting the oldest English poets." I ought to have expressed myself more clearly. Horace is as universally popular as Shakspeare. Although I acknowledge the justice of the remarks of your correspondents, and am somewhat inclined to criticize my own note, I think that most of the lines quoted by your correspondents are very well-known lines which have not become actually proverbial. These lines do not seem to have grown into the language in the same way as those to which I referred. I will illustrate my meaning by quoting a few lines and expressions of the English poets which have become quite proverbial. The verse which I have taken from Shakspeare is perhaps not the best that I could have selected; but so much of him has become current in the language, that it is not easy to pick and choose the most proper specimen:—

The course of true love never did run smooth,
On the light fantastic toe.

None but the brave deserves the fair,
A little learning is a dangerous thing.
Fine by degrees and beautifully less.

Loveliness

Needs not the foreign aid of ornament,
But is when unadorned adorned the most.

He left a name at which the world grew pale,
To point a moral or adorn a tale.

And the loud laugh which shows the vacant mind.

Where ignorance is bliss

'Tis folly to be wise.

I am monarch of all I survey
Coming events cast their shadows before
It has not been observed
the lines quoted from Burns.

The rank is but the guinea
has been partly suggested by

Duke,
Though first in question,
Take thy commission.

Angelo.
N
Let there be some more t
Before so noble and so gr
Be stamped upon it.

A line by Burns, which I
and which has become prove

Nursing her wrath t

In this discussion refer
the lines of Walter Scott:—

Oh! what a tangled
When first we practi

It may be noted that the ph
is borrowed from Shakspear

I will not practise to

Another thing which I
did not consider, as one o
does, that Burns was conten
Burns was dead before C
appeared.

SKIPPING ON GOOD FRID
A correspondent stated in
444, that Good Friday was n
as "Long Rope Day." His o
and meaning of the custom
reply.

EVERARD
71, Brecknock Road.

DE RODES (7th S. viii.
May I ask MRS. SCARLETT
arms, Gules, a lion rampant
are attributed to the line of
which ended in a heiress w
in 1063? Any authentic
shape of a seal), would be v
to others besides

'MAID AND MAGPIE'
original story of the 'Pie V
in a trial which took place
or in the beginning of the
maid-servant at Palaisau, a
ment of the Seine-at-Orléans
been mentioned in de-

in her comedy 'Old Poz,' in which the sufferer, instead of being a maid, is a poor old man.

DNARGEL.

Paris.

The story of 'The Maid and the Magpie' is the foundation of a child's book called 'The Basket of Flowers,' which I first read more than forty years ago. I have a copy of recent date (1861), published by T. Nelson & Sons, Paternoster Row, London, of which the title is, "The Basket of Flowers. | A Tale for the Young. | Translated from the French | by | J. H. St. A."

C. W. PENNY.

Wellington College.

CHARLES SWAIN (7th S. ix. 406).—Since writing my query under this head I have found that in later editions of his text-book Mr. Henry Morley duly assigned "There's a good time coming" to Charles Mackay. He does so, however, to the considerable detriment of Swain, who is now credited with merely general efforts towards the elevation of his race. Perhaps some reader will kindly give details of his literary achievements.

THOMAS BAYNE.

Helensburgh, N.B.

ANGLO-SAXON TRANSLATIONS OF THE NEW TESTAMENT (7th S. ix. 404).—Of course Dr. Scrivener's reference to Anglo-Saxon versions of the New Testament is due to some mistake. Except the four Gospels, there is no trace of a translation into Anglo-Saxon of any part of the New Testament. The passage must have been written from imagination. The only thing of the kind is a translation of the apocryphal Gospel of Nicodemus. This was printed by Thwaites in 1698, at the end of his 'Heptateuchus.' Many years ago I pointed out the existence of a *lacuna* in the Cambridge MS. whence his text is taken. In the first volume of Grein's 'Bibliothek der angelsächsischen Prosa' we find the A.-S. version of the Pentateuch, Joshua, Judges, and Job. There are many A.-S. MSS. of the Psalms, and there is an edition by Spelman. I suppose that the only unprinted Biblical specimen is Ælfric's translation of the book of Esther. For further information, see Wülker's 'Grundriss zur Geschichte der angelsächsischen Litteratur.'

WALTER W. SKEAT.

THE ADMISSION REGISTER OF CORPUS CHRISTI COLLEGE, CAMBRIDGE (7th S. ix. 389).—It is a very hazardous thing to make a statement which avers that any particular book is not in the British Museum. The work which Mr. HIPWELL wants no doubt is 'The History of the College of Corpus Christi, Cambridge,' by Robert Masters, 1753, 4to., which was reprinted as "The History of the College of Corpus Christi, Cambridge, by Robert Masters, with a Continuation by John Lamb, D.D.," 1831,

4to. The press-mark is 732 i 3, and the modern edition will be found catalogued under Lamb. If Mr. HIPWELL had referred to 'The Book of British Topography,' compiled by the well-known and most obliging Clerk of the Reading Room, Mr. John P. Anderson, he would have found what he wanted, the copy in the centre of the room having in addition all the press-marks inserted, to save readers the trouble of having to consult the general catalogue.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

The book required is, possibly, the history of this college by Robert Masters, B.D. It is 4to., but the date is 1753, not 1749. A second edition, by John Lamb, D.D., was published (also in 4to.) in 1831.

G. E. C.

PIGGOT (7th S. ix. 368).—Sir Christopher Pigott, M.P. for Bucks, was expelled the House "for slanderous aspersions cast upon the national character of the Scots." This was in 1607. See 'Commons Journal,' i. 335, and the late Mr. Taswell-Langmead's 'Constitutional History,' p. 496.

EDWARD H. MARSHALL, M.A.

Hastings.

TENNYSON'S 'VOYAGE OF MAELDUNE' (7th S. ix. 308, 373).—The 'Voyage of Maildun' is one of the most beautiful of the Celtic legends, one of the *Imramra*, or voluntary sea expeditions, of which the 'Voyage of St. Brendan' is the best known. The *motif*, so to speak, of the legend is that of the Christian injunction to forgive, not to revenge an injury. The chief of the Aran Islands, attacked by sea rovers, fled for refuge to the Church of Doodlone; but the spoilers followed him there, slew him, and burned the church. His son, Maildun, born after his father's death, and long kept in ignorance of his fate, was one day taunted with not having avenged his death. "Who slew him?" asked Maildun. "Plunderers from a fleet slew him, and burned him in this church, and the same plunderers are still sailing in the same fleet," was the reply. Maildun, resolved on revenge, collected a band of followers, and "They sailed that day and night, as well as the whole of next day, till darkness came on again; and at midnight they saw two small bare islands, with two great houses on them near the shore." Drawing near, they heard the voices of warriors, one of whom boasted of his deeds, among the rest, of having slain the chief of the Aran Isles, "and no one has ever dared to avenge it on me." "Now surely," cried his followers to Maildun, "Heaven has guided our ship to this placelet us now sack this house." But just as they were preparing to do so, a great tempest arose, "and they were driven violently before the storm, all that night and a part of next day, into the boundless ocean, so that they saw neither the islands they had left, nor any other land, and they

knew not whither they were going." They drifted for three days and nights, and "on the morning of the fourth day, while it was yet dark, they heard a sound to the north-east, and Germane said, 'This is the voice of the waves breaking on the shore.'" It was the first of various islands to which they now successively voyaged—the Island of the Monstrous Ants, the Terraced Isle of Birds, the Island of the Burning River, the Isle of Intoxicating Wine-fruits, the Isle of the Mystic Lake, &c. They saw strange sights the whiles—the Demon Horse-race, the Miller of Hell, the Silver Pillar of the Sea, the Hermit and the Human Souls, a Lovely Country beneath the Waves, a Water-arch in the Air, &c. On one island, "the queen detains them with her magic thread-clew." Another they knew to be the Island of the Blest, "but they did not venture to land."

At length they came to "the Hermit of the Seamount," who had originally lived in Tory Island, off far-away Donegal. "I was cook to the monastery," he said, "and a wicked cook I was." He was now doing penance for his various villainies, which he describes. Learning Maildun's quest, and warning him against pressing it further, he said, "You shall all reach your own country in safety; and you, Maildun, shall find in an island on your way the very man who slew your father. But as Heaven has saved you from many perils, despite your sins, so do you forgive your enemy the crime he has committed." They reached the island in question, and found their foes also in the mood of forgiveness. Maildun met them in the spirit of the hermit's advice, and he and his companions "feasted and rested till they forget their weariness and their hardship." At length they reached home, and "Diurun Lekerd took the five half-ounces of silver he had cut down from the great net at the silver pillar, and laid it, according to his promise, on the high altar of Armagh." Through the whole legend there gleams the light of that early Irish Christianity which once shone across Europe from "the Island of Saints."

I have made the above summary of the legend from the translation of it by Mr. Joyce, in his 'Old Celtic Romances.' He mentions that there is a copy of it in the 'Yellow Book of Lecan,' in Trinity College, Dublin, and another in the British Museum (MS. Harl. 5280).

Warwick.

THOMAS J. EWING.

DOWEL (7th S. ix. 269, 334, 412).—MR. WEDGWOOD's letter is very helpful, and I think he has gone far to set us right. I see no great difficulty in the interchange of the ideas of "projecting peg" and "hole," or "socket"; and still think it probable that such a mixture of ideas is connected with *dowel*. However, let that pass. It does not seem possible to derive E. *dowel* from the G. *döbel*

immediately; it seems to me to have come to us through a French intermediary. I doubt if this has any.

I now think that *dowel* may have come from a French form of the word which appears in E. Friesic (Koolman), which means a "peg." Closely allied is the Mod. G. *is döbel*, with a. Mr. WEDGWOOD rightly suggests that the form is *tübel*, with the characteristic initial *t*. See *dösel* in Koolman and *tübil* in Schade. I see Du. *douwen*; for we must word as *tub-il*. The form of E. Friesic *dubben*, to strike (where he notes the connexion W.

THE HOLLANDS (7th S. vii. 341).—In reference to a family of Holland, I may state that Carpus was descended from a Catholic family, was educated for the priesthood, attempted to enter other professions, and studied at St. George's Hospital, a well-known teacher of anatomy, attached to any hospital school, he carried out, at the wishes of his patients as to how a recently-killed man was to be put on a cross. A murderer just executed in that manner, and when cool a death the cast was presented to the Hospital School. Mr. Carpus, as known by an operation for the removal of the integuments of the face, he published, with illustration of the Royal Society, and died in 1764. His portrait, bust, was presented to St. George's Hospital, Miss Emma C. George's Hospital 6,500L, Society for the Relief of Widowed Medical Men.

REGIMENTAL MESSES (7th S. ix. 269, 334, 412).—MR. WEDGWOOD's letter is very helpful, and I think he has gone far to set us right. I see no great difficulty in the interchange of the ideas of "projecting peg" and "hole," or "socket"; and still think it probable that such a mixture of ideas is connected with *dowel*. However, let that pass. It does not seem possible to derive E. *dowel* from the G. *döbel* immediately; it seems to me to have come to us through a French intermediary. I doubt if this has any.

boarders. That gentleman is expected to maintain order, prevent any sharp discussion or quarrel, be the spokesman if something should happen to go wrong about the attendance, the fare, the cooking, &c. Each mess has some private regulations of its own; for instance, talking about such and such matters, punning, doing such and such things during the meals, are strictly forbidden, the forfeit being usually a bottle of claret, to be ordered and paid for by the delinquent, and shared with his comrades. The fare is the same for all the boarders, each paying, as I understand, in a direct ratio to his salary. At Versailles the mess is at the "Cercle Militaire," in Rue Gambetta, a large and fine establishment with a garden or terrace, with a view of the "pièce d'eau des Suisses." At Paris there is a mess in the barracks of Rue de la Pépinière, not very far from St. Lazare terminus, and, of course, in many others. When the officers board at a restaurant or hotel they call it "Pension." In every barrack there is a mess of an inferior stamp for the non-commissioned officers.

I cannot tell when the regimental messes were first introduced into the service, either in England or in France, nor what was their nature and cost when first so introduced. Thackeray speaks of the regimental messes in his 'Vanity Fair.'

DNARGEL.

Paris.

In 1680 a table was kept for three officers of the Life Guards on duty at 8s. per diem; but the date of the military mess, as forming part of the internal economy of a regiment, is uncertain; probably not until the barrack system was in full operation, about 1740. With the Household troops who were quartered in or about London the case was different. In 1793 it was ordered that a table should be maintained at the public charge for the officers of the Foot Guards on duty at St. James's and other guards connected therewith. A contractor engaged to supply this dinner for 5,500*l.* a year, and a sum of 539*l.* for the purchase of kitchen utensils. Shortly afterwards a sum of 2,000*l.* a year was added to this amount, in consequence of four officers of the Household cavalry being added to the list. In the following year, at the request of the officers, who represented that they were at an expense of one guinea and a half for their breakfasts at the coffee-house, an additional sum was granted for this meal. (See 'The British Army,' by Sir S. D. Scott.)

JOHN CHURCHILL SIKES.

59, Agate Road, The Grove, Hammersmith, W.

The "Military Dictionary" which is to be found in the "British Military Library" of December 1800, has, s.v. "Mess," the statement the word,

"in a military sense, implies a number of soldiers by contributing a certain part of their pay towards provisions, mess together: six or eight is gene-

number of such mess. Experience proves that nothing contributes more to the health of a soldier than a regular and well-chosen diet, and his being obliged every day to boil the pot: it corrects drunkenness, and, in a great measure, prevents gambling and desertion."—Vol. ii. p. 505.

J. F. MANSERGH.

Liverpool.

SCHAUB: HARENC (7th S. ix. 207, 331).—In an 'Oxford University Calendar' of 1831 the name Henry Benjamin Harenc occurs amongst the commoners of Christ Church, and no doubt would also be found, with some additional information, in Foster's 'Alumni Oxonienses.' In Burke's 'Peerage and Baronetage,' 1879, s. v. "Edmondstone of Duntreath," Sir Archibald Edmondstone, the first baronet, is said to have married as his first wife Susanna Mary, daughter of Roger Harenc, Esq. (a misprint for Harenc). No date is given either of his birth or marriage, but the baronetcy is said to have been created in 1774.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

See Mrs. Delany's 'Letters,' notes to letter to Bernard Granville, Esq., April 27, 1758.

EDWARD P. CUTTER.

Cincinnati, U.S.

AGAS (7th S. ix. 208, 373).—I have met with the surname Akaas in the United States.

EDWARD P. CUTTER.

Cincinnati, U.S.

ATHASSEL ABBEY (7th S. ix. 407).—Brief accounts of this abbey will be found in the 'Annals of the Kingdom of Ireland by the Four Masters' and the 'Topographical Dictionary of Ireland,' by Samuel Lewis.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This abbey is described and illustrated in Ledwich's 'Antiquities of Ireland,' 4to., 1803, p. 516; also in 'Ireland, its Scenery, Character, &c.,' by Mr. and Mrs. Carter Hall, 3 vols., 1842, vol. ii. p. 94. J. C.

Athassel Priory was founded by William Fitz-Adelm de Burke about the year 1200, for the canons regular of the order of St. Augustine. This FitzAdelm was steward to Henry II., and ancestor of the illustrious family of De Burgo or Burke, died and was buried at Athassel in 1204. Veneration for that progenitor induced the De Burgos and their dependents to bestow ample contributions largely to the priory. The ruins, as they now are, cover a large extent of 45 ft. by 26 ft., the nave with the choir, by the exterior 17 ft. in length. The cloisters large.

The doorway, of exquisite workmanship, is still in a good state of preservation. The priory was at one time encompassed by a wood, but only a few shrivelled trees now remain, and the ruins afford ample proof of the vastness and singular beauty of the structure when the "Holy Augustinians" resided within its walls. To this "order" may be traced the most elaborate of all the ecclesiastical edifices in Ireland, their abbeys in that country "evinced a style of architectural elegance and grandeur but little inferior to their fabrics in England and on the Continent." For two engravings of Athassel Priory, *vide* 'Ireland,' by Mr. and Mrs. S. C. Hall, London, 1842.

HENRY GERALD HOPE.

6, Freegrove Road, N.

SINGULAR CUSTOM (7th S. ix. 328, 395).—It would seem to have been an analogous custom to drink the king's health during his exile in a kneeling posture from the following *chansons* in 'Woodstock'; or, the Cavalier: a Tale of the Year Sixteen Hundred and Fifty-one:—

Then let the health go round, a-round, a-round, a-round,
Then let the health go round;
For though your stocking be of silk,
Your knee shall kiss the ground, a ground, a-ground, a-ground,

Your knee shall kiss the ground.—Chap. xx.

And in chap. xxi.:—

Let such honours abound,
As the time can afford,
The knee on the ground,
And the hand on the sword;
But the time shall come round
When 'mid Lords, Dukes, and Earls
The loud trumpets shall sound
Here's a health to King Charles.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Hoping that it will be clearly understood that I write simply asking for information, I should say that I have never examined into the custom. From my general reading, however, I seem to have been led into the belief that the drinking of healths on the knees came in, or was possibly reintroduced, in the time of Elizabeth, when the outward and sometimes inward adoration of women was carried to such excesses as gashing one's arm and drinking a glass of one's own blood, and the like; also to the belief that the drinking of revered male healths was an outcome of this. Might I, then, ask your esteemed correspondent the REV. C. F. S. WARREN, M.A.—whom I term esteemed because he does not write wildly as do too many—to give a reference to the fact that "the drinking of healths on the knees is the relic of the formal and direct prayer with which healths were often accompanied."

Perhaps, also, your courtesy, Mr. Editor, will allow me to add what seems to me the true origin of our word "toast" in the drinking of healths, in contradistinction to the story from the Tatler given

in Brand's 'Antiquities,' ii. 340. Our ancestors, as is well known, had a custom of flavouring their cup with toasted bread and toasted apples. Surely it was an easy and simple course of thought to consider the health of the person drunk to as a toast pleasantly flavouring the cup drunk in his or her honour!

BR. NICHOLSON.

FRANCO-GERMAN WAR (7th S. ix. 247, 375).—An inquirer asked at the first reference whether when the Republic was re-established in France under Thiers after the war the five-franc piece with the Hercules group as obverse, which had been coined under the 1848 Republic, was re-coined. It was so, and is now in constant circulation. I have at the present moment more than one or two such by me, bearing different dates later than 1871—some much used, one or two all but new from the Mint, dated about 1876.

E. LONG.

Paris.

ELIZABETHAN ORDINARIES, EARLY COOKSHOPS, &c. (7th S. ix. 127, 196, 373).—When writing my former note on this subject I omitted to mention Dekker's 'Gull's Horn Book,' the work which of all others, perhaps, gives the best account of this subject. There are several extracts from it in the introduction to Dekker's 'Plays' in the "Mermaid Series," which will give your correspondent an idea of the character of the information it supplies.

C. C. B.

THE STOCKS (7th S. ix. 167, 253).—The stocks were used as a punishment for drunkenness, instead of the present fine and costs, in the yard of the police-court in Birmingham so late as 1840. I have often seen an offender showing his face and the soles of his shoes, for the yard was in full view of the busy street. The stocks are now kept, but only as a curious relic of old times. Another survival (probably a removal) is between Knowle and Hatton, where the stocks stand in an open field, visible from the road. At Coleshill, near Birmingham, a composite framework has been removed from its original site. It includes a pillory for the neck, a pair of links for the hands (the whipping-post), and stocks for the ankles.

A very interesting paper was read by Mr. Charles Madeley, of the Library and Museum, Warrington, to the Literary and Philosophical Society of that town, April 26, 1889, and printed for the members. It describes the stocks, branks, gibbet irons, and man-traps in thirty-six pages, and has five plates of rare or unique examples. The reading was illustrated by numerous and curious relics, including a nearly perfect iron cage in which criminals were gibbeted after execution.

ESTE.

I think if inquiries were made it would be found that stocks yet survive in many places.

Less than thirty years ago the parish stocks at Northorpe, in this county, were preserved in the tower of the church. They were in good condition, and seemed to me to be by no means old. The stocks at Kirton-in-Lindsey were in existence a few years ago. A lady who lived at that place from the year 1827 to 1853 told me that she had on several occasions seen persons in them. I have an impression that early in this reign the justices of peace for Lindsey issued an order that each parish in their jurisdiction should be provided with a pair of stocks. A magistrate who lived near Boston told me that on one occasion the bench of which he was a member sentenced a man to be put in the stocks for drunkenness.

I do not know whether it is a provincialism or good English, but it is worthy of remark that in these parts we speak of a pair of stocks, *pair* being used here in the same sense as Chaucer employs the word in the Prologue to the 'Canterbury Tales,' where he tells us that the prioress "bare a paire of bedes gauded all with grene."

A JUSTICE OF PEACE FOR THE PARTS OF LINDSEY, CO. LINC.

The parish stocks were existent a few years ago in an almost perfect condition just without the churchyard wall in the village of Prestbury, Gloucestershire. The beam or rail upon which the culprits sat was framed into two short posts sunk into the ground. The portion through which the feet were placed was framed into longer posts, and pierced in four places. The whole was of stout oak timber. As they stood in an out-of-the-way corner, I cannot imagine what necessity existed for their removal.

Birmingham.

W. A. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Poetry and Prose by John Keats. Edited by H. Buxton Forman. (Reeves & Turner.)

As the mass of literature with which it behoves the reader of culture to be familiar augments, the more eagerly, as it seems, is every scrap of our great writers collected. Harvest is followed by aftermath, and gleaners bring to the stack every vagrant ear. The lesson appears to be that men in general, finding themselves unable to cope with the growing demands of literature, become specialists in self-defence, and confining themselves in a sense to one or more authors, seek to know concerning these everything that may be known. A similar taste is observed among bibliophiles, and a scarce fragment of Dickens will fetch a price no longer paid for a first edition of Molière.

For most readers the handsome collected edition of Keats which is owing to Mr. Buxton Forman will answer all requirements. Upon its first appearance it might almost be regarded as epoch-making in industry and care. A sheaf of further gleaming has been obtained from various fields, and a supplement to the library edition sees the light. This is principally composed of newly discovered letters and of passages suppressed in letters formerly published. There are,

however, a collection of fresh readings, some new verses, and a few new essays. Of these the fresh readings will principally interest present or subsequent editors of the text. The recovered essays include two theatrical criticisms, which are treated by the editor with very little respect. It may be owned that the analysis of Dillon's 'Retribution; or, the Chieftain's Daughter' (the author's name is not mentioned) does not seem to indicate that "Keats would have been very successful if he had seriously attempted to trammel his genius by undertaking periodical hackwork." It is pleasant, however, to recover from the *Champion* the opening paragraphs of the essay in praise of the "exquisite" names assigned their plays by the old dramatists. "The names of old plays are Dantean inscriptions over the gates of hell, heaven, or purgatory. Some of such enduring pathos that in these days we may not for decency utter them, 'honor dishonorable'—in these days we may but think of passion's seventh heaven, and but just mention how crystalline the third is. The old dramatists and their title-pages are old Britain kings and their provinces. The fore page of a love play was ever 'to Cupid's service bowed,' as 'The Mad Lover,' 'The Broken Heart'—or spake its neighbourhood to the 'shores of old romance,' as 'The Winter's Tale,' 'The Two Noble Kinsmen.' Some of the literary verdicts now appearing could not be spared. "I am sorry that Wordsworth has left a bad impression wherever he visited in town by his egotism, vanity, and bigotry, yet he is a great poet, if not a philosopher." On Hunt Keats is crushingly severe, declaring that he "is certainly a pleasant fellow in the main when you are with him; but in reality he is vain, egotistical, and disgusting in matters of taste and in morals." So varied, and in a sense fragmentary, are the contents of this volume, the task of conveying an adequate idea of them is hopeless. A great portion of the letters are only fully comprehensible when placed side by side with what has already been printed by Mr. Forman. The insight afforded into the character of Keats is valuable, and though portions now given may be regarded as of light account, the volume as a whole deserves, and will receive, a welcome.

A Short Introduction to the Origin of Surnames. By Patrick Dudgeon. (Edinburgh, Douglas.)

MR. DUDGEON, who has already made some incursions into Scotch patronymics, now publishes what claims to be a handbook to British surnames in general. His obligation to the great work of the Rev. O. W. Bardsley, 'English Surnames, their Sources and Signification,' and in a minor degree to Mark Antony Lower and Miss Yonge, are acknowledged, and his modest ambition is to popularize the subject. His introductory essay is equally curious and interesting, especially the part of it which refers to Scotch Totemic names, extracted from the register of voters, and authenticated by the sheriff for the counties of Banff, Elgin, and Nairn. In official documents of this class it is, indeed, strange to find such names as Shy Bobbin, Cock Carrot, Jockies, Costie Bird, Yankie Dowie, &c. A story concerning the conversion of the name Halfpenny into McAlpin is not new, but is well worth retelling, as is the story of John Honly, so baptized and entered because in answer to the inquiry of the priest as to whether there was any name besides John came the response "John honly." A classified list of names follows, and occupies over sixty pages in double columns. These are arranged under general personal characteristics, as Akenhead, Batchelor, Bonvallet, Bracegirdle, &c.; under bodily characteristics, as Armstrong, Bayard, Bigg, and so forth; under trades, birds, and various other classifications. A list of over seventy names deriving from Richard is supplied.

The authority for some of the derivations may be open to question, and alternative derivations might be more frequently supplied. The volume is useful, however, as well as pleasant, and with its Roxburgh binding is got up in true book-lovers' style.

National Health, abridged from *'The Health of Nations'* of Sir E. Chadwick, K.C.B. By B. W. Richardson, M.D., F.R.S. (Longmans.)

DR. RICHARDSON deserves the thanks of all for thus popularizing the writings of that veteran sanitary reformer, Sir E. Chadwick. No sunset splendour at the close of a man's life is so gratifying as the knowledge that he has done some real good to his fellow men: this knowledge must be fully appreciated by Sir E. Chadwick. This is a book which every one should study; it expresses "home truths" in a clear and practical way, and the more widely its teaching extends the more will disease—whether the product or the foster-child of Dirt and Ignorance—be subdued. Nothing, perhaps, has been so much to the credit of the medical profession as the enthusiasm which they have shown in aiding and abetting the march of sanitary improvement, and this in diametrical opposition to their own interests, and in so doing, as in many lines of work, Dr. Richardson has been among the foremost. Among English people, with our notions of our house being our castle, it is the duty of each one to see that that castle be secure from internal foes as well as external. There are excellent chapters in this book on the essentials of a healthy dwelling-house, then follow nearly a hundred pages devoted to school and the best ways of maintaining health there, while the last part of the work is on social health. The book is well printed on good paper in a handy form, and begins with a short biography of Sir E. Chadwick.

Le Morte D'Arthur. By Syr Thomas Malory. Faithfully reprinted from the original edition (1485) of William Caxton. Edited by H. Oskar Sommer, Ph.D. Vol. II. Introduction. (Nutt.)

THE second volume of Dr. Sommer's excellent edition of this noblest of old English romances has followed with reasonable punctuality upon the first. Dr. Sommer, indeed, with ingenuous coyness, apologizes for delay, declaring that at the outset he was unable fully to recognize the magnitude of the task that he had undertaken. Ill-health, of which we are sorry to hear, is also advanced in mitigation of censure that will not be passed. If the third volume, in which are promised a treatise by Dr. Sommer on the sources of Malory's romance and an essay by Mr. Andrew Lang on Malory's prose style, only appears with no greater delay, the subscribers in general will have no cause for complaint. The first instalment contained the text; the second, which now appears, gives the bibliographical history of the romance, a long list of various readings between the editions of Caxton and Wynkyn de Worde, an *index raisonné* of names and places, notes on the language, and a glossary. For the third volume is reserved the matter of most interest, and that which will probably give rise to most discussion. Of the present volume there is comparatively little to say. Such biographical particulars as survive are supplied. An account of the twelve editions, seven in black letter and five in roman type, which have preceded this is readable and valuable, and existing information as to the Althorp copy and its facsimile leaves is new and curious. The list of readings is extensive and the glossary is ample. We shall look forward with anxiety to the completion of the first thoroughly satisfactory reprint of *'Le Morte D'Arthur.'*

MR. PERCY LINDLEY has issued an attractive little volume, fully illustrated, entitled *New Walks in Essex*. It is a delightful companion for the pedestrian.

MR. W. A. CLOUSTON'S introduction to John Lane's continuation of Chaucer's *'Squire's Tale'* will shortly be issued to members of the Chaucer Society. It is divided into two parts, of which the first comprises, *inter alia*, papers on magic horses, chariots, &c., magic mirrors and images, magic rings and gems, language of animals, magic swords and spears. The second part is devoted to analogues, &c., and comprises an English abstract of the old French prose romance of *'Cléomadès et Claremonde,'* with copious notes of differences and omissions, followed by two Arabian, two Persian, two Sanskrit, two Gipsy, Turkish, modern Greek, Italian, and Latin versions.

DURING the months of May, June, and July, Lambeth Palace Library is open daily (Saturdays excepted) from 10 A.M. to 5 P.M., thus giving scholars extended hours of access to the valuable archives and books there preserved. Besides the advantages offered to the antiquary and historical student, the loan of modern books on theology and general literature is, on proper recommendation, granted to residents in the parishes of Lambeth, Southwark, and Westminster, a privilege some time ago established, but seemingly little known.

MR. W. G. BLAOK'S *'Folk-Medicine: a Chapter in the History of Culture,'* published by the Folk-Lore Society in 1893, has been translated into Spanish by Señor Antonio Machado y Alvarez.

MR. W. H. K. WRIGHT is introducing into the *Western Antiquary* a new feature in the shape of a book-plate collectors' supplement.

Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. G. B. (*"Books on the Borgias"*).—Consult *'Vita del Duca de Valentino,'* by Tommasi Gordoni; *'Alexandre VI. et les Borgia,'* a German *'Life of Borgia,'* Berlin, 1784; and Botta's *'History of Italy.'*

J. A. J. (*"Fiasco"*).—This word is derived from the Italian, and the derivation from *Fiesco* is derided by philologists.

HOME FARM (*"The Royalist"*).—No name of publisher is affixed to the numbers sent. Communications may be addressed to 21, Regent's Park Terrace, London, N.W.

H. M. S.—*Marquis* is the French and *marquess* the English form.

E. B. (*"Extraction of Salt"*).—Unsuited to our columns. Apply to a scientific periodical.

J. HERBERT (*"Lay Bishops in the Church of England"*).—See 5th S. vi. 229, 279, 295, 417.

CORRIGENDUM.—P. 431, col. 1, l. 19 from bottom, for "vol. iii." read *vol. viii.*

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 21, 1890.

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Notes.

THE DUKEDOM OF CLARENCE.

"The Queen has been pleased to confer the dignity of a peerage of the United Kingdom upon his Royal Highness Prince Albert Victor Christian Edward of Wales, K.G., K.P., by the name, style, and title of Duke of Clarence and Avondale, and Earl of Athlone."

This announcement, which first appeared in the *London Gazette* of Friday, May 23, reminds us that this is the fifth creation of the same title and dignity in the peerage of England. In the four previous cases the dignity has been confined, in like manner, to persons of royal blood and to near relatives of the reigning sovereign. In each of these cases, also, the dignity has become extinct at the decease of its possessor, a coincidence rare, if not unique, in the history of the peerage. The fifth and latest creation will, ere long, in the course of nature, be merged in the crown, and many generations may elapse before the world shall hear of another Duke of Clarence who is not sovereign of Great Britain. But it is equally probable that in the great democratic and destructive future that awaits us crowns and sovereigns, dukes and nobles, shall have ceased to be!

1. The first Duke of Clarence was, undoubtedly, Lionel, third son of Edward III. and his queen Philippa of Hainault. He was born at Antwerp, Nov. 29, 1338, during the attendance of the king and queen at a great tournament held in that city.

Lionel evidently received his name out of compliment to the Lion of Flanders, the national emblem of the *Comitatus Flandrensis*, and also of Brabant. He prided himself upon being a Fleming, both by the nationality of his mother and the place of his birth. He grew up remarkably tall, to the height of nearly seven feet, and was strong in proportion. He was the favourite son of Philippa, whom he resembled in person. When only in his eighth year he was left "Custos of the realm," during his father's absence, with the Prince of Wales, to prosecute the war with France. He was regent when David, King of Scotland, invaded England and risked a battle at Neville's Cross in 1347; but on account of the prince's youth, Philippa seems to have assumed the reins of government. David, we know, was defeated and taken prisoner by the Northumbrian knight Coupland, who at first refused to surrender his captive either to the prince or his mother, but to the king in person only.

In the following year, when still only nine years old, Prince Lionel was betrothed, it is said, "on the petition of the Irish," to Elizabeth de Burgh, daughter and one of the coheirresses of William, Earl of Ulster, deceased, of royal blood by descent from Henry III. The bride had been given in wardship by the king to his consort Philippa, and was yet an infant at the time of her betrothal. The marriage was deferred till 1354, when the young prince was created Earl of Ulster in right of his wife, and subsequently Duke of Clarence. He was the third duke ever made in England; the title of duke seems to have been unknown in the English peerage till the Black Prince became Duke of Cornwall in 1337. Prince John of Gaunt was the second, and was created Duke of Lancaster shortly before the creation of Clarence, his elder brother, because the latter was absent in Ireland, as Lord Lieutenant, 1361-5, where his position became so critical that the king had to issue writs commanding all the absentee Irish lords to hasten home to the assistance of the prince, "for that his dear son and his companions in Ireland were in imminent peril." He was soon recalled. Prince John was invested by the king, in person, Nov. 13, 1362, "with the sword, furred cap, and circle, or coronet of gold." I cannot find when Clarence was invested, but his dukedom dates from the same year as that of Lancaster. Both brothers were made K.G. at the same time. The title of Clarence is derived from the lordship of Clare, in Suffolk, the inheritance of his wife, Elizabeth of Clare. She seems to have been the sole heiress and representative of Gilbert de Clare, the last Earl of Gloucester and Hertford of that family, who bequeathed his vast possessions to his daughter, Philippa de Burgh, Elizabeth, the third wife of William de Burgh, Earl of Ulster, who married her into that family, and was the grandfather of the

first Duchess of Clarence. The latter having inherited the Suffolk estates, Edward III. erected the "town, castle, and honour of Clare" into a duchy, under the title of Clarence (*Dux Clarensis*), and bestowed it upon his second son. There had been ten earls of the House of Clare. The lordship of Clare was bestowed by the Conqueror upon Richard Fitz-gilbert, his relative and the founder of the family, which eventually assumed the name of De Clare, from this place. They became one of the richest and most powerful families in England, acquiring the earldoms of Gloucester, Hertford, and Pembroke, and establishing themselves in Ireland. Of this family were the two De Clares, father and son, who stand first on the roll of the twenty-five barons pledged to keep King John faithful to Magna Charta. Strongbow, Earl of Pembroke and King of Leinster, was a De Clare. Another, Gilbert the Red, joined Montford against Henry III. Elizabeth, the sister of the last earl, and grandmother of the Duchess of Clarence, founded Clare Hall, at Cambridge. Elizabeth, Duchess of Clarence, died in 1363, and was interred in the church of the Augustine Friars at Clare. She left one only daughter, named Philippa, after the queen, eight years old at her mother's death. The queen undertook the responsibility of her bringing up, and eventually gave her in marriage to Edmund Mortimer, third Earl of March. Through her the house of York afterward claimed the crown, as entitled to a prior right than that asserted by the House of Lancaster. Her granddaughter, Anne Mortimer, married Richard, Earl of Cambridge, son of Edmund, Duke of York, fifth son of Edward III. He was executed in 1415, leaving issue Richard, Duke of York, father of Edward IV., George, the third Duke of Clarence, and Richard III. Shakespeare gives the genealogy in brief in 'The Second Part of Henry VI.,' II. ii.

The Duke of Lancaster did his best, or rather his worst, to supplant not only the son of the Black Prince but also the heirs of Lionel in their right to the throne. If the proposals he made to the Parliament had been adopted the Mortimers would have been ignored. The Parliament which turned a deaf ear to his projects is appropriately called "The Good Parliament"—although, perhaps, for other reasons—by the popular voice.

The widowed Duke of Clarence did not long remain unwedded. In 1368 he married Violante, daughter of Giovanni Galeazzo, Duke of Milan, a marriage which was the occasion of great pomp and luxury. In Rymer's 'Fœdera,' vol. viii. pp. 2, 872, the treaty of marriage is given in full under date of May 25, 1367. Stow, in his 'Annales,' A.D. 1368, gives a particular account. Galeazzo was an ambitious man, wishing for royal alliances. His son John married Isabel, daughter of Charles V. of France. With Violante the duke received a

considerable dowry, together with the towns of Mondovi and Alba Pompeia, or Longville, in Piedmont. On his way to Italy King Charles received the prince at Paris with a great retinue, and feasted them royally. Hostilities had temporarily ceased between England and France, but they soon broke out again, disastrously for England. The wedding feast at Milan is described by Stow ('Annales,' 1368). There were

"above 30 courses of service upon the table, and between every course as many presents of unusual magnificence intermingled, all which Giovanni, the Duke's son, that waited that day, presented unto Prince Lionel as they were brought up to the table. In one course were presented seventy good horses, richly adorned and caparisoned with silk and embroidery, and in the other courses came up vessels of silver, hounds, falcons, armour for horses, costly coats of mail, breastplates of massy steel, corselets, helmets, jewels, pictures of gold beset with gems, with purple and gold cloth in great abundance. And such vast provision that the meats brought from the table would have plentifully sufficed one thousand men."

Hardynge, in his rhyming chronicle, thus refers to the wedding:—

This Duke royall of Clarence excellent,
At Melayne wedded was in royal wise.

In cities all he helde well unites,
Great justes ay and joyous tournametes,
Of lords and knights he made great assemblies
Thro' all the land by his wise regiments,
They purposed hole by their common assentes
To crown him king of all great Italy,
Within a year for his good governaile.

We are told that Petrarch, then an honoured guest at Milan and in the service of the court, was present, seated "amongst those of the highest quality."

Lionel of Clarence died at Alba shortly after his second marriage, not without the suspicion of having been poisoned. The Lord Despenser, who accompanied him to Italy, was so persuaded of this that he declared war against Galeazzo, and slew many of his subjects, till peace was made between them by the good offices of the Earl of Savoy. The suggestion of Stow and other chroniclers is more reasonable, that he died of excess and indulgence; "addicting himself overmuch to untimely banquetting," which involved fatal illness and a premature decline. Hardynge says very much the same:—

His great riot and wyne delicacie,
His Ghoste exilled from his corse doubtlesse.

His body rested for a while at Pavia, but was ultimately brought to England and laid by the side of his first wife in the choir of the Augustine Friars Church at Clare. This was in accordance with his last will, printed in the 'Collection of Royal Wills,' by Nichols, in 1780 (p. 88). He bequeaths his red robe with golden coronets to his wife; to his chaplain a circle of gold wherewith to make a chalice in memory of his soul; to Thomas

Walys the golden circle with which he was created duke, and to Edmund Mone that wherewith his father was created Duke of Cornwall. Nor does he forget his servants. Dugdale, 'Baronage,' vol. ii. p. 168, gives the long catalogue of his manors and lands in West Peckham, Eston, Marshwood, Tarrant Gonville, Pymperne, Steeple, Weymouth, Wareham, Portland, and, in right of his wife, Clare, Walsingham, Waddon, Steeple Claydon, and Ulster, in Ireland.

This prince, although less illustrious than his brothers Edward and John, was worthy in many respects of a family eminently princely in character. All the sons of Edward III. were distinguished men, although Lionel and Edmund were less so than their brothers. They united great comeliness of person with courage and dignity, but were scarcely intellectual, and were much addicted to the pleasures of the table. The Irish administration of Clarence, in which he endeavoured forcibly to suppress Irish habits amongst settlers of English birth, gives evidence of indiscretion; but this was probably a policy dictated to him from England, and founded upon ignorance. The king his father showed a wiser mind in his subsequent enactments and policy. Barnes, in his 'History of Edward III.,' describes Clarence as

"one of the most accomplished personages in the world. Of stature beyond the ordinary proportions of men; tall and straight as a palm tree, exceeding well set, shaped, and featured; in his chamber modest and gentle, as a virgin affable and sweet and pleasant in conversation, bold and firm as a lion in the field. So that for all accomplishments of mind and body he had not his fellow in England except only his elder brother, the Black Prince, than whom he was yet eight years younger, being now in the very flower of manhood, in his thirtieth year."

Hardynge in like terms sums up his character:

In all the world there was no prince hym like,
Of his stature and all seemlynesse
Above all men within his hole kyngrike;
By the shuldres he might be seen doubtlesse,
As a mayd in halle of gentlenessse,
And in all other places sonne to rethorike,
And in the field a lyon marmorike.

See Walsingham, 'Hist. Angl.'; Dugdale, 'Baronage,' vol. ii. p. 167; and Sandford, 'Genealogy of the Kings of England,' p. 221. J. MASKELL.

(To be continued.)

THE EARLY PORTGRAVES OF LONDON.

It is the generally received notion that the mayoralty of London was instituted in the first year of the reign of Richard I.; and in one sense undoubtedly it was so. Nevertheless, as Stow distinctly points out, the office, in a different and subordinate form, was created by the Conqueror himself. No writer, so far as I know, has had his attention arrested by the very specific statements of that painstaking chronologist upon this point, yet when they come

to be duly weighed, not only will they be found to assert, if not to establish, that fact, but also to throw considerable light upon the growth and development of the constitution of the City of London. Whilst not ignoring the fact that Stow cannot be considered an original authority, his well tested accuracy and his access to authorities (he names no fewer than one hundred and seventy books and MSS., to which he had reference), the majority of which are now lost to us, must lend considerable weight to his assertions. At the risk, then, of being somewhat tedious, I am compelled to reproduce in detail what that eminent authority has stated in respect to the pre-mayoral rulers of the City:—

"In the reign of King Edward, the last before the conquest, Wolfgare was Portgrave, as may appear by the Charter of the same King in these words: Edward, King, greeteth Alfward, Bishop, and Wolfgar, my Portgrave, and all the Burgesses of London. And afterward, that in another Charter, King Edward greeteth William, Bishop, and Swetman, my Portgrave. And after that, in another Charter to the Abbey of Chertsey: To William, Bishop, and Leofstane and Alfif, Portgraves.

"In the reign of William, Conqueror: To William, Bishop, and Godfrey, Portgrave [here follows the Charter].

"And then in the reign of the said Conqueror, and of William, Rufus, Godfrey de Magnaville was Portgrave (or Sheriffe)—(the interpolation is Stow's) as may appear by their Charters, and Richard de Par was Provost.

"In the reign of King Henry the first, Hugh Buche was Portgrave, and Leofstanus, Goldsmith, Provost.

"After them, Aubrey de Vere was Portgrave, and Robert Bar Querel, Provost. It is to be noted also, that King Henry the first granted to the Citizens of London the Sherifwicke thereof, and of Middlesex, as in another place is showed.

"In the reign of King Stephen, Gilbert Becket was Portgrave, and Andrew Buchevet, Provost.

"After him, Godfrey Magnaville, the son of William, the son of Godfrey Magnaville [grandson, in fact, to the before mentioned Portgrave], by the gift of Maud, the Emperesse, was Portgrave, or Sheriffe, of London and Middlesex, for the yerely farme of three hundred pounds, as appeareth by the Charter.

"In the time of King Henry the second, Peter fitz Walter was Portgrave; after him, John fitz Nigel; after him, Ernulfus Buchel became Portgrave; and after him, William fitz Isabel.

"These Portgraves are also in divers Records called Vicecomites, Vicounties, or Sheriffes, as being under an Earle; for that they then, as since, used that office as the Sheriffes of London do till this day.

"In the first year of King Richard the first, the Citizens of London obtained to bee governed by two Bailiffes, which Bailiffes are in divers ancient deeds called Sheriffes, according to the speech of the Law, which called the Shire Balliva, for that they (like as the Portgraves) used the some office of Shrivewick, for which the City paid to fee farm, 300*l.* yearly as before, since the reign of Henry the first.

"They also obtained to have a Mayor, to be their principal Governor and Lieutenant of the City, as of the King's Chamber."

The chief point to which I would direct attention in the above extract is the creation during the

reign of the Conqueror, or his brother Rufus, of the office of Provost, a term that is still retained in North Britain for an identical office. But a careful consideration of all the statements leads to the hypothesis that down to and including the reign of Edward the Confessor, the City was ruled by a single civil authority, named the Portgrave. As the early charters are invariably addressed, in the first instance, to the bishop, we may not be far wrong in surmising that he held a kind of supervisory authority. Passing on to the Conqueror's reign, he appears at first to have simply inducted Geoffrey de Magnaville as Portgrave. Mr. Loftie renders his name Gosfrith, seeming to imply that William found this man (a Saxon) already installed. The charter as invariably translated, gives the name as Godfrey. But whether it be rendered Gosfrith, Gotfried, Godfrey, or Geoffrey, there is no need to suppose he is otherwise than identical with the Geoffrey, or Godfrey de Magnaville, who is immediately afterwards named as Portgrave. For the absence of his surname it is not difficult to account. His father might still be alive, so that he held no territorial title in Normandy; and he may not yet have obtained the grant of the manor of Sawbridgenorth (Herts) to give him one in England.

However, either the Conqueror or his brother appears to have seen the necessity or advisability of dividing the government of London into two offices, by retaining the supreme authority in the hands of his own nobles and supporters under the old title of Portgrave, and leaving the secondary office—notably distinguished by Stow as the Provost—in the hands of the citizens. This office, as will appear when we come to a later settlement, seems undoubtedly to have been the germ of the mayoralty.

Passing on, however, to the next Portgrave, we find the appointment of another noble in the person of Aubrey de Vere, Robert Bar Querel being his contemporary Provost. To them succeed respectively Gilbert Becket as Portreve, and Andrew Buchevet as Provost. I adhere to Stow's orthography of these names, as it is immaterial here, merely remarking that Bucherel (originally, I believe, Bocherelli) has been a constant stumbling-block with the scribes and their copyists. The origin of Gilbert Becket seems to have puzzled Dean Hook somewhat unnecessarily, as in a subsequent paper, when I shall have occasion to go fully into his descent, I shall endeavour to show. For the present I must content myself by saying that he either was, or came, of a territorial family.

To him succeeded another Geoffery or Godfrey Magnaville (grandson of the former); and of the four succeeding Portgraves given by Stow, three of them, certainly, from their names were Normans, that of William fitz Isabel denoting his mother to have been an heiress. Ernest Buchel (a con-

traction, probably, of Bucherel) was possibly only Provost.

It will be noticed that Stow invariably uses the designation of Portgrave—never Portreeve—and this appears more in unison with the title of Vicecomite, which is introduced at this period, Grave or Graf being equivalent to an Earl or Count, and I am inclined to think that the office began latterly to be filled by men of an inferior rank, or to be farmed out to such. Perhaps one of these alternatives led up to the citizens desiring to obtain the chief control of their own affairs, which they succeeded in doing in the first year of Richard I. This settlement was an important one. It duplicated the Vicecomites—for the double nomination of Leofstane and Alfay as Portgraves, in the charter of Edward the Confessor, seems to have been only temporary—making them, under the style of bailiffs, subsidiary to the Provost, and raising the latter office to the chief power under the style of Mayor.

There is an interesting confirmation of this in a deed quoted in Mr. Maxwell Lyte's 'Calendar of St. Paul's MSS.,' the date of which he fixes as between 1180 and 1187, as it is noticeable that the signature of Henry fitz Lefstane (an evident error for Henry fitz Ailwin, fitz Lefstane) follows that of William fitz Ysabel, Vicecomite; whereas in all deeds subsequent to the mayoralty the names of the Vicecomites invariably are subscribed after the Mayors. I am inclined to deduce from this document that Henry fitz Ailwin was Provost before he was Mayor. And further, from the general character of Stow's list, that these Provosts held office either for life or until they chose to resign.

Finally, let me draw attention to the concluding paragraph in the extract from Stow: "They also obtained to have a Mayor, to be their principal Governor and Lieutenant of the City, as of the King's Chamber." These words are not as explicit as they might be; still, they seem to confirm the idea, which clings yet to popular tradition, that the Mayor of London is *ex officio* a Member of the Privy Council.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

HAMPSTEAD, CO. MIDDLESEX.—

"Mr Thomas Javon from London was buried 24 Dec. 1688."—Par. Reg.

In the churchyard was formerly a stone, inscribed:—

Here lyeth ye body of
Thomas Jevon
who dyed the 20th day of
December in ye year of
our Lord 1688
aged 36 years.

Thomas Javon, or Jevon, an eminent comedian and dancing-master, was the author of 'The Devil of a Wife; or, a Comical Transformation,' a farce in

three acts, 1686, 4to. There were editions in 1693, 1695, 1724, 1735, and an opera by Charles Coffey, 'The Devil to Pay; or, the Wives Metamorphos'd,' 1731, 8vo., was founded thereon.

"John Pate belonging to the Playhouse was buried Jan. 14, 1703-4."—Par. Reg.

"Christopher Bullock was buried April 8, 1722."—Par. Reg.

He was the son of William Bullock, an eminent comedian, then resident at North End, in this parish.

"Mr Joseph Dorman was buried Feb. 13, 1754. N.S."—Par. Reg.

He lived in this parish, and was the author of 'The Female Rake; or, Modern Fine Lady,' a ballad-comedy, 1736, 8vo.; and of a wretched play entitled 'Sir Roger de Coverly; or, the Merry Christmas,' a dramatic entertainment of two acts, 1740, 8vo.

"William Popple from London buried Feb. 13, 1764."—Par. Reg.

A tomb in the churchyard inscribed:—

"William Popple Esq Governor of the Island of Bermuda died 8th February 1764 aged 63 Years."

He had been in the Cofferer's Office, was made solicitor and clerk of the reports to the Commissioners of Trade and Plantations in June, 1737, and in 1745 was appointed Governor of Bermuda. He wrote two comedies, 'The Ladies Revenge; or, the Rover Reclaimed,' in five acts, 1734, 8vo.; and 'The Double Deceit; or, a Cure for Jealousy,' in five acts, 1736, 8vo.; besides several pieces in verse, in a collection of 'Miscellaneous Poems,' published by Richard Savage in 1726, 8vo., and a translation of Horace's 'Art of Poetry,' 1753, 8vo. Mr. Popple was also concerned in some periodical papers, particularly the *Prompter*, in which he was jointly connected with the celebrated Aaron Hill.

Rupert Green.—A flat stone in the churchyard, inscribed, "Rupert Green ob. 16 Nov. 1804, æt. 36." He was the only son of Valentine Green, F.S.A., an eminent mezzotint engraver, of whom see a memoir in the *Monthly Mirror*, June and July, 1809, by Mary, his wife (a Miss Wadham, a descendant of the founders of Wadham College, Oxford; she died Dec. 31, 1789, aged forty-four). Rupert, who was brought up to his father's profession, and was partner with him in the unfortunate scheme for engraving the Dusseldorf Gallery, produced before he was nine years old a tragedy called 'The Secret Plot,' some copies of which were printed for private circulation in 1777, 12mo.

Mrs. Jane Lessingham.—A flat stone in the churchyard, inscribed:—

M^{rs} Jane Lessingham
late of the Theatre royal
Covent Garden
Obt 13 March 1783
Æt 44

Her grateful and affectionate son William Frederick

caused this tomb to be repair'd Anno 1802 as a last token of respect to her memory.

William Frederick Williams
died October 24th 1805
Aged 33 Years.

Her son William Frederick assumed the name of Williams. Before he erected this new stone her real name, Hemet, stood upon the inscription. Mrs. Lessingham, a theatrical lady of notoriety, performed in the secondary parts at Covent Garden, the account-books of which for 1780-1 give her salary as 215l. 16s. ('N. & Q.,' 4th S. xii. 246). She was engaged in a legal contest with the copyholders of Hampstead manor (Folkard against Hemet and another, Easter Term, 16 Geo. III., 1776; Common Pleas; Sittings after Easter, 16 Geo. III., same Court), and is said to have been under the protection of Mr. Justice Addington at the time. Some notes of the trial in Westminster Hall are to be found in the margins of the Term Reports, and a preliminary proceeding is reported in Blackstone, ii. 1061. Mrs. Lessingham is said to have written a metrical pamphlet upon the subject, entitled 'The Hampstead Contest.'

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE DROMEDARY.—I have just come across the following handbill, pasted on the inside of the cover of an old octavo volume. The date I take to be about 1792:—

"To be seen the surprizing Real Dromedary from Arabia at the George Yard, Hay-market. This astonishing and stupendous Animal, the Dromedary, the first of his Species ever seen in this Country, is full eight feet high and fourteen feet in length, and carries two Humps, one on his Fore Shoulder, and his Mane that of a Lion, but of a prodigious fine woolly substance, has a large Bunch on each Knee; He is exceeding gentle, harmless, and remarkably tractable, but will roar so as to be heard at a great distance at his Keeper's command, which is natural to a Beast of his kind. He will kneel and suffer any Person or Persons to mount him. In Arabia and Malta, Dromedaries, which live fifty or sixty Years, are used instead of Horses to pass the Deserts and Deep Sands in Caravans, an Hundred Miles a Day, without Water or the least Sustenance, carrying Fifteen Hundred Weight on their Backs.

"Admittance, Ladies and Gentlemen, Six-pence, Servants and Working People, Three-pence each."

In the centre of the bill (which measures eight inches by five), under the full-line word "dromedary," is a rude figure of the animal.

Was this really the first camel exhibited in this country?

W. R. TATE.

Walpole Vicarage, Halesworth.

THE LUDDITES.—About 1813 the midland and northern counties of England were in a terribly disturbed state, owing to combinations of artisans to destroy machinery, leagued together under a mythical chieftain named King Lud. Only a little time before that date the Orders in Council were

in force prohibiting the British from trading with any powers in alliance with France, and the country was in consequence reduced almost to ruin.

My late respected rector and friend Archdeacon Creyke told me that he, when a youth of seventeen, witnessed a wholesale execution of these unfortunate offenders at York. This took place on Saturday, Jan. 18, 1813, at York Castle, when no fewer than fourteen people were hanged at one time under a statute of George III., which made it felony to combine together for illegal purposes. By their death fourteen wives were widowed, fifty-seven children made fatherless, and eight turned helpless on the world.

Miss Brontë, in one of her novels, 'Shirley,' has depicted this period, and though a work of fiction, there is every reason to believe that it affords a true picture of the melancholy state and condition of the North of England in the early part of the present century. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Similar disturbance continued for nearly twenty years.]

THE DOG BARRY belonged to the convent of St. Bernard, and in the course of his short career saved forty lives. Surely his name should not be forgotten; and well did he earn the honourable niche in the museum where he now stands, with bottle and collar about his neck, as if ready to start on his old mission.

I add a sentiment from John Ruskin:—

"There is in every animal's eye a dim image of humanity, a flash of strange light, through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature, if not of the soul."

K. L. H.

Hartford, Conn.

FOLK-LORE.—I am indebted to a native of Fareham for the following, which are selected from a great many more that are more widely known. Perhaps some of the readers of 'N. & Q.' may find them interesting.

1. Umbrella laid on the table, quarrel will ensue.

2. Knives crossed, ditto.

3. If you cut your finger-nails on Monday morning before breakfast, you will receive a present before the week is out. If you cut them at all on Friday, dire misfortune will follow.

4. If you walk under a ladder, cross your fingers to avert ill-luck. (Mr. Walter Besant, in one of the earlier chapters of 'Dorothy Forrester,' makes one of the characters instruct Dorothy to "double the thumb" for the same reason.)

5. If you forget anything, never turn back, or misfortune will overtake you. If on the stairs, do not stop to rectify mistake, but go to the top of the flight, sit down to consider before you turn back, or ill-luck will follow.

6. If any one stops and speaks to you on the stairs, turn back and start from the top (or bottom if you are ascending) to avert evil consequences.

7. If you meet a funeral, do not pass it; turn and walk some distance with it, or the most dire misfortune will follow.

8. If you turn the loaf of bread the wrong way, you will turn some one out of the house.

9. If you put your garments on the wrong way, good luck will walk at your side all day.

10. Never allow any one else to put on your engagement ring; trouble will follow the rash act.

S. ILLINGWORTH BUTLER.

[Some of these superstitions are very widely spread.]

MOTTO.—A very peculiar epigraph occurs in Dr. Farrer's 'Life of Christ,' on a gem illustrative of the Good Shepherd (see illustrated edition, in 4to., p. 442, no date). The original seal is stated to be preserved in the British Museum, and the rev. archdeacon suggests no explanation as to the meaning. There are six characters or syllables, each ligatured in conjunct forms of the Roman alphabet, thus making twelve letters. I read it thus, "GE, SU, VI, VE, TE, VI," and should put the date about 500 A.D. The design well illustrates Matt. xviii. 12-13, for Jesus carries the "lost sheep" on His shoulders, returning to the fold, as represented by two recumbent sheep seen at His feet. So we may read, "Gesh, vive, te uvi," perhaps meant for "Jesus, feed Thy sheep." Modern Italian does not preserve the Latin *ovis*, except as *ovile*, a sheepfold; but English uses it for a feminine, as *ewe*. A. HALL.

LEPROSY IN THE MIDDLE AGES.—In compiling the institutions of the clergy of Rutland from the episcopal registers at Lincoln, I have recently come across a notice of this disease, commencing thus:—

"Vacante ecclesia de Seyton per remocionem Thome de Bella fago nuper Rectoris ejusdem ab administrationis officio quod gerebat in ea contra eum eo quod lepre macula adeo respersus extitit et infectus quod communioni fidelium seu conspectui se presentare nequivit propter scandalum et horrorem per episcopum diffinitive servato processu qui requiritur promulgatam ejus tenor inferius continetur Johannes de Bella fago Magistrum Willelmum de Bella fago ad dictam ecclesiam Episcopo presentavit, &c., iii Non. Aprilis A.D. M.CCC. Decimo apud Nettelham."

The process is very long, and states that the leper appeared before the bishop personally, and was examined by medical men, &c. One would hardly think from this, and from the language generally, that the disease was considered infectious.

A. G.

4, Minster Yard, Lincoln.

'ENGLAND'S PARNASSUS,' BY R. A.—This book was entered in the Stat. Regs. on Oct. 2, 1800, to "master Iyng master Burby Thomas haies"; and as it was published in 1800, and as publishers

naturally chose the latest date they could, it is not impossible that in this case, as in another quoted by me, the book was printed before being entered. In the three-volume Catalogue of English Books in the British Museum published up to 1640, R. A. is doubtfully supposed to be Robert Allot, the publisher, and Mr. Collier, in his 'Poetical Decameron,' 1820, vol. i. p. 17, says that the 'Parnassus' "has been given to Robt. Allot, and probably justly," and would confirm this surmise by saying that "Robt. Allot is a joint sonneteer with E. Guilpin before Markham's 'Devereux,' 1597," and that "though Guilpin's name occurs in no other book, he is not unfrequently quoted in 'England's Parnassus.' This affords some slight confirmation that Allot was the compiler of it." No one, however, has hitherto attempted to apply to this theory the sometimes uncomfortable test of dates.

R. Allot, I find, through the kind investigations of Mr. C. R. Rivington, was bound apprentice on Aug. 31, 1618; turned over first on June 4, 1621, and again on Feb. 7, 1624, and was made a freeman of the Stationers' Company on Nov. 7, 1625. Now apprentices were, and have been up to a very late date, if not up to the present time, bound at fourteen or fifteen years of age. Let us assume that R. Allot was not bound till he was sixteen; then, having been bound in 1618, he was, in 1600, when the 'Parnassus' was entered and published, something that might have been vivified in 1601 and born in 1602. Suppose him to have been bound at the very late age of twenty-one, he would in 1600 have been only of the age of three years.

It also follows that the Robt. Allot, joint sonneteer before Markham's 'Devereux' in 1579, must have been another Allot, of whom we know nothing more. Possibly he may have been the father or uncle of the publisher Allot, and possibly the hack R. A. of the 'Parnassus' publishers.

BR. NICHOLSON.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'TRANSLATIONS FROM FRENCH POETS.'—Can any one tell me the author of a book with the following title-page?—"Translations from French Poets, to which is appended, Extracts from a Tourist's Journal, &c., by Author of 'Critical Essays,' &c. London: Saunders & Otley, Conduit Street, 1845." From the preface, which is dated "Brighton, March, 1845," it appears that the author published some 'Translations from Béranger' in 1849, and that he has "read much, thought more, and written some little on the

political questions of the day." The translations in this volume are mostly from Victor Hugo and Lamartine, and the "original French is in every case placed in juxtaposition, that the reader may test the accuracy of the rendering." In the catalogue of the Cambridge University Library the book is assigned to Leigh Hunt; but I think that students of that author will agree with me in thinking it not his. R. B. J.

SPEECH BY QUEEN ELIZABETH.—Can you oblige by telling me where to find the following, taken from a speech assigned to Queen Elizabeth; and who is the supposed author?—

"'Twas but the germ of genius here, My Lords, when first I viewed it; and likely it had died as it were born, a germ, had birth provided opulence to wait upon it; but toil and care, with wondrous thought, have been its never tiring watering-pot; while nurtured in the hot-bed of the taunts of those whom fickle fortune hath the richer favoured, it hath been forced into a more than common energy, so that methinks it needs but strengthening now before it shall appear a fair and noble tree, yielding in spring that seldom seen in summer, and 'tis our pleasure it remain before us, for ministering to our Person it shall throw back the scorn it once received into the bosoms of the ready givers: for even such must live. So knowing well that nourishment of better quality would wasted be, or else must surely with them disagree, it is our will that they be fed on that best suited to them. Perchance digesting well the same, they'll learn the lesson on't!"

EXCELSIOR.

LOYALTY ISLANDS.—Can any of your readers furnish me with definite information as to how the Loyalty Islands came to get their name? If so, a reference to the original source of information would be thankfully received. G. G. C.

THE MONKS OF MOUNTGRACE.—Can any one tell me where the records of the Monks of Mountgrace, in Yorkshire, are now deposited?

EDWARD POWER.

WINDSOR CHAIRS.—Can any of your readers tell how much earlier than 1770 Windsor chairs were in use in England? I understand that they were common in the United States at and after that date. J. C.

South Kensington.

ROMAN CATHOLIC REGISTERS OF BIRTHS, MARRIAGES, AND DEATHS.—How is it possible to trace the births, marriages, and deaths of Roman Catholics in England (not aliens) in the seventeenth and eighteenth centuries? Separate registers of these must have been kept; and, if so, where are they to be found? It strikes me that possibly copies of the entries may from time to time have been sent to Rome, and may be preserved there. I should be greatly obliged to any contributor to, or reader of, 'N. & Q.' who would kindly answer this query. In a search on which I have been engaged for some time past, I am met by this difficulty, that

some of the persons whose family history I am seeking to unravel [were undoubtedly Roman Catholics, and I am, therefore, unable to trace them through the ordinary parish registers. Yet surely some account must have been kept of their marriages and of the birth of their children!

LAC.

DR. DANIEL SCOTT.—Can any one tell me where the above scholar was buried? In the short biography prefixed to one of his theological works, entitled 'An Essay towards a Demonstration of the Scripture Trinity,' it is stated that he died in 1759 near London. Dr. Scott was the half-brother to Thomas Scott, the friend of Dr. Doddridge.

HARDINGE F. GIFFARD.

2, Garden Court, Temple.

NEW CASTLE RUIN, BRIDGEND, GLAMORGANSHIRE.—Can any of your readers direct me where to obtain any information as to the history of the ruin of New Castle, at Bridgend, Glamorganshire? It must have been a strong castle of some extent, and on the south side is a beautiful Norman doorway in excellent preservation. The arms of the knights of St. John of Jerusalem are built into the front wall of an old house in the town, and are stated to have been removed there from the ruins of the castle. I have searched the ordinary topographical works on South Wales, and a friend has searched the rarer books on Glamorganshire and South Wales at the British Museum, but without result.

R. H. VEAL.

HENRY III.—We have two Henry III.s in history. King Henry II. had his eldest surviving son, named Henry, crowned twice over in his own lifetime as a coadjutor king; and he is recorded in the chronicles as Henry III., but he died *v.p.* 1182. I do not find that he bore any English peerage, and wish to learn the day and month of his decease in 1182.

A. H.

PICTORIAL CALENDAR OF SAINTS.—Father Martinov, in his scholarly (and now rare) work 'Annus Ecclesiasticus Græcus-Slavonicus,' has inserted at the end of the volume a pictorial calendar of the saints. From what source were these copied—from a Russian orthodox one? If so, what authority have these pictorial representations in the Russian Church; and is there any reason to think that they are the outcome of the ancient iconographic school of Mount Athos?

CARDIFF.

BYRON: MISSOLONGHI.—In an American paper, professedly comic, called *Texas Siftings*, but which appears to have as much connexion with Texas as our London comic papers have with Calcutta or the Fiji Islands, appeared, in the issue of May 3, a paragraph under the headline of 'A Noted Boatman,' making a statement I have not seen in any English newspaper. According to *Texas Sift-*

ings, the favourite boatman of Lord Byron when the poet was at Missolonghi recently died. "The glamour of a great name had hung over him for sixty-six years, and even made his end glorious." The deceased was accorded the honours of a public funeral, and by order of the king the public buildings of Athens were draped with the emblems of mourning. So says the American paper. Has any notice of the reported occurrence appeared in continental papers or any English papers? Perhaps Mr. EDGUMBE, or some other correspondent of 'N. & Q.' will answer, and oblige

GEO. JULIAN HARNEY.

Enfield.

JOHN CHEVALIER, D.D., MASTER OF ST. JOHN'S COLL., CAMB., 1775-89.—Will any reader of 'N. & Q.' kindly supply me with particulars as to his parentage, where graduated, preferments, marriage, and family? Before going to college he was educated at the Stamford Free Grammar School.

JUSTIN SIMPSON.

Stamford.

"NOW I LAY ME DOWN TO SLEEP."—Can any reader of 'N. & Q.' inform me if there was an earlier publication in print, in Great Britain or in any part of the world where the English language is spoken and read, of the familiar little prayer beginning

Now I lay me down to sleep

than in 'The New England Primer,' published in the United States of America so early as 1691; if so, when, where, and in what publication?

CHARLES MARSEILLES.

Exeter, New Hampshire, U.S.

WRITERS OF THE LIFE OF ST. AGNES.—In a MS. of the British Museum (Arundel, 327, fol. 76), a life of St. Agnes in verse, written by Osborn Bokenam in the fifteenth century, the author alludes to lives of St. Agnes written by Tower Tanner and John Tyrgate. Where may an account of these two authors and their works be obtained?

A. FRADELLE PRATT.

9, Prideaux Road, Clapham Rise, S.W.

KNYVETT: HOLT: FIELD.—In Blomefield's 'History of Norfolk' is an interesting pedigree of the Knyvett family, showing that Lucy, the youngest daughter of John Knyvett, of Norwich, married first, Thomas Holt, of Reading, nephew of Lord Chief Justice Holt; and, secondly, John Field, of Reading, by whom she had two daughters, Lucy and Catherine. I should be glad to be informed as to the subsequent history of these daughters, whom they married, with other particulars.

GENEALOGIST.

CONTARINI PALEOLOGUS.—In a letter, dated Oct. 16, 1622, written by Theophilus Aylmer, son of the Bishop of London, to Dr. Owen Gwynne,

Master of St. John's College, Cambridge, and published in the current number of the *Eagle* (the college magazine), there occurs the following passage:—

"Interest in you.....let me now finde, in yr help to be afforded toward this Nobleman Contarin' Palaeologus; of whose worth you shall receive testimonies many & worthy, beyond all exceptions. O' Kinge highly favoereth him; & hath granted him much grace & this one in particular, to make Collezione in o' University. Now for-as-muche as the particular help of men in yr place, shall most advance the reliefe of this worthy man (the Kinges most royall intente), I most earnestly.....intreat you, to sett forward this worthy worke in yr famous Colledge, that this distressed nobleman, finding that we who live in peace, have a true feelinge of his afflictions, may glorify God & geve a worthy testimony of O' Vniversity & the whole Kingdome," &c.

What is known of this person? Du Cange gives ('Hist. Byzant.', p. 255, ed. 1680) the "Demetrius Palaeologus & Philippus filius Cyprii an. MDLXX," and alludes to the continuation of the family, as well as to its connexion with Venice ("Venetorumque obsequio se addixit"); but inquiries have not at present thrown any light. Surely there must be some further record of him nearer home! The original of the letter is in the Muniment Room of the college. C. S.

[A family named Palaeologue, one member of which, an artist, is now in England, has for some centuries been settled in Roumania.]

CAVALIER BALLAD.—The late Mr. Walter Thornbury published in a magazine some twenty years ago a very fine Cavalier ballad. I have spent many hours without success hunting for it in the British Museum. The only fragments I can remember are:—

And Wogan and Hurst
Charles drank to her first.

I wish some one would tell me where it is to be found. ANON.

MORDEN COLLEGE.—Is there a Morden College at Blackheath still? There was one in 1802. L.

"DAYS' WORKS OF LAND."—I find in a deed dated in 1776 the following description: "All those two Days Works of Land situate lying and being in a certain entercommon Townfield." In a deed of the year 1748 the same property is described as "all those Lands.....containing about two ridges." The property is situate at Barnard Castle, county Durham. It looks as if "days' works" and "ridge" were synonymous. Will some correspondent kindly explain the meaning of a "day's work of land" and also of an "entercommon townfield"? C.

TROYLLESTASTON.—I should like to ask the meaning of the above word, which occurs in the following heading to a chapter relating to the reign of Edward III. in the 'Chronicle of St. Albans,'

printed by Wynkyn de Worde in the year 1497: "How the peas was made bytwene the Englyshmen and the Scottys and also of justifying of Troyllesbaston." The word is not repeated in the chapter, and I cannot find therein any clue which might lead to an explanation.

C. LEESON PRINCE.

NAYLOR'S TRANSLATION OF 'REINEKE FUCHS.'—Can any of your readers tell me when Naylor's translation of Goethe's 'Reineke Fuchs' appeared, and whether it was written in hexameters or not? E. L. F.

BILL AGAINST WEDNESDAYS.—On May 15, 1571, "The Bill against Wednesdays" was read the first time in the House of Commons (see 'Commons Journals,' vol. i. p. 89). What does this mean? ANON.

Replies.

SUICIDE.

(7th S. ix. 389.)

Sym, John, Minister of Leigh. Life Preservative against Self-Killing; or, an Useful Treatise concerning Life and Self-Murder, shewing the Kindes and Means of both. 4to. 1637.

Donne, John, Dean of St. Paul's. Biathanatos. Declaration of that Paradoxe that Self-Homicide is not so naturally Sinne that it may never be otherwise. 8vo. 1644, 1648, 1700, 1780. See 'D. N. B.,' xv. 228 a, and De Quincy.

Denny, Sir Wm. Pelecanicidium; or, the Christian Adviser against Self-Murder. 8vo. 1653.

Phillipot, Thomas. Self-Homicide—Murder; or, some Anecdotes and Arguments gleaned out of.....modern Casuists and Divines, against that horrid Sin—Self-Murder. 1674.

Willis, Bishop Richard. Occasional Papers. 1679. Contains one on 'Self-Murder.'

Adams, John, of S. Alban's. Essay on Self-Murder, proving that it is unlawful according to Natural Principles. 8vo. 1700.

Self-Murder Arraign'd and Condemn'd as utterly unlawful by the Judgment of Learned Heathens, Jews, and Christians. By J. B. 4to. 1705.

Fleetwood, Bishop Wm. Three Sermons upon the Case of Self-Murder (in 'Discourses,' 8vo., 1705).

Knaggs, Thomas. Sermon against Self-Murder. 1708.

Cockburn, John, D.D. A Discourse of Self-Murder. 8vo. 1716.

The Free-Thinker. No. 6. Self-Murder Consider'd. 1718.

The Humourist: being Essays upon..... Suicide..... 12mo. 2 vols. 1720-5.

Watts, Isaac. A Defence against the Temptation to Self-Murder. 12mo. 1726.

Henley, J., "Orator." Cato Condemn'd; or, the Case and History of Self Murder. 8vo. 1732?

Fleming, C. Dissertation upon the Unnatural Crime of Self Murder, occasioned by the many Suicides in the City of London. 8vo. Pp. 44. 1773.

Herries, J. Address to the Public, on the Crime of Suicide. 4to. 1773?

Le Suicide Atgué, an English Play.

Hume, David. Essays on Suicide.

on Suicide from Roumanian's 'Eclaircissement de la Religion.' (See 'Roumanian's')

Hey, Dr. Richard. Three Dissertations on the Pernicious Effects of.....Suicide. 8vo. Camb., 1784.

Wesley, John. Thoughts upon Suicide. 1790. (See 'N. & Q.' 4th S. xii. 126, 197.)

Moore, Charles. Full Inquiry into the Subject of Suicide. 2 vols. 4to. 1790.

Sayers, Frank, M.D. Dramatic Sketches. 4to. 1790. (Includes 'Dirge for Carril,' showing how suicide was recommended by the Skalds.)

Spices, C. H. Biographies des Suicides, traduites de l'Allemand. Par J. H. Pott. 2 vols. 12mo. Lausanne, 1798.

Barrington, George. Biographical Annals of Suicide; or, Horrors of Self-Murder. 12mo. 1803.

M'Gringer, Joel, D.D. Treatise of Education, in whichare discussed.....Suicide. Folio. 1804.

Hart, W. Anti-Suicide, a Poem argumentative on the Folly of Self-Murder. 12mo. 1807.

Réflexions sur le Suicide. 8vo. Paris, 1814.

Clayton, George. The Dreadful Sin of Suicide, a Sermon. Before 1816.

Memoir of the Early Life of William Cowper, 1816. Contains 'Dissuaves against Self-Murder,' chiefly from the works of an eminent American divine.

A Little Present for Persons who are inclined to Suicide.....By a Christian Patriot. 1817.

Piggott, Rev. Solomon, Oxford. Suicide and its Antidotes, a Series of Anecdotes and Actual Narratives, with Suggestions on Mental Distress. 12mo. 1824.

Plotinus on Suicide, with the Scholia of Olympiodorus on the Phædo of Plato respecting Suicide, and Notes from Porphyry and others. Translated by T. Taylor. 8vo. 1834.

Winslow, Forbes. The Anatomy of Suicide. 8vo. 1840.

Cooper, Thomas. The Purgatory of Suicides. 8vo. 1845.

Liddon, H. P. Some Elements of Religion. 1872. Lecture III., sect. 4.

Williams, S. D. Euthanasia. 1873?

Morselli, Henry, M.D. Suicide. An Essay on Comparative Moral Statistics. 8vo. 1881. (International Scientific Series.)

Horsley, Rev. J. W. Statistics of Suicide, in the *Guardian*, June, 1882.

Westcott, W. Wynn, M.B., Deputy Coroner, Central Middlesex. Suicide, its History, Literature, Jurisprudence, Causation, and Prevention. 8vo. 1885.

Ogle, Dr. Suicides in England and Wales, in relation to Age, Sex, Reason, and Occupation. 1886. A paper. The *Church Times*, Feb. 8, 1889 ('The Death of the Austrian Crown Prince'); Nov. 22, 1889 ('The Burial of Suicides').

The *Spectator*, March 16, 1889, p. 364 ('Suicide').

Smith, Adam. Theory of Moral Sentiments, part vii. De Quincey, Thomas. Notes from the Pocket-Book of a late Opium-Eater. (Contains a paper 'On Suicide'.)

Thomas Warton's poem 'The Suicide' was a favourite of Samuel Rogers. There is a poem on the same subject by Benjamin Thompson, translator of Kotzebue.

Madame de Staël's pamphlet on 'Suicide,' see Prof. Pryme's 'Autob.,' p. 116.

For the opinions of the ancients see 'Euthanasia' in 'N. & Q.' 4th S. xi., xii.; also 1st S. vii. 316, 511; v. 405; 7th S. v. 86; Dryden's 'Virgil,' fifth ed., 1724, iii. 1022; Adam Smith; Taylor's 'Plotinus'; and Canon Liddon. Sidgwick, 'Hist. Ethics,' 1886, p. 78. See books on Buddhism for Nirvana.

Moderns who have argued for it:—More, 'Utopia,' 1556, ed. Arber, p. 122; Bacon, 'Advancement,' ed. Bohn, p. 377; Donne; Montaigne; Sir W. Raleigh (see 'Life,' by Edwards, 1868, ii. 385, and in 'English Worthies,' by E. Gosse, 1886, p. 139); Rousseau; Tenny-

son, in 'Aylmer's Field' and 'Despair.' See two passages in Boswell's 'Johnson.'

Some recent views:—Prof. Fowler, 'Progressive Morality,' 1884, p. 156; an article on Schopenhauer in the *Durham Univ. Jour.*, ix. 22; Drummond, 'Natural Law,' p. 182; books on mental diseases, on sociology, on civilization, and on morals.

Special cases:—See a note on Blount in Leslie's 'Short Method'; Colton, in 'Lacon' and 'D. N. B.' xi. 408; at the age of eighty-four, in 'N. & Q.' 7th S. v. 305; of animals, in 'N. & Q.' 3rd S. v. 515; 5th S. x. 166, 313; xi. 55; 6th S.; 7th S.; and see De Quincey; its own cure, 'N. & Q.' 3rd S. vi. 414, 502.

England notoriously suicidal:—See 'N. & Q.' 3rd S. i. 286; 6th S. iv.; Sir H. Croft, 'Abbey of Kilkhampton,' 1786, p. 80; Colman's play 'The Suicide,' acted 1778, 'D. N. B.' xi. 392.

Increase abroad:—Italy—Padre Agostino da Montefeltro, Florence, 1887, 'Sermon XL,' third English ed., p. 121; France—'Lenten Pastoral of the Archbishop of Rheims, 1890'; due to civilization—Th. Gautier, 'Wanderings in Spain,' 1853, p. 211.

When all the blandishments of life are gone,
The coward sneaks to death, the brave live on.

Dr. George Sewell's Poem 'The Suicide.'
See a similar view of the matter in Massinger's 'Maid of Honour,' IV. iii.:—

He's not valiant that dares die,
But he that boldly bears calamity, &c.

Compare the opposite French sentiment:—

Quand on a tout perdu
Et qu'on n'a plus d'espoir,
La vie est un opprobre
Et la mort un devoir.

"Life is a long illness, which death alone can cure," says Nicolas Chamfort; this is the pessimism of those who ask "Is life worth living?" It has been said that most men find life so unsatisfactory that they would commit suicide, but by the time they make this discovery they have acquired a fatal habit of living.

Would God my heart were great!
Then would I slay myself.

Swinburne, 'Loctrine,' p. 112.

Sir T. Browne 'Rel. Med.,' ed. Greenhill, pp. 69, 144; Farrar, 'Eternal Hope,' Sermon. ii.

Christianity is anti-suicidal. Christians feel that "the Everlasting" has "fixed His canon 'gainst self-slaughter" ('Hamlet,' see 'N. & Q.' 6th S. xii. 424). See more in Liddon. Scott grasps a point not always noticed when he makes Edie Ochiltree declare that it is "sinfu' to take away what ye canna restore, and that's the breath of man whilk is in his nostrils" ('Antiquary,' chap. xxi.); he might have said, "what ye didna give and canna give back." Homicide is sometimes justifiable, as in self-defence, capital punishment, and war, but self-homicide is not covered by the same arguments. There is a want of the sense of responsibility, an error in supposing we have an absolute property in our own lives, and an ignorance of the future life. The suicide escapes only the present criticism of men, not to speak of the judgment of God. "To fear suffering more than

sinning" is moral death (Hinton, 'Man and his Dwelling-place,' 1872, p. 83). The hope introduced by the Gospel was and is a great preventive.

Is it always murder; and ought it always to be brought in felony? There are degrees of homicide, as wilful murder and manslaughter; may there not be degrees of suicide? Burke says, "He who does not stay the hand of a suicide is guilty of murder" ("Regicide Peace," 'Works,' 1823, viii. 131). Suppose a man commits suicide in order to remove what would have been a grievous trouble to his friends had he lived, can there be a good motive for a thing essentially evil? "It is when a man has no one to love him that he commits suicide" (Prof. H. Drummond, 'Greatest Thing in the World'); to which a critic has replied, "It is when a man loves no one but himself that he commits suicide."

In one sense every person who does anything wrong is of unsound mind; but are suicides in such unsoundness of mind as to make them irresponsible?

What punishment ought to be given to those who have attempted it? W. C. B.

There is a full list of works on suicide and allied subjects in my 'History, Literature, Jurisprudence, Causation, and Prevention of Suicide,' London, 1885, published by H. K. Lewis.

WYNN WESTCOTT, M.B.

Consult Morselli, Antonielli, Maccabruni, Legoyt, De Staël, Mesnier, Larousse's 'Dict.,' Richter, Kirchner, Oettingen (Von), O'Dea, Nagle, Foote.

R. S. CHARNOCK.

[Many other contributors quote the works previously mentioned. DARGENT sends a list of works of importance in which a principal character commits suicide. The Rev. W. E. BUCKLEY refers to the heading "Suicide" in Watts's 'Bibliotheca Britannica.']

DE LA POLES (7th S. ix. 407).—As this family had a commercial origin, their real "seat" was their draper's shop in Lombard Street. The Wingfield estate was acquired by the marriage of the first earl with Katherine Wingfield; and on the site of Edward I.'s royal residence at Hull (probably granted to the first earl by Richard II.) they erected a magnificent manor-house, afterwards known as Suffolk's Palace. From this house, on February 18, 1378, Sir Michael de la Pole, not yet Earl of Suffolk, issued a charter wherein he assumes almost regal language, speaking of his mother—a mere knight's daughter—as "nobilissima domina et mater nostra, Domina Katerina," and of his wife as "Katerina consors nostra carissima"; styling himself Michael de la Pole, knight, Lord of Wingfield (Close Roll, 2 Ric. II.). This gentleman was very particular concerning his Norman "de la," while others, who considered it an unwarranted assumption, contemptuously styled

him, in plain English, [Michael atte Pool. Eye Castle was also granted to the De la Poles, but I cannot say at what date. HERMENTRUDE.

The connexion of the De la Poles with Wingfield, with monumental inscriptions, may be seen in Weever's 'Funeral Monuments,' pp. 758-9, Lond., 1631. Their connexion with Ewelme and Donnington and Iffley, with a short pedigree with their connexion with the Chaucer family by the marriage of W. de la Pole with Alice, the widow of Thomas de Montacute, Earl of Salisbury, in E. Marshall's 'Iffley,' pp. 102-4, Oxf., 1874; also, with monumental inscription on Alice's tomb at Ewelme, in E. Marshall's 'Woodstock,' p. 120, with pedigree, longer than u.s., p. 124, Oxf., 1878. The 'Paston Letters,' by Ramsay, vol. i. p. 18, Lond., 1840, may also be consulted, with Skelton's 'Oxfordshire,' "Ewelme Hun"; and, for the monuments, 'Report of the Society of Antiquaries on Sepulchral Monuments' (Parl. Rep.), p. 13, nos. 71, 75, 1872. 'Magn. Brit.,' Oxon., pp. 428, 429. Skelton, u.s., has an excellent print of 'The Chaucer and Suffolk Monuments in Ewelme Church,' with the inscription from Leland, p. 6.

ED. MARSHALL.

The De la Poles were Hull merchants, who moved into that town from Holderness. It has been suggested, I think, that they may have come from Paull. The representation of water in their armorial bearings seems to point to a maritime occupation. Their manor-house in Hull was in Lowgate, west of St. Mary's Church. It is now commemorated by Manor Street, Bowalley Lane, and Land of Green Ginger, the last named having doubtless been some part of the garden where green ginger was grown. Pedigrees may be found by referring to the many printed indexes of pedigrees; but I may mention here Frost's 'History of Hull,' 1827, p. 31, and Napier's 'Swyncombe and Ewelme.' Their London house was in Suffolk Lane. W. C. B.

[Answers, repeating the same information, from FUMUS, J. KIRBY HEDGES, W. G. B. PAGE, N. E. R., C. R. M., C. F. S. WARREN, M.A., and C. W. CASS, are acknowledged. Mr. R. COLBECK, of 1, Wansley Street, E.C., says: "The church of St. Andrew, in Wingfield, contains several effigies and monuments to the family"; and adds that he possesses information as the pedigree.]

DANTE AND HIS EARLY BIOGRAPHERS (7th S. ix. 439).—Your reviewer says that "the 'Life' by Boccaccio has been freely mentioned in the late special discussion [ante, pp. 81, 131, 230, 289, 343, 408] without any reference to the dual shape it assumes." Allow me to point out that this is an oversight. It is true that, by exercise of great moderation, I forbore from "playing dominoes" and running riot with your space by launching into a side discussion, as I was tempted to do, on the respective merits of the

that have come down to us purporting to be Boccaccio's 'Life of Dante'; but I could not bring myself to omit all allusion to a question in which I felt, of course, so much interest. I fancied I had compromised the matter to the satisfaction of all *intendenti* by (*ante*, p. 289) briefly and once for all recommending the perusal of the latest edition of the 'Vita Intera.* The introduction to this supplies a most scholarly compendium, easily accessible to all, of what has been written in various countries on the subject, summed up with convincing judgment and acumen.

R. H. BUSK.

16, Montagu Street, Portman Square.

MEDIAEVAL FOWL NAMES (7th S. ix. 268).—The transposition of the letters *p* and *r* is so common that no difficulty arises from it. Ducange, under "Sprevarius," refers to "Sparvarius," and there gives the following variants, "Sparaverius, sparavarius, sparverius, espervarius, spaverius, sprevarius, spreverius, spervarius," with the explanation, "Species Accipitris, quibusdam Fringilarius dictus, nostris esprevier." This in Littré's 'Dict.' is:—

"Esprevier, dans la fauconnerie *Accipiter nisus*, XI. s. *esprever*, XII.-XVII. s. *esprevier*, *eprevier*. Etym. Provenç. *esparvier*, Espagn. *esparabel*, Ital. *sparviere*, *sparaviere*: du germanique: ancien haut-alleman. *sparvari*, allem. *Sperber*; rattaché au goth. *sparva*, moineau; allem. *Sperling*, angl. *sparrow*. Les étymologistes y admettent un radical *spar*, lancer, sanscr. *sphar*, se mouvoir. En grec, *σπάρειν*, s'agiter."

Honnorat, in his 'Dict. Provençal,' 1846, gives several additional forms of the word under "Esprevier," viz., "Espervier, esparvier, esparavier, espriviou, escrevion, escrivion, escrivola, et esparver Catalan."

The etymology given by Littré agrees with that by Prof. Skeat under "Sparrow." Mr. Cockayne, however, in his work 'Spoon and Sparrow,' 1861, connects this word with the Greek *ψαπός*, brown-ash-coloured, p. 170, No. 680. Morris, 'Hist. of British Birds,' i. 145, ed. 1851, applies the Latin *Accipiter fringillarius*, *Falco nisus*, *Buteo nisus*, to the sparrowhawk, without noticing the other term. With regard to the word *spernari* used by Dodsworth (though most probably it is a mistake for *speruari*, as suggested by Mr. HOLMES), it is curious that Prof. Skeat compares the Lithuanian *sparwa*, a gad-fly, from its fluttering, with the Lithuanian *sparnas*, a bird's wing, a fish's fin, the leaf of a folding door, from its movement to and fro; and under "Spar (3)" connects with the radical *spar*, the Sanscrit *sphur*, "and probably Lat. *spernere*, as well as the English *spur*, *spurn*, *spear*, &c."

The *ostorii* are goshawks, more correctly written

* "La Vita di Dante: Sentita da G. Boccaccio. Testo Critico con introduzione noti e appendice di Francesco Macri-Leone. Sansone, Firenze, 1888."

astorii, from the Latin *astur*, under which word Ducange exhibits many forms, viz., *asturco*, *asturcus*, *asturco*, *asturcus*, *Asturcius sorus*, *astorius*, and in French *astor*, *oustor*, *ostor*, quoting from 'Le Roman de Vacec,' MS.—

Bien sout esprevier duire, et ostor, et faucon, the three birds quoted from the later charter of Robert de Lacey.

In the 'Rei Accipitrarise Scriptores,' printed at Paris in 1612, there is a poem written in 1582 by the celebrated T. A. Thuanus in Latin hexameters, three books, containing a description of the *Accipiter fringillarius*, pp. 26, 27, and the *astur*, pp. 27, 28. At the end, on p. 100, he classifies the Raptures used in falconry under two heads: "1. *Lorarie*, seu *pinnarie*, *Gallis oyseaux de leurrie*, with fifteen species; and "2. *Pugilares*, *Gallis oyseaux de poing*," with two species only, viz., "*Fringillarius*, *esparvier*. *Astur*, *Jul. Firmico*, *Gallis astour*." He thus accounts for the name *pugilares*:—

Nunc Fringillaris nobis dicendus, et Astur.
Hos non spes prædæ revocat nec avara cupido
Emissos, sed amor desideriumque magistri
Dulce trahit reduces, ac pugno denique sistit.

P. 28.

Mr. Morris (p. 150) quotes from Bishop Stanley's 'Birds' an interesting description of a tamed sparrowhawk which lived with some pigeons, and was "as playful as a kitten and as loving as a dove." These are often drawn perched on the wrist of the falconer or ladies. Ducange quotes from 'Le Roman de Gaydon,' MS.:—

Et voit venir o lui un Escuier,
Qui sor son point portoit un Ostor grier.

W. E. BUCKLEY.

The word *spernari* of the Pontefract charter is certainly a misreading, and for it we should write *sperverii*, *esperverii*, or *esparverii*. In an extent of the manor of Banham, in Norfolk, drawn up by a jury of the homage in the tenth year of Edward I., which I copied from the original *verbatim et literaliter* three or four years ago, I find the following:—

"Will'us de Lirling tenet xl. acras terre arabilis super iij. pecias. Et reddit ad festum Scti Michaelis unum Palfredum vel duas marcas argenti. Et a dicto festo Scti Michaelis in tribus annis unum *Esparverium mutarium bonum et integrum vel dimidium marcæ argenti*. Et a dictis tribus annis completis a termino Scti Michaelis usque ad idem terminum, aliis tribus annis completis, unam leam leporariorum pulcrorum et bonorum, et debet homagium et fidelitatem. Unde quolibet anno equalibus porcionibus precium leporariorum iij. s. viii. d. ob," &c.

Which being interpreted means that William de Lirling held his land by petty serjeanty (for the manor appears to have been originally part of the royal domain). Every year he had to find a palfrey (or two marks) for the lord; and once in three years he had to provide a mewed sparrowhawk

good and sound, or in lieu thereof half a mark. In the intervening years he had also to find a leash of greyhounds. A *meiced* hawk is one that has got through its mew, or moult. Thus in the work of the Emperor Frederick II., 'De Arte Venandi cum Avibus,' chap. xxix., the illustrious author, discoursing on the appearance and plumage of goshawks and sparrowhawks that have moulted, says, "*Sparvarii mutati habent maculas per transversum in anteriori parte, &c.*" Mr. HOLMES should consult his Ducange under "*Sparvarius*" and "*Saurus*." AUGUSTUS JESSOP.

This is not a sole example of *spervarius*. Fleta (Seldeni, 1647), fo. 89, has a chapter on forest jurisdiction which incidentally provides for inquiry being made about hawks' nests and the persons to whom the right to them pertained, "*videndæ sunt aeris austrocorum, spervariarum et falconum.*" Probably the *n* should be a *u*. *Spervarius* was a usual form of the word. *Sprevarius*, however, is quite possible, connecting with the Norman spelling. Ducange, voce "*Sparvarius*," gives *esprevier* as its French equivalent in his day, though *esprevier* is its modern shape. He also quotes (voce "*Astur*") from a metrical romance—

Bien sout esprevier duire, et ostar, et faucon.

Here, therefore, are the very *spervarius*, *falco*, and *ostorius* of Mr. HOLMES's quotation; and of mine also, for *austurcus* and *ostorius* are the same. The three birds were respectively the sparrowhawk, the falcon, and the great hawk or goshawk. "As prest as a sperhauke" was a proverbial simile for smartness in the fourteenth century ('Piers the Plowman,' 1869, passus vi. l. 199). Walter Map, in his 'De Nugis' (Camden Society), p. 44, declared that the monks knew their prey, namely, the knights they could pluck the feathers off, just as a hawk does with a terrified lark, "*sicut nissus alaudam territam.*" I understand that *nissus* is the precise equivalent of *spervarius*. If that be so, a sparrowhawk was once the feudal rent of the thanage of Glamis (Reg. Mag. Sig. i. 32, 76). Had Shakespeare known that he might have utilized the fact in framing his fine image in 'Macbeth' about the "falcon towering in her pride of place." Only sparrowhawk is not of such swelling port as falcon. GEO. NEILSON.

THE SEVEN BISHOPS: DAVIES GILBERT (7th S. ix. 187, 353).—NEMO asks, "Who was 'Davies Gilbert'?" Is this a *nom de plume* of R. S. Hawker? It is curious that one who was so well known and is so often mentioned in the *Gentleman's Magazine* should have so thoroughly escaped NEMO. Davies Gilbert was a Cornish gentleman of note, 1767-1842, President of the Royal Society, and member of several learned societies, an antiquary, and so forth, and was also one of the "founders" of the *Magazine*. He will be found in the index of *Gentleman's Magazine*

of several years, notably 1832. Cf. 'Bibliotheca Cornubiensis,' Boase and Courtney, vol. i. pp. 175-177. I do not know why NEMO says Morwenstow "should be Morwenstowe." Hawker wrote and printed Morwenstow, and was very particular, and even pugnacious, in declaring that he knew best about the name of his own parish.

O. W. TANCOCK.

Norwich.

PARADISE (7th S. ix. 407).—Punchinello is one of Powell's public amusements at Punch's Theatre, as appears in the *Spectator*, No. 14, March 16, 1711. Paradise is probably in the puppet show of the creation of the world, in the *Tatler*, for May 17, 1709. Punchinello has also mention in *Spectator*, No. 372, May 7, 1712. There is a full account of Powell's (*sic*) puppet show, with a print of the performance, in Chambers's 'Book of Days,' vol. ii. pp. 166-169. ED. MARSHALL.

When Wycherley wrote one meaning of this word was "the gallery of a theatre," and doubtless this was the meaning intended here.

WM. NORMAN.

TOMB OF THOMAS HEARNE (7th S. ix. 286, 377).—It is pleasant to find from the last reference that the tomb of this celebrated antiquary and nonjuror has yet an existence, though in an apparently dilapidated condition, in the churchyard of St. Peter-in-the-East, at Oxford. Hearne lived and died in 1736 in his rooms at St. Edmund's Hall, close at hand. There is the following curious reference to it in Brand's 'Popular Antiquities of Great Britain,' no doubt made by the author, John Brand, who died in 1806, and was a member of Lincoln College, Oxford:—

"Hearne had such correct notions on this head, that he left orders for his Grave to be made straight by a Compass, due East and West; in consequence of which his monument, which I have often seen, is placed in a direction not parallel with any of the other Graves. Its being placed seemingly awry gives it a very remarkable appearance."—Edition by W. C. Hazlitt, vol. ii. p. 217.

My quest for the tomb was in vain, and the account of the search of Cicero when quæstor in Sicily, B.C. 75, for the tomb of Archimedes, occurred to me, as recorded by him in the 'Tusculan Disputations':—

"Ego autem, cum omnia collustrarem oculis (est enim ad portas Agragianas magna frequentia sepulcrorum) animadverti columellam non multum e dumis eminentem, in qua inerat sphaeræ figura et cylindri," &c.—Lib. v. cap. 23.

But supposing Archimedes to have died B.C. 212, this search of Cicero would have taken place 137 years afterwards, and it is not at all surprising that the tomb was hidden or obscured.

Tom Hearne is thought worthy of some qualified praise even by Gibbon, in his 'Miscellaneous Works,' and, according to a great critic, "to have

one's name mentioned by Gibbon is like having it inscribed on the cupola of St. Paul's." Pope has a sneer at him in the 'Dunciad':—

But who is he, in closet close y-pent,
Of sober face, with learned dust besprent?
Right well mine eyes arede the myster wight,
On parchment scraps y-fed, and Wormius hight.
To future ages may thy dulness last
As thou preserv'st the dulness of the past.

Book iii. v. 185-90,

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MRS. JORDAN (7th S. ix. 387).—The following account of Mrs. Jordan's parentage was published during her lifetime in the *Ladies' Monthly Museum* of April, 1816:—

"This lady's mother was the daughter of a Welsh dignified clergyman, and eloped with Capt. Bland, a gentleman of fortune,.....to whom she was married in Ireland, before either was twenty-one years of age. They lived happily together many years, and had nine children, of whom the present Mrs. Jordan is one. His father, Dr. Bland, however, took advantage of the ceremony having been performed in his son's minority, and annulled the marriage."—Vol. iii. p. 181.

J. F. MANSERGH.

Liverpool.

With reference to this lady, permit me to mention, in reply to MR. WALTERS's remark about the selection of the designation of "Mrs. Jordan," that it is quite true it was first announced to the public at York, "through a fatal necessity," and although the surname was somewhat inexplicable, it was adopted not at the suggestion of Tate Wilkinson, as stated by your correspondent, but to please really an aunt, who also was of "the" profession, and then dying in the northern capital, but still excessively jealous of Welsh honour. It may not be out of place to add that this and many more interesting details of the life of this accomplished and charming, but unfortunate, woman will be found in the 'Personal Sketches of his own Time,' by her friend, Sir Jonah Barrington (who also died in debt and exile), and edited by Townsend Young, LL.D. (Routledge & Son, London, 1869).

HENRY GERALD HOPE.

6, Freegrove Road, N.

VERITAS, in 5th S. viii. 397, points out that Boaden's 'Life' is apparently not reliable; then remarks:—

"It is not likely that an accurate life of Mrs. Jordan will appear in the present century. Her mother was not the daughter of an Episcopalian clergyman."

ED. MARSHALL.

MOURNING LACE (7th S. ix. 388).—In reply to GUALTERULUS, previous to the general mixing up of regiments in 1881, the following wore a black stripe in the gold lace: 13th, 17th, 47th, 70th, 84th, 88th, and 92nd. The 92nd Regiment wore a blue stripe previous to Waterloo. The 63rd

Regiment also wore a black stripe previous to 1831, and the 101st Regiment (the Duke of York's Irish Regiment) wore a black stripe in the silver lace about the period of its disbandment in 1817.

S. M. MILNE.

BURNS'S "OF A' THE AIRTS" (7th S. ix. 46).—In vol. iv. folio 159 of 'A Select Collection of Original Scottish Airts for the Voice' (Edinburgh: Printed by John Moir for the Proprietor, G. Thomson, Royal Exchange, Edinburgh, 1812) the two stanzas are given with the introductory line, "Added by Mr. Richardson for this work."

DOTTLE.

MESSING (7th S. ix. 446).—The word *messing* certainly belongs to vulgar, and not to literary English, but it is a genuine dialect word. *Messin* (without the *g*) is the participle of the Shropshire verb *to mess*, which will be found duly entered in Miss G. F. Jackson's 'Shropshire Word-Book,' with this quotation for one: "Er's messed all 'er wages away." *Messin*, in fact, has just that reference to matters of conduct which in the same dialect *traipsin* has in respect of manners of gait. Both words are good—but not in the drawing-room.

A. J. M.

This word is not always used in the sense of confusing or muddling. It has the meaning of spoiling in cases where a person *messes* a piece of work or a thing till it is good for nothing, in which case the person "makes a mess of himself." One who tries his hand at many things, and at nothing for long, is "*messing* with one thing or another." The man who hangs about street corners or in places where odd jobs may be found is "*messing* about"; and the same is said of persons who poke a nose into other people's business.

THOS. RATCLIFFE.

Workshop.

"COCK-AND-BULL STORY" (7th S. viii. 447; ix. 270, 452).—If MR. CASE and D. S. will excuse me from turning to 'Tristram Shandy' for a quotation which was before me when I wrote my query, and will themselves turn to the said query in 'N. & Q.' of December 7, 1889, they will find that I anticipated them by 150 years with examples of the phrases "story of a cock and a bull," "to talk of a cock and a bull," and the like. What I asked for was an example of the modern phrase "cock-and-bull story" prior to 1828. I have noticed that people who offer us what we have already, and therefore do not ask for, generally accompany their superfluous gifts with an unnecessary expression of innocent surprise that what they offer "should have escaped the notice of Dr. Murray." It sounds critical, and it is not worth while to find out whether it is true, as that might spoil the rhetoric. What surprises Dr. Murray is that people should rush into print with

replies (save the mark!) to his queries without having read them. I wish people *would* read them, for, as I have said often before, my object in asking questions in 'N. & Q.' is the practical one of speedily getting needed information, and I usually want to know *just what I ask*, and not something else rather unlike it. Answers intended to be of use to the 'Dictionary' ought also to be sent to me direct, addressed "Dr. Murray, Oxford." "Cock-and-bull" went to press several months ago, and the answers now in 'N. & Q.' if they had been ever so intelligent and ever so relevant, would have been of no use to me. Fortunately intelligent and relevant answers were sent direct, one of which carried "cock-and-bull story" back to 1796. MR. TERRY's reference, of the same date, for "cock and a bull story" would have been useful as leading up to the modern phrase if it had been sent in time; but the 'Dictionary' cannot stop four months for any word.

J. A. H. MURRAY.

Oxford.

SELECTION OF HYMNS (7th S. ix. 167, 213, 416).—The largest collection of this kind is Schaff and Gilman's 'Library of Religious Poetry.' It does not consist entirely of hymns; but neither does Mr. Palgrave's selection. C. C. B.

LEWIS CARROLL (7th S. ix. 407).—In reply to the query of MR. E. C. CRAWFORD, the Rev. C. L. Dodgson took his degree at Christ Church, Oxford, in 1854, of which college he was a Senior Student and Mathematical Lecturer ('Oxford Calendar').

F. HENRY GRAY, M.A.

Charles Lutwidge Dodgson, student of Christ Church, Oxford, B.A. 1854, M.A. 1857. (See Crockford's 'Clerical Directory'.)

C. F. S. WARREN, M.A.

Longford, Coventry.

[Other replies to the same effect are acknowledged.]

DUKE OF WELLINGTON'S WAISTCOAT (7th S. ix. 447).—I met with this story in a book by Howard Paul, which I read in India in 1861 or 1862. The name of the man is, however, Levy, not Moses. N. P.

CRITICAL CARELESSNESS (7th S. ix. 442).—H. DE B. H. is not quite accurate in all his condemnations. The Marquis Tseng was so called by his own Government, and it is difficult to see what other title could be bestowed upon him in this country. The title of marquis has recently been created by China. H. T.

Let me recommend H. DE B. H. to read over the last few lines of his letter very carefully and apply them to himself. When Mandarin Tseng was sent to England as minister it was found to be inconvenient that he had no title. We outer

barbarians did not know, or in any degree care for, the distinction between a mandarin with one button or two, of gold or of coral, nor how many peacock's feathers he was privileged to wear; so it was arranged among the diplomats that he should take the title of marquis, as defining his rank in this country. J. R. H.

I am extremely thankful to the author of this article for saying that "people who touch on specialist points should have special knowledge." This is what I have been saying for years with respect to the English language, concerning which floods of untruths are continually being poured out by persons absolutely ignorant of the fact that its study does require special knowledge, and is full of "specialist points"—a phrase, by the way, that is a little awkward. Because I have said this, I have been told that I am rude, and it has been plainly hinted that I can be no gentleman. Nevertheless, I shall maintain my position, and I can at once illustrate it by a very clear example from the same number of 'N. & Q.' (7th S. ix. 453). We are there told, under the heading 'Heriots,' that "Coke derives it [heriot] from *here*, 'lord,' and *geat*, 'beste.'" We thus learn that even so great an authority as Coke was entirely ignorant of the subject concerning which he professed to give information. It so happens that *here* does not mean "lord," neither does *geat* mean "beste." And it is clear, too, that he made yet a third blunder in writing *geat*, when the word to which he meant to refer is *geatu*. *Geat* means a gate! WALTER W. SKEAT.

LORD MAYOR OF YORK (7th S. ix. 429).—Pigot's 'Directory,' &c. (1829), states that "Richard II. incorporated York into a city and county of itself, and conferred the honour of lord mayor upon the chief magistrate, the only one in England except London" (p. 1132).

J. F. MANSEIGH.

Liverpool.

William de Selby was the first Mayor of York who was styled Lord Mayor, that privilege being granted to him and his successors by Richard II. on the occasion of his visit to York in 1389. The second Lord Mayor of York rejoiced in the name of Thomas Smith, and was elected to that dignity twice, the first time exactly five hundred years ago this year, and the second the year after; whilst to the third, Richard Savage, elected also twice (in 1392 and 1393), was granted the privilege of having a mace, as well as the sword granted to Selby, borne before him. W. T. LYNN.

POEM BY THE AUTHOR OF 'FESTUS' (7th S. ix. 407).—The poem by Mr. Philip James Bailey to which ANON. refers is named the 'Divining Cup,' and appeared some twenty-seven or twenty-eight years ago, with a striking full-page woodcut.

of original device, representing a magic goblet, in *London Society*; among the back numbers of which magazine it may probably be still found. It has never been since that period reprinted.

F. C. C.

Nottingham.

VOLUNTEER COLOURS: NANCY DAWSON (7th S. viii. 427, 477; ix. 194, 378).—For biography, portrait, tombstone, and words of the song bearing her name, see 'N. & Q.' 2nd S. x. 110, 126, 195; 3rd S. ix. 140; x. 476; 5th S. v. 323, 356, 416; 6th S. iv. 205; viii. 367.

EVERARD HOME COLEMAN.

71, Brecknock Road.

It is remarked by F. that "volunteers are not permitted now to carry colours, but in the Peninsular war the nation was less scrupulous, and the head lady in the neighbourhood was asked to present them." In reply permit me to say that the fact of volunteer regiments of the present time not being allowed to carry colours is not a question of national scrupulousness, as F. appears to imagine, but is one connected with the Queen's regulations for the army. At the time of the enrolment of the volunteers, between 1793 and 1804, in consequence of threatened invasion, with the exception of the artillery and cavalry, the regiments raised were generally named "corps of volunteer infantry," and were therefore entitled to, and in many cases were presented with, colours. In the "movement" of 1859, the volunteers were established as "volunteer rifle corps"; and as rifle regiments, according to the Queen's regulations, do not carry colours, none have ever been presented to volunteer rifle corps. As a matter of course, many instances can be quoted of presentation of colours to volunteer corps of infantry, and the following may be mentioned. About the year 1801, colours worked by the Duchess of Gloucester and her daughter, the Princess Sophia, were presented to the Kensington corps of volunteer infantry, and, it may be added, can now be seen in the vestry hall of the parish. Space will not admit of my naming many other cases; but one in particular, and interesting too, must not be omitted, namely that of the 13th (Westminster) Middlesex Rifle Volunteer Corps. This regiment, raised in 1859, has no colours of its own, but it has had confided to its care the colours carried nearly a century ago by the Old Westminster Volunteers, and at a time when there was an establishment of nearly 380,000 volunteers in Great Britain, and 70,000 in Ireland.

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One of the colours of the old Lincolnshire Volunteers was in the possession of Major George Walker, captain of the Spilsby company of the present battalion of Lincolnshire Volunteers (whose grandfather commanded the old battalion). For

many years the old colours were taken into camp at Thornton Abbey, and on inspection parade were placed under escort at the saluting point. The old colours are now deposited in the parish church at Spilsby, having become too old to be used.

F. C. K.

In the vestry room of St. Magnus the Martyr, London Bridge, may be seen a portrait painting, representing the presentation of colours to the Bridge Ward Military Association, at the Old Fishmongers' Hall, at the beginning of the present century.

S. McCaul.

CHELSEA HOSPITAL (7th S. ix. 426).—I see no necessary contradiction between the statement of Mr. G. Goodwin and that of Mr. Walford in 'Old and New London.' It is quite possible that the suggestion made privately by Nell Gwynn may have been publicly, and in a formal manner, laid before the king by Sir Stephen Fox.

MUS URBANUS.

A reference to Evelyn's 'Diary' will confirm Sir Stephen Fox's claim; see vol. ii. pp. 167-178. At the same time, there is nothing said to contradict the theory that Nell Gwynn suggested the idea to the king, who bought back the site from the Royal Society. EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE (7th S. ix. 286, 375, 472).—It is, perhaps, desirable to point out that such a process as that implied in this cited heading nowhere exists, inasmuch as the present participle has in pronunciation no final *g* to drop. There are in English three nasal consonants, written *m*, *n*, and *ng*, as *dim*, *din*, *ding*, each of which is a simple elementary sound, although the last, by reason of the imperfection of the Roman alphabet, has to be expressed either by simple *n* (as in *sink*) or by the digraph *ng* (as in *sing*). Mr. Pitman has provided for it an excellent symbol, which phoneticians commonly use. What happens when people say "livin'" for *living* is not the "dropping" of *g* or of anything else, but simply the substitution of the dental nasal *n* for the guttural nasal *ng*; and the phonetic reason for this is very simple. The oral position for short *i* is nearly the same as that for *n*, while far removed from that for *ng*, a fact which any one can verify for himself by pronouncing *i*, *n*, *i*, *-n*, and then *i*, *-ng*, *i*, *-ng*. As a consequence, after *i* in an unaccented syllable there is a constant and permanent tendency, in accordance with the principle of least effort, to diminish the distance between *i* and *-ng*, and so at length to pronounce *-in*. Where the *-ng* is not only preceded by *i*, but followed by a dental, as in Warrington, Huntingdon, the physical forces tending to substitute *n* for *ng*, and say Warrinton, Huntindon, are necessarily much stronger. The

substitution is, of course, not made in *king*, *ring*, *swing*, because the stress protects the articulation. But it may take place even in the stressed syllable if a dental follows, as in *Lington* becoming *Linton*, and even after other vowels, as in *length*, *strength*, becoming *lenth*, *strenth*, *Langton* becoming *Lanton*. In none of these is there a *g* dropped, since there is none to drop, only the dental nasal *n* takes the place of the guttural nasal *ng*. All students of English know that in the unaccented *-ing* of the verbal noun this substitution is very old, and that it is, in fact, closely bound up with the history of the confusion in English of the present participle in *-end*, *-ind*, with the verbal noun in *-ing*. Both endings appear to have fallen together as *-in*, and then both were mistakenly spelt *-ing*. The substitution is also universal in dialect and vulgar English. A man does not need to "hail" "from the marshland, near Wisbeach," so to pronounce: he may come from Kent, or Cornwall, or Cumberland, or Kennington, or Aberdeen, or Tipperary, or New England, or Colorado. In fact, the insistence upon *-ing* is mainly a fact of nineteenth century schooling. Every one has heard that Archdeacon Paley, like most elderly men of his generation, said *pudden*, as dialect speakers everywhere retain *pudden*, or *puddin*, still.

J. A. H. MURRAY.

Oxford.

Lord Tennyson has, I think, good precedent in English poetry in regard to the usage of the participle ending remarked on by PROF. ATTWELL. A similar usage is certainly to be found in Wordsworth, and the following stanza from Campbell's 'Maid of Neidpath' contains a marked instance:—

But ah! so pale he knew her not,
Though her smile on him was dwelling—
And am I then forgot, forgot?
It broke the heart of Ellen.

Do not the old ballads frequently illustrate the same thing? On the merits of the case I do not enter. Assonance, indeed, would account for the matter in verse. I may mention, however, that a well-known distinguished scholar and university lecturer of my acquaintance invariably dropped the final *g* of his participles and, I am convinced, of most words with that termination; and here, as in the cases cited, the effect was undoubtedly not that of a vulgarism.

W. B.

MOORE'S PREFACE TO 'IRISH MELODIES' (7th S. ix. 388).—An appendix to the edition of Moore's 'Irish Melodies' which was published by Messrs. Longman & Co. in 1856 contains the advertisements, &c., that were "respectively prefixed" to the original ten numbers of the 'Melodies,' but, in contradistinction to the rest, there is only one "Advertisement" for both the first and second numbers, and this does not contain the paragraph which Mrs. WHITE has transcribed. The "Ad-

vertisement" to the original first number has evidently, therefore, been suppressed, although this is not stated.
J. F. MASSERON.
Liverpool.

A considerable part of this preface—which Moore did not write—is to be found in the appendix to Routledge's "Red Line" edition of Moore's 'Poetical Works.'

EDWARD H. MARSHALL, M.A.

Hastings.

The preface is, I imagine, in several editions of Moore's 'Poetical Works.' It is in the two which I possess, one published by Milner & Sowerby, the other by Routledge & Sons. Neither edition is dated; but the preface is given as an appendix to Moore's satirical poems of 'Corruption and Intolerance'; and there is a long additional paragraph to the one quoted by Mrs. C. A. WHITE as the "last" of the preface.

FREDK. RULE.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414).—It is better to judge of Dr. Morris's view of this question from his latest edition of Chaucer's 'Prologue,' &c., in the "Clarendon Press Series," than from the note he wrote years ago for the Aldine Chaucer. In the new edition of his Clarendon Press book (1889) there are additional notes by Prof. Skeat, which presumably appear with the editor's *imprimatur*. In the note regarding the speech of the Prioress Prof. Skeat distinguishes Anglo-French from the "French of Norfolk" in 'Piers the Plowman,' the latter being "no French at all, but English" ('Piers the Plowman,' b. v. 239); and he states Chaucer's position most reasonably in these terms:—

"There is nothing to show that Chaucer intended a sneer; he merely states a fact, viz., that the Prioress spoke the usual Anglo-French of the English Court, of the English law-courts, and of the English ecclesiastics of the highest rank. The poet, however, had been himself in France, and knew precisely the difference between the two dialects; yet there is no proof that he thought more highly of the Parisian than of the Anglo-French. He merely states that the French which the Prioress spoke was, naturally, such as was spoken in England. She had never travelled, and was therefore quite satisfied with the French which she had learnt at home."

THOMAS BAYNE.

Helensburgh, N.B.

ROYAL SCOTS, OR "PILATE'S GUARDS" (7th S. ix. 287, 416).—I have always understood that the sobriquet of "Pilate's Guards" was conferred on this regiment when it was in the French service, in the time of Louis XIII. and Louis XIV., and was known, from the names of its commanding officers, as Hepburn's, Douglas's, and finally Dunbarton's Regiment, the last Col. Douglas—there were two of them—having been created Earl of Dunbarton in 1675 by Charles II.

At one period of their French service Douglas's Regiment—which claimed descent from the Scotch

levies sent to France *temp.* James VI. and I., and through them in some way from the old Scotch archers, familiar to all readers of 'Quentin Durward'—were in garrison with the regiment of Picardy, which was said to be the oldest, or one of the oldest, of the French regiments. The two regiments certainly formed part of Marshal Meilleraie's division in 1644. A dispute having arisen between the two regiments, the Frenchmen are said to have jokingly stated that if the Scotch regiment was older than theirs it must have formed part of Pontius Pilate's Guards, and, it was spitefully added, must have furnished the guard which was placed over the Holy Sepulchre and went to sleep on its post. This retort, not courteous, it is added, gave rise to many duels between the two corps.

M.

The 1st Regiment (Scots Guards), when in the French service, *temp.* Louis XIV., are said to have had a dispute with the Picardy regiment as to which was the oldest regiment in the service. The Scots claimed to derive their origin from Pontius Pilate's bodyguard, to which the Picards replied that, "be that as it might, they were on duty on the night of the Crucifixion." To this vaunt the colonel of the Scots remarked, "If we had furnished the guard we should not have slept at our posts" (Old Regimental Legend).

Louis IX. (St. Louis) of France, during his first crusade, was twice saved from death by a body of Scotch auxiliaries commanded by the Earls of March and Dunbar, Walter Stewart and Sir David Lindsay. In gratitude thereof it was decreed that "a standing guard of Scotchmen, recommended by the King of Scotland, should evermore form the bodyguard of the King of France." This decree remained in force during five centuries ('The Scottish Cavalier,' xx.).

QUO FATA VOCANT.

PRAYER BOOK ABRIDGED (7th S. ix. 288, 417, 457).—Under this head reference has been made to the use of *rent* as a transitive verb. This is simply the old form of *rend*, and examples of it are not particularly rare. Of several that were at first in the A.V. of the Old Testament one remains, in Jeremiah iv. 30:—

"When thou art spoiled, what wilt thou do? Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold, though thou *rentest* thy face with painting, in vain shalt thou make thyself fair."

The word occurs in 'Midsummer Night's Dream,' III. ii. 215:—

And will you *rent* our ancient love asunder?

THOMAS BAYNE.

Helensburgh, N.B.

BOROUGH ENGLISH (7th S. ix. 206, 297).—Saxe Altenberg, where Kaiser Wilhelm has lately been *disporting himself*, has an agricultural population,

by repute of Slavonic extraction, and so older residents than the local Saxon magnates, this priority being accordant with Dr. Latham's well-known theory. Here the local custom still survives, in accordance with borough-English, by which the youngest son succeeds to his father's land.

It is, therefore, to be inferred the same custom, which also rules in scattered parts of England, was of Slavonic origin, being differentiated as "English," to distinguish it from the Norman feudal inheritance to them, its real origin being unknown. If, then, we ascribe gavelkind (Irish *gabhail*) to the Celts we have a clear conception of the three grand modes of descent as indicating the settlements of three distinct races, now much blended.

A. HALL.

DR. WILLIAM SHAW (7th S. ix. 230).—A further account of him will be found in the *European Magazine* for January, 1782, p. 38:—

"Mr. Shaw is about 30 years of age; he spent some years, *sine nomine*, at the college of Glasgow, entered his name among the students of divinity there, but never was regular in his attendance. His first jaunt to Ireland was in the capacity of tutor to a gentleman's children; he remained there but a very short time, when he came to London, and was licensed to preach among the Scots Dissenting clergymen. In the pulpit he never pleased, much less shone. His manners are uncouth, his behaviour inelegant, his conversation without a single charm, and his forwardness painful to those around him. Yet this man boasts of Dr. Johnson as his friend. Sure there can be no similarity in their manners; we know there is none in their judgments," &c.

In the 'Index to English-Speaking Students who have graduated at Leyden University' (Index Soc., 1883) is this entry:—

"Shaw, Gulielmus, Scoto-Britannus, 17 Oct., 1769."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

VICKERS FAMILY (7th S. ix. 369).—Joseph Vickers, of St. Catherine's, Dublin, had, with other issue:—(1) John Vickers, born March 20, 1763, married, Aug. 22, 1783, Elizabeth Stinson (born 1765, died July 27, 1799), by whom at his death, April 22, 1806, he left issue Mary, born Jan. 25, 1786, married Jan. 23, 1804, to William Maguire (born Jan. 14, 1782, died June 25, 1844), of Peter's Place, Dublin, by whom she had issue Edward Maguire, D.D., born Sept. 21, 1822, Dean of Down Dec. 4, 1887, married a sister of the late Sir William Ewart, Bart., and Elizabeth Maguire (born Dec. 1, 1804), who married, June 18, 1824, her cousin John Pigott (born Oct. 22, 1796), by whom she had, *inter alios*, a son, John Vickers Pigott, born Oct. 9, 1835, died s.p. in America. (2) Mary Vickers, born July 7, 1769, married Dec. 3, 1793, to John Pigott (his second wife), she died April 21, 1829. Her husband died Sept. 30, 1838, and are both interred in St. Patrick's, Dublin. They left, with other issue, John Pigott, born Oct. 22

1796, married June 18, 1824, his cousin, Elizabeth Maguire, and sister to the Dean of Down, and William Pigott (born July 29, 1810, died May 11, 1856), married Feb. 29, 1841, Mary (born June 9, 1803, died Jan. 22, 1888), only daughter of Joseph Jackson, of Tincurry, county Tipperary, by whom she left an only son, William Jackson Pigott, born Sept. 13, 1842. VIKING.

According to a note supplied by Mr. Arthur E. Vicars, F.S.A., to the *Irish Builder* of April 1, 1888, and in connexion with the parish registries of St. Audoens, Dublin, John Vickers, alderman of the city of Dublin, who died intestate 1739, left by Mary, his wife, (1) George, (2) Joseph, and (3) Ann Vickers. The second son was most probably the Joseph Vickers, of Dublin, whose son, John Vickers, married a Miss Stinson, and had issue John Vickers, who married Nov. 20, 1815, Hannah Leeson—she married secondly Rev. John H. Smith, Rector of Berkenshaw, Yorks—and Mary married William Maguire, of Dublin, whose daughter Elizabeth married John Pigott.

Mr. Vicars, who is at present engaged in preparing for publication his 'Index to the Pre-rogative Wills of Ireland'—a most useful work to the genealogist—gives four generations of Vickers in the *Irish Builder*. W. J. P.

KEBLE'S MORNING AND EVENING HYMNS (7th S. ix. 387)—May I subjoin to DR. GREENHILL'S question the variations which occur between the first and the current editions, with the author's sanction, of these hymns? In the hymn for the morning, in stanza i. l. 4, it was originally "dwell," but is now "swell"; while in that for the evening, in stanza xii. l. 4, there was at first "him" where there is now "her." If the earlier text is in the Rugby collection, it may be a confirmation of the priority of Dr. Arnold's claim. That such is not unlikely to have been the case is apparent from what I can remember his once having said to me,—that he was familiar with many of the hymns while only in MS. The original publication was in 1827, eight years before this collection.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Barbary Corsairs. By Stanley Lane Poole. (Fisher Unwin.)

To the excellent series known as "The Story of the Nations" Mr. Stanley Lane Poole has been a frequent contributor. His works have a vivacity of colouring that entitle them to rank as the most entertaining of the series. The latest volume possesses exceptional interest. The story of the two Barbarossa, whose deeds converted the Mediterranean into a Turkish lake; that of Andrew Doria, the great antagonist of Kheyr-ed-din; the conquest of Rhodes; the defence of Malta; the victory of Lepanto, and other episodes of the long-sus-

tained fight between Christian and Moslem, are told in spirited style, and accompanied by well-executed plans of Algiers, Tunis, Tripoli, &c., from the British Museum, and designs of galleys, &c., taken largely from the works of Admiral Jurien de la Gravière. For illustrations of the cruelties practised upon the Christian captives in Algeria Mr. Lane Poole has had recourse to the less trustworthy 'Histoire de la Barbarie et de ses Corsaires,' Paris, 1637, of Pierre Dan, whilom Superior of the Convent of the Maturins of Fontainebleau. How, with the littoral of the Mediterranean constantly ravaged, and with occasional descents upon the shores of Northern Europe—two hundred and thirty-seven prisoners were, in 1631, carried off from Baltimore, in Ireland—the nations of Europe put up with this scourge seems at first incomprehensible. A perusal of the volume will, however, show how numerous, ill-conducted, and ill-starred were the efforts to suppress the nests of pirates, and will render far more intelligible records of naval adventure extending over three centuries. Additions by Lieut. J. D. J. Kelley, of the U.S. Navy, are announced. These are presumably in the concluding chapters, and especially in the spirited account of the loss and subsequent destruction of the Philadelphia.

Poems, chiefly Lyrical, from Romances and Prose Tracts of the Elizabethan Age, with Chosen Poems of Nicholas Breton. Edited by A. H. Bullen. (Nimmo.)

ONE more volume, the penultimate, has been added to the enchanting series of lyrics from Elizabethan writers, edited by Mr. A. H. Bullen for Mr. Nimmo. With the publication of Davison's 'Poetical Rhapsody' the undertaking will come to an end. For our part we shall be supremely sorry to see the close, and wish Mr. Bullen would at least give us the poetical works of Barnabe Barnes. It is, however, for us to approve rather than to suggest. Since Ritson finished his inadequately requited labours no collection so important and delightful as that now approaching its termination has been seen. Like Ritson's works, moreover, Mr. Bullen's publications appeal to the bibliophile as well as to the lover of poetry, and, so soon as the first limited edition is exhausted, begin to take rank as rarities.

In some respects the present volume is different from what the editor at first proposed. Much of the poetry in the Elizabethan romances falls below the standard of excellence that Mr. Bullen has preserved in preceding volumes. Instead, then, of devoting a whole volume to the romances, he has divided his work thus: part i. gives a selection from the promised lyrics; part ii. consists of choice poems from Nicholas Breton; and part iii. is taken from 'The Phoenix Nest' and from Clement Robinson's 'A Handful of Pleasant Delights.' Whence-soever derived, the collection is fascinating, the poems having the quaint fancy, the lyric delicacy, and the delightful perfume which constitute a chief charm of these early naïve and outspoken utterances of passion.

With unflinching instinct Mr. Bullen selects as the gem in the volume the poem from 'The Phoenix Nest,' 'Love bath Eyes by Night.' It is, indeed, a lovely lyric, with lines in it that might easily be attributed to Rossetti or Mr. Swinburne. Only less divine is Lodge's 'Rosalind's Madrigal.' It is, of course, impossible to convey an idea of contents so varied as are supplied, and a few points of interest alone can be advanced. A poem of Breton from 'Choice, Chance, and Change; or, Concoits in their Colours,' 1606, beginning,

She that is neither fair nor rich nor wise,

seems imitated from 'Othello,' and may do something to settle the period of production of that play, which was supposed to be 1602. A poem from 'A Pleasant Conceit,' 1577, speaks of "A dish of young, which was

ing part of an English entertainment. 'Philomela's Ode that she Sung in her Arbour,' by R. Greene, uses very effectively the stanza in which Wither subsequently excelled; and

Gay hair, more gay than straw when harvest lies,
by Sir Philip Sidney, appears to anticipate the famous comparison of Musset:—

Que je l'adore, et qu'elle est blonde
Comme les blés.

Many points of extreme interest are raised by Mr. Bullen in his graceful and appreciative preface. One is the amount of indebtedness to foreign poets of our English songsters. Lodge acknowledges a portion at least of his obligation. Many instances of borrowing from Desportes are supplied, and his lyrical measures are said frequently to possess a flavour of Ronsard. Is not the same true of Robert Greene? The refrain to a lyric from 'Never too Late,' 1590,

N'oserez vous, mon bel ami?

is very Ronsardian in suggestion. With justice, however, Mr. Bullen points out that the English verse is generally an improvement upon the original. Mr. Bullen has our warmest thanks for another volume of which the lover of poetry will never tire.

Essex Papers. Edited by Osmund Airy. Vol. I., 1672-1679. (Printed for the Camden Society.)

In publishing, under the eminently competent supervision of Mr. Osmund Airy, a selection from the Essex Papers in the Stowe Collection of MSS. in the British Museum, the Camden Society is adding greatly to the value of its new series. It is only to be regretted that the collection cannot be printed in its entirety. In his very able digest of the contents, given in the guise of preface, Mr. Airy owns that what has been necessarily omitted is in some respects more worthy of notice than what is printed. The correspondence covers the period of Essex's viceroyalty of Ireland from 1672 to 1679, and the selection has been principally made with the view of showing the condition of Ireland and the personal character of Essex. So far as the first aim is concerned, we know of no source whence so true and depressing a view of Ireland is obtained. The political despatches with which the volume opens may surely be trusted. Nowhere is so sad a revelation of incompetence on the part of the rulers and discontent on that of the governed to be found as is shown in the opening letters to Lord Essex from Roger, first Earl of Orrery, who, by a curious slip, is said to have died in 1629, instead of 1679. In the first letter the new viceroy is told that if any rebellion or invasion should be made he will find it "hardly possible to draw any foot out of ye Garrisons to repel it"; and soon afterwards Lord Essex tells how he had lived at Ballymartin, because "ther is noe Toun or Villadge about it," and has mounted six iron guns for his better security while dwelling there. Whatever is most instructive or interesting in the first volume is indicated by the editor, both as regards the official and the private correspondence. In the latter further revelations are afforded as to the state of affairs in the Court of Charles II. Nell Gwyn is brought on the *tapis*, and there is a very striking picture of the reception of the Duchess of Modena upon her arrival in England. The most important passages, consisting of those written in cipher, are printed in italics. Especially to be commended to perusal is Lord Conway's description (p. 161) with regard to the address of the House of Lords concerning the banishment of Papists. "I beseech Yor Excel^{ty} to consider the last part of King speech. It was the consultation of many days and nights that produced it. He fumbled in delivering it, and made it worse then in the print; yet

there you may observe 'tis incoherent, and all this last fear of D. of Yorke."

WITH No. 6 *Le Livre Moderne* completes its first volume. In the present number the most interesting article consists of a correspondence, hitherto unpublished, between Alfred Delvau and M. Soulayr, the Lyons poet. When a friendship, wholly confined to correspondence, began Delvau was stricken with the illness soon to prove fatal. The whole correspondence is very touching. Other portions of this very attractive work are decidedly *fin de siècle*.

The Men of the Time Birthday Book, compiled by John Fred. Boyes, F.S.A. (Routledge & Sons), gives opposite every date the names of four persons of more or less eminence born on the day, and leaves the customary space open for fresh signatures. A new and tempting, but difficult, form of autograph-hunting might be the effort to get the most possible signatures of those included in Mr. Boyes's book.

A NEW volume of Manx folk-stories, by Mrs. J. W. Russell, entitled 'Shadow Land in Ellanvannin,' is announced by Mr. Elliot Stock for early publication.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. M. E. F. ("Shick-shack Day=May 29").—See under 'Shig-shag Day,' 1st S. xii. 100; 5th S. iv. 123, 176, and under 'Shick-shack,' 6th S. i. 474; ii. 16. The origin of the name remains undetermined.

GEORGE ELLIS ("Valerian Tea").—Valerian root is known in the 'British Pharmacopœia.' A brewage of this is a popular remedy for certain ailments.

T. W. C. ("De omnibus rebus et quibusdam aliis").—Smalgruenius is said to have first written a book entitled 'De Omnibus Rebus' and then a second 'De Quibusdam Aliis.' The same story is fathered on Thomas Aquinas. So says Riley's 'Dictionary of Latin Quotations.' Authorities for these statements or further information will gladly be published.

ANON. ("Concordance to the Poems of Shakespeare").—Such was compiled by the late Mrs. Horace Howard Furness, and is issued uniformly with the 'American Variorum Shakespeare,' of which several volumes have appeared. The concordance has been, and probably is, obtainable in London. The publishers are J. B. Lippincott & Co., Philadelphia.

B. L. G. ("Beating the Bounds").—See 5th S. vii. 365, 517; viii. 117, 158.

CORRIGENDUM.—P. 446, col. 2, l. 11, for "Montserrat" read *Montferrat*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 23, 1890.

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Notes.

THE FREE SCHOOL AT CROYDON, SURREY.

(See 7th S. ix. 329.)

Mr. Lipscombe, the Warden of Trinity Hospital, has in his possession a book called the ledger and register, from which most of the information in this paper is extracted. The following is the title of the register in the writing of the age:—

"The Booke wherein are to bee entered and Registered the names, Ages, qualities, and Tyme of everie admittance of Warden, Prior, Brother, Syster of the Hospital of the Holy Trinittee in Croydon, The tyme of their deathea or removings, The names and several guiftes of all their Benefactors, and likewise the rents received and the distrabution thereof to everie Brother and Syster that receive any Allowance, &c."

The following is the statute relating to the appointment of the schoolmaster:—

"Item, I ordeine and appoint that the schoolmaster shall bee a parrson well qualyfyed for that function, that is to saye an honest man, lerneade in the Greeke and Lattin tongues, and able to wryte well (yf possible yt may bee)."

1600, March 31, Ambrose Brygges, age 48, married, departed June 24, 1601.

1601, June 24, John Ireland, age 27, sole, a student of Christ Church, Oxon, relinquished July 4, 1606.

1606, July 4, Robert Davis, age 27, married, Wadham College, expelled July 3, 1616. At the same time Nicholas Field, a poor brother.

Their crime is carefully obliterated in the register.

1616, July 3, W. Nicholson, aged 24, sole, Chaplain of Magdalen College, left May 4, 1629.

1629, May 4, John Webb, aged 26, of Magdalen Hall, left April 16, 1648.

The first two chaplains were appointed by the founder, the last two by Archbishop Abbott according to the statutes and ordinances of the founder.

1648, April 16, Norris Wood, aged 30, of Trinity College, Cambridge, by appointment according to statutes, &c., by Edward Corbett, Vicar of Croydon, John Rawlinson, Rector of Lambeth, left April 16, 1651.

1651, May 24, Thomas Day, of Christ Church, Cambridge, appointed by Sir W. Brereton, left 1662.

1662, John Phillips, New College, Oxon, appointed by Archbishop Juxon, deceased Sept. 20, 1668.

1668, Dec. 4, William Crow, of Caius College, appointed by Archbishop Sheldon.

Mr. Crowe was the author of a 'Catalogue of English Writers of the Old and New Testament,' 1659, which has been frequently printed. Steinman writes that he hanged himself at the end of 1674; the college register that he died April 10, 1675; the parish register that he was buried April 11, 1675.

1675, John Shepherd, sole, appointed by Archbishop Sheldon.

The poet John Oldham was usher at the school under Shepherd for three years. Mr. Oldham was admitted of Edmund Hall, Oxon, 1670; graduated B.A. 1674; and about 1675 became usher at the Free School at Croydon. While at Croydon he wrote his satire on the Jesuits, which getting abroad, he was honoured with a visit by the Earls of Dorset and Rochester, Sir Charles Sedley, and others of wit and distinction. Oldham quitted Croydon 1678, and became a private tutor. He died of small-pox Dec. 9, 1683, at the seat of his patron the Earl of Kingston at Holme Pierepoint. Dryden wrote an 'Elegie to the Memory of Mr. Oldham,' commencing:—

Farewell, too little, and too lately known,
Whom I began to think and call my own.

John Shepherd commenced a new ledger and register, which he kept in a dirty and most slovenly manner, with many obliterations with the pen of payments made or received. He left June 11, 1681.

1681, June 11, John Caesar, Christ Church, sole, appointed by Archbishop Sancroft.

In 1711 Caesar was appointed Vicar of Croydon, and on leaving, he was found to be indebted to the hospital in the sum of 182l. 10s., for which he gave a bond; but it appears never to have been paid. The bond is still in the possession of the warden.

1712, Henry Mills, Trinity College, Oxon, appointed by Archbishop Tenison.

He was Rector of Dinder, Prebendary of served the cure of Pilton with the church of North Wootton, and master of the school Francis de la Pillonnière, a converted Jesuit, was usher under Mr. Mills. He was one of the opponents of Bishop L.

the Bangorian controversy, for which cause he published a pamphlet. He also published an essay on 'Generosity.' While at Croydon he was appointed to the rectory of Mestham. Died April 12, 1742. Mr. Mills opened a new ledger and register, which is a beautiful specimen of calligraphy. From the register it appears that one of the poor brothers received a solemn admonition for saying, "If Lady Lovelace knew as much as he did about Mr. Mills she would kick his backside out of the place."

From 1742 to 1812 the ledger and register were not kept, or must have been lost. The following particulars are taken from Steinman, 'Croydon':—

1742, April, W. Stavely, appointed by Archbishop Potter, left 1751.

1751, Jno. Taylor Lamb, appointed by Archbishop Herring, left 1774.

1774, James Hodgson, appointed by Archbishop Hutton, was Vicar of Keaton, left 1801.

1801, April, John Rose, D.D., in commission of the peace for the county of Surrey, Rector of St. Martin's, Outwich, value 1200*l.*

From a pamphlet published in 1813 it appears that Archbishop Sutton in 1809 appointed Mr. Christopher Hodgson his private secretary, and instructed Mr. Hodgson that it would be a part of his duty to inspect the accounts of the Croydon Hospital. On Mr. Hodgson asking Dr. Rose for the accounts, Dr. Rose gave him (Mr. Hodgson) a year's account on a slip of paper, bringing the hospital in debt to him (Dr. Rose) 202*l.* 9*s.* 10*d.*; but Mr. Hodgson insisted on seeing the ledger and register, and in consequence of his inspection of the same Archbishop Sutton, as visitor of the hospital, ordered an inquiry, appointing Dr. Vyse, Rector of Lambeth; Dr. Ireland, Vicar of Croydon, with Mr. C. Hodgson, to look into the accounts and report thereon. It appeared that Dr. Rose on receiving the tradesmen's bills entered them in the ledger as paid. When the bills came in the second time (bill delivered) he entered the total sum in the ledger. In this way he appropriated 233*l.* 13*s.* Another plan he adopted was, at the renewal of leases he entered in the ledger only a portion of the fines, and thus pocketed 480*l.* 7*s.* 7*d.* Again, he applied to himself 5*l.* per annum as a poor brother, 48*l.* 15*s.* The total amount recovered from him was 762*l.* 15*s.* 7*d.*

1812, John Collison Bisset, by Archbishop Sutton.

Also Vicar of Addington; kept a classical boarding school. When any of the inhabitants of Croydon applied to him for their sons to be admitted free scholars to the Whitgift School he made arrangement with the national schoolmaster to take them. There is a ledger and register kept by Mr. Bisset; it closes abruptly early in 1843. There are several blank pages, then the following entry is made in another handwriting:—

"Nov. 9, 1843 [it recites those who were present]. Item, 'That a thorough investigation be made into the accounts of the Hospital, and that for this purpose an Agent be

appointed. He be requested to ask the donors of the book, &c., commencing for the first time, 'That Mr. Drummond be appointed to the attendance of Mr. Hoggis at his house, 1843, George Coles.

Mr. Coles was incumbent of the Hospital. He received four or five sons but no free scholars of Croydon Hospital. Mr. Coles died in 1865, Henry Campbell Watson.

Mr. Watson resided in the school. He did not teach. He was also appointed to the Hospital. He died Jan. 8, 1879. During his tenure a scheme was framed by the Hospital that did violence to the feelings of the poor for the benefit of a charity from the Hospital of Croydon, and conferred on the Hospital the affluent and the wealthy—this is compulsory, casts a ratepayer. The present master of the Hospital, but not of the

SHAKESPEARE

'LOVE'S LABOUR'S LOST' AND GUERDON.—It has been said that some other has given an earlier than this play, or that it was so or intended to do so. I find no such noting, and in my present instance—one, I find. In a little book entered on the Hospital published in that year as was some would identify with Guerdon entitled 'A Health to the Gild of Serving-Men,' one finds the following:—

"I will distinguish them as me, not long since by a friende.

"There was, sayth he, a man (or calling, I will not name, leas displeasure of any) that commended who was a Gentleman of good rekindly enterayned, and well used the Gentleman as of his Servantes dooing him some during his abode there; at his departure the said Servant, and saith unto him is a remuneration for thy payne ceying, gave him utterly for thanks, for it was but a Three-holde thanks for the same a sm market goes. Now an other com mans house, it was the foresayd neere him at his going away, unto him, sayd, Hold thee, heere sartes: Now the Servant payd him then he did for the Remuneration was xi*d.* farthing better for it other but a Three-farthinges."

The words that I have italicized to me, that one borrowed from a common source, and the conclusion is that Shakespeare

play a story then newly current. The introductory words of my quotation from J. M. seem to point to this, and not to his borrowing the jest from a play. Again, the doubts as to the date of 'Love's Labour's Lost' do not assist us, though the probability is that the jest was brought into the play before the public anterior to the publication of the book. Playwrights introduced current songs into their plays, and Shakespeare, also, scraps of ballads then well known, as well as current topics.

BR. NICHOLSON.

'HAMLET,' I. iv. 36.—

The dram of eale
Doth all the noble substance of a doubt
To his own scandal.

I think that this passage is given up prematurely by Mr. W. Aldis Wright as "hopelessly corrupt." I believe that it has a full claim to stand unquestioned in the text as thus amended:—

The dram of evil
Doth all the noble substance overdaub
To his sore scandal.

In the same speech we have already had "overgrowth" and "over-leaven," and later on in the play, as a converse process, "sugar o'er the devil himself."

But the conclusive vindication is provided by these parallel instances:—

So smooth he daubed his vice with show of virtue.
'Richard III.,' III. v.

Virtue daubed over by vice may pass after this.

The beauteous evil,
Are empty trunks o'erflourished by the devil.
'Twelfth Night,' III. iv.

In 'King Lear' Edgar, renouncing attempts to keep up his false lunacy:—

I cannot daub it further.

The possessive "his," of course, is Shakspearian for *its*, and pertains to "noble substance"; but "own" could by construction only belong most incongruously to "evil." It is perilous to attempt to snatch such a toothsome bone as "eale" out of the fangs of critics; but, indeed, it is too much like a typographer's error for *evil*.

Dramatic authorship was very extensively the occupation of men of the universities before Shakespeare's popularity was resented as an intrusion, and, in consequence, it is always possible that some of the coincidences of his language and metaphors with passages in the classics, and Greek authors especially, may be due to reminiscences from works of playwrights well acquainted with the originals. So long ago as 1856 I pointed out the obligations of 'Julius Caesar' to Appian, and I could now add to other authors also inaccessible to Shakespeare. Similar may have been the case with the following instances, unless they are simple coincidences of original thoughts, since there can be no question as to Shakespeare having had direct knowledge of oratory or criticism in the Greek.

Hamlet denounces the king as

The cutpurse of the empire and the rule,
Who from the shelf the precious diadem stole
And put it in his pocket.

Compare the vituperative terms which Æschines applies to his political rival Demosthenes:—

τὸν γόητα καὶ βαλαντιοτόμον καὶ διατετρηκότα τὴν πολιτείαν.

He calls him again:—

λῃστὴν τῶν πραγμάτων.—90-40.

Hamlet's instruction to the player, "In the very torrent tempest and whirlwind of passion to acquire and beget a temperance to give it smoothness," reminds of the exemplification of sobriety concurrent with high excitement which Longinus refers to as characterizing the Crown Oration of Demosthenes:—

διδάσκων ὅτι καὶ βακχεύμασι νήφειν ἀναγκάιον.

No less notably do the words of the indignant Coriolanus, "As grave as a bench as ever frowned in Greece," remind of the Areopagus as characterized by Æschines ('Con. Ctesiph.,' 9, 373):—

τὴν σκυθρωπὸν καὶ τῶν μεγίστων κυρίαν βουλήν.

'HAMLET,' I. i. 116.—

The sheeted dead

Did squeak and gibber in the Roman streets.

So in 'Julius Caesar':—

And ghosts did shriek and squeal about the streets.

The notion of these painful inarticulate sounds as emitted by ghosts seems to have arrived at Shakespeare through like channels of dramas by the university men from Homer's description of the souls of the suitors on their passage to Hades: *ταὶ δὲ τρίζουσαι ἔποντο* ('Odyssey,' xxiv. 5). The word the Greek uses is repeated in his comparison of the dismal crew to bats disturbed in a cave, and elsewhere to express the twitter of young birds. The narrative of the threatening signs and omens in the 'Julius Caesar' of North's 'Plutarch' has no parallel phrase connected with the "spirits running up and down." W. WATKISS LLOYD.

'OTHELLO,' III. iii.—In the third scene of 'Othello,' in which Iago tortures Othello's mind with vague doubts and dark hints so discreetly veiled that they convey no definite meaning, when Othello suddenly bursts out with demon-like fury,

By Heaven, I'll know thy thoughts,

Iago replies,

You cannot, if my heart were in your hand,
Nor shall not, whilst 'tis in my custody.

Then follows Othello's exclamation, "Ha!" to which Iago replies, without the least cause,

O! beware my lord of jealousy,

as if he had divined in Othello's exclamation germ of the burning jealousy which was to v

and destroy his whole being. If after the word "custody" Iago, continuing his speech with the words,—

Poor and content is rich and rich enough;
But riches fineness is as poor as winter
To him that ever fears he shall be poor:
Good Heaven the souls of all my tribe defend
From jealousy!—

in the last line purposely throws out a hint in order that Othello might grasp the meaning of his words, he is, alas! only too successful, for Othello catches at the word "jealousy," which reveals the drift of Iago's insinuations, and with the exclamation "Ha!" Iago may then have warned him against the awful effects of that deadly passion. The first quarto does not follow the first folio in these passages, but omits "Ha!" and misprints other lines. Might there not have been a transposition of the above speeches through the negligence of the printers?

MORRIS JONAS.

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(Continued from p. 404.)

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CARL A. THIMM, F.R.G.S.

24, Brook Street, W.

(To be continued.)

MR. BROWNING'S ANCESTRY. (See 7th S. p. 82.)—Many of us have doubtless read with great interest Dr. Furnivall's valuable pamphlet (Browning Society, No. lviii.) on this subject, and his letter in continuation of it, published in the *Academy* of April 19. The pamphlet shows conclusively, so far as negative evidence can be conclusive, that, as Dr. Furnivall himself says, "there is no ground for supposing the presence of any Jewish blood in the poet's veins." But my old friend will pardon me if I say that in showing this he has, with that gaiety of heart which distinguishes him, opened out a much more important question, namely, whether Mr. Browning had negro blood in his veins. The pamphlet says

that Mr. Browning's grandfather and namesake married, in 1778, "Margaret Tittle, a Creole"; and it defines a Creole, on what seems to be very good authority, as "a person born in the West Indies or Louisiana, so that there are both Creole whites and Creole negroes"; adding that "the word Creole is often incorrectly used for Mulatto or Quadroon, of a person having a strain of negro blood, a dash of the tar-brush." This definition does not differ very widely from the definition given by the editor of the *Academy* in his note to the letter above mentioned. And Dr. Furnivall makes his own use of the word quite plain by stating that Margaret Tittle had this "dash of the tar-brush," i.e., that she was a Mulatto or Quadroon, or person having a strain of negro blood in her. Now, Mr. Browning's grandmother was her husband's first wife; and the assertion of her negro descent is based partly on "the eyes and colour" of her son, the poet's father, and partly on an "understanding" that is due to some of the children of her successor, the second wife. But this second wife was "a well-connected Englishwoman"; and we may suspect that she and her sons and daughters might fail to do justice to a first wife of foreign origin, and perhaps of doubtful parentage. At any rate, I submit that in the case of so prominent an Englishman, so great a poet, as the late Mr. Browning this question of race ought not to be left to inferences and understandings, but ought to be cleared up, if not positively, then negatively, as Dr. Furnivall has cleared up the Jewish question. And the sooner this is done the better, for the evidence of such things is diminished every year by death.

For my own part, having only in his later years had the honour of knowing Mr. Browning, I can but say that a suspicion of negro blood is the very last suspicion that would have commended itself to me about his origin, even if I had known that such a possibility existed. No one who ever talked with Mr. Browning can forget the look of sympathy, the eager and birdlike brightness of his countenance, and particularly the keen, clear, transparent brilliancy and candour of those English eyes with which he looked up at you, and through you, as he spoke.

I am not interested in defending what my friend in his pamphlet calls "the dull West Saxon." But I cannot agree with him in thinking that negro blood would improve any sort of Englishman, much less that it can have helped to create such eyes as those of Robert Browning.

Temple.

A. J. M.

A MISSING "CAXTON."—Among the books given by Dean Honeywood to the Lincoln Cathedral Library, and sold by the Dean and Chapter about the year 1811 or 1812 to Dr. Dibdin, was a perfect copy of Caxton's translation of "Caton."

Dibdin himself tells us in his 'Bibliomania' that he sent it in February, 1815, to Evans for sale by auction, and it was sold accordingly in the following month for eighty-one guineas in the sale of J. Roberts's library. It was next heard of in 1840, when Payne & Foss had it in their catalogue priced fifty guineas, showing clearly that it had changed hands at least once during the interval. That it cannot have been one of the eight perfect copies recorded by Blades is evident from the fact that seven of them were already where they are to this day long before 1815; and as to the eighth (now in New York) it is known to be the one which formerly belonged to Inglis (at whose sale in 1826 it was bought by Payne & Foss) and afterwards to J. Dunn Gardner. We may be quite sure that this was not the Lincoln copy, otherwise the fact would have been mentioned in Gardner's catalogue as well as in that of Inglis, whereas neither has any mention of it. Moreover, it is utterly incredible that Payne & Foss should have had such a book on their hands for fourteen years, viz., from 1826 to 1840. What has become of it?

F. N.

THE NEWFOUNDLAND FISHERIES.—The threatening aspect of affairs in Newfoundland, arising from the disputes as to the fishery rights of the French, causes the thirteenth clause of the Treaty of Utrecht to be of interest at the present time. According to Brodriek's 'History of the Late War' (London, 1713) it runs thus:—

"The island called Newfoundland, with the adjacent islands, shall, from this time forward, belong of right wholly to Britain; and to that end, the town and fortress of Placentia, and whatever other places in the said island, are in the possession of the French, shall be yielded and given up, within seven months from the exchange of the ratifications of this treaty, or sooner, if possible, by the most Christian King, to those who have a commission from the Queen of Great Britain, for that purpose. Nor shall the most Christian King, his heirs and successors, or any of their subjects, at any time hereafter lay claim to any right to the said island, and islands, or to any part of it or them. Moreover it shall not be lawful for the subjects of France to fortify any place in the said island of Newfoundland, or to erect any buildings there, besides stages made of boards, and huts, necessary and usual for drying of fish; or to resort to the said island, beyond the time necessary for fishing, and drying of fish. But it shall be allowed to the subjects of France, to catch fish, and to dry them on land, in that part only, and in no other besides that of the said island of Newfoundland, which stretches from the place called Cape Bonavista, to the northern point of the said island, and from thence running down by the western side, reaches as far as the place called Point Riche."

The first British plenipotentiary at the Congress at Utrecht was Dr. John Robinson, then Bishop of Bristol and Keeper of the Privy Seal, afterwards Bishop of Lincoln. COOPER, M.A.

Banks Vic

A BEDFORD
friend, the

Dear my valued
sometimes men

ber for Beds, enclosed his park at Clapham, near Bedford, he pulled down an old farmhouse which was within his grounds. As the work was going on, a niche in the wall of the old kitchen was discovered, which had been carefully bricked up. In it were a fine linen smock-frock, such as labourers and small farmers used to wear, in my memory, on Sundays, and a fine linen shirt. One of the oldest labourers on the estate remembered that in his youth, early in the present century, the farmer who lived in the house died, and that the clothing was said at the time to have been put in the niche, and bricked up, by the dying man's orders. I have forgotten the farmer's name, which I once knew, as Mr. Howard and myself sought in vain for a headstone with the man's name in the churchyard of Clapham. I only remember that his descendants lived till recently in the village, but in very reduced circumstances.

Some time ago I mentioned the facts to my friend Mr. Edward Tylor, who asked me to send them to 'N. & Q.,' as perhaps a very late survival of a well-known and once wide-spread custom. Of course the idea of the farmer was that the spirit of the clothes would accompany him after death. The clothes, Mr. Howard told me, though to appearance sound, soon fell to pieces. The people, however, who were about, and knew the motive of their dedication, would not, he told me, have appropriated them. It would be curious if any of your correspondents have found so late an instance of the custom as that of the Clapham farmer.

JAMES E. THOROLD ROGERS.

Oxford.

PERUSE.—The great difficulty of this word is well known. There are good illustrations of it in Croft's edition of Elyot's 'Governour'; and he concludes that it cannot be derived from *per* and *use*. I have shown, in my 'Dictionary,' the great probability that it really was from that source, and in the Addenda to the second edition I show that it was really once used in the sense of "using up." I now find, from Godefroy's 'O. French Dictionary,' that there really was an O.F. verb *paruser*, in the very same sense. He explains it by "user entièrement, achever, consommer." This goes far to settle the question.

WALTER W. SKEAT.

THE VICAR OF HULL.—From time to time a controversy is carried on in Yorkshire newspapers about the propriety of the title "Vicar of Hull." There is not now, and never has been, any place called Hull, consisting of one parish, of which any one man could be vicar. The old town of Hull contained only two chapelries—Holy Trinity, attached to Hessle, and St. Mary's to Ferriby. By statute in 1661 Holy Trinity Chapel was separated from Hessle; but this did not affect St. Mary's. The Rev. J. H. Bromby, a native of Hull, a man learned in ecclesiastical as in other

matters, who held the living of Holy Trinity from 1797 to 1867, always styled himself, in the terms of the Act of 1661, "Vicar of Holy Trinity Church in Kingston-upon-Hull," and so appears on at least nine printed sermons. The present borough of Hull contains the parishes of Sculcoates and Drypool, and portions of many others. For any one incumbent in the present town to call himself "Vicar of Hull" is about as reasonable as if some City incumbent should style himself "Vicar of London."

W. C. B.

MAYOR: MAJOR.—Southey quotes the following passage from Crosby's 'History of English Baptists,' vol. ii. p. 357:—

"I have," said the constable, "a warrant from the Lord Mayor to disturb your meeting." "I have," says Mr. Bampfild, "a warrant from Christ, who is Lord Maximus, to go on."—'Common Place Book,' vol. iii. p. 150.

The pun here must be lost on persons who are not aware that *major* was a common way of spelling *mayor*, the chief magistrate of a borough, in the seventeenth century. Whether there was in those days any difference in the pronunciation of *mayor* and *major* I cannot tell. The passage quoted above would lead me to think there was not.

For examples of "major" for *mayor* see St. Thomas Fairfax's 'Proceedings about the Storing of Exeter,' p. 3; Urquhart's 'Rabelais,' 4to., 1838, p. 55. In Husband's 'Orders, Ordinances, and Declarations,' fol. 1646, we read of the *Major* of the city of Oxford (p. 17). *Major* in this sense occurs frequently in Rushworth's 'Historical Collections.'

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A COMMON GRAMMATICAL ERROR.—The fiat has gone forth, "Grammar be hanged!" and when she shall have suffered the extreme penalty of the *anomia*, then, I suppose, we shall let go unchallenged such sentences as the following: "One of the most beautiful allegories that was ever written."* But is it not passing strange that this error, however rife in penny-a-line literature, should be self-permitted by those—I will not say who ought to know better, but who beyond all question do know better when they give it a moment's thought? If the matter be worth argument, it is made obvious by a simple transposition: "Of all the beautiful allegories that ever were written this is one of the most beautiful." Let us turn it into Latin: "Una ex pulcherrimis allegoriis quæ unquam scripta est." In my early schooldays ten thousand canes would have leapt from their scabbards to avenge such an insult upon the third concord; but the age of grammar is gone.

C. B. MOUNT.

* The curious reader may find it in a number of 'N. & Q.'

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'MY SOUL MOURNYTH.'—Amongst the "early printed books" exhibited at the British Museum last year was a small volume, printed in 1530, of "xx Sôges" (songs), set to music. At the end of many of them are the names of Cornyseh, Pygot, &c., who no doubt were, in most cases (as one of the "songs" is the 'Pater Noster'), the composers of only the music. To one, however, which bears the title 'My Soul Mournyth,' is attached the name of John Gwynneth. As he was shortly after this made a Mus.Doc., the music, at least, must be attributed to him; but what I wish to ascertain is if the words of the song are also his, or where they are to be found. They begin abruptly enough for an extract from a longer piece,—

And I mankynd
Have not in mynd
My love that mornyth for me, for me.
Who is my love
But God above
That born was of Mary.

They extend to sixty-three lines. The commencement seems formed upon the old Chaucerian lines, For in my minde, of all mankynde, I love but you alone. I shall be thankful to any one who can throw light upon the point to communicate with me direct.

HENRY COBBE.

Maulden Rectory, Ampthill.

'THE DIARY OF SIR HUMPHRY DAVY.'—A friend of mine is very anxious to buy, or, if unable to find a copy for sale, to read certain passages in the above work, published in 1840 by Cottle & Monro. Can and will any one help me in my search?

JULIUS STEGGALL.

Prior Park, Bath.

JERRY-BUILDER.—Can any reader oblige me with the origin of this expression? F. M. R.

S. AGNES LE CLAIR BATHS.—Reference was made in 'N. & Q.' 5th S. vii. 420, to S. Agnes le Clair Baths, at the bend of Great Eastern Street from Shoreditch into Old Street. Mr. Alexander Wood, M.A.Oxon., says, in his 'Ecclesiastical Antiquities of London and its Suburbs,' edition 1874, p. 380, that Ben Jonson speaks of these baths in 'Bartholomew Fair,' a manifest mistake. Where does he speak of them; and how and when came they to get this name?

A. FRADELLE PRATT.

9, Prideaux Road, Clapham Rise, S.W.

THE WEST WINDOW OF THE CHAPEL, NEW COLLEGE, OXFORD.—Can any one tell me the colouring of the two figures of Faith and Fortitude,

from designs by Sir Joshua Reynolds, in the above window? K.

GRANGERIZING.—Can any of your experienced readers give me a few hints as to the proper manner of grangerizing some large volumes? I am contemplating the heavy task of illustrating Clarendon's 'History of the Rebellion.' I have a large quantity of engravings and autograph letters of the period, and many of them being of great value and interest, I am a little nervous about the risk they may be subjected to in their new home. In the first place, what edition of Clarendon shall I operate upon? I know the quarto edition of 1816 (Oxford), but even this huge book is a good deal smaller in height and breadth than many of my engravings. Should I, therefore, have to inlay the leaves to the size of my largest print; and should all my prints, even the largest, be inlaid for strength and safety's sake? Again, I imagine that engravings and, in a much greater degree, autographs should not be sandwiched between two leaves of type. Would this not necessitate a vast quantity of tissue leaves; or is there any other way out of this difficulty? I have absolutely no experience in this matter, and would take it as a great kindness if some old hands would send me answers or suggestions direct. C. LINDSAY.

7, St. James's Street, S.W.

THICKNESSE.—From a manuscript in my possession it appears that Philip Thicknesse and lady came passengers from Hull to New York in the ship *Severn*, Capt. James Farley. The *Severn* left Hull on July 9, 1797, and arrived at New York on August 23, 1797. Just prior to her departure Philip Thicknesse resided at No. 84, London Wall, near Aldermanbury, London. I suppose this gentleman was the third son of Philip Thicknesse, Lieutenant-Governor of Landguard Fort, and his second wife Elizabeth Tuchet, born June 3, 1760, and married Miss E. Peacock at Malmesbury, Wilts, May 8, 1786. I should be extremely thankful for any information concerning the purpose of his voyage to America, and his subsequent life. J. J. LATTING.

New York, U.S.

GREAT ORMES HEAD.—On the map of England, on the north coast of Wales, appears the name Great Ormes Head. Can you give the origin or date of name? My great-grandfather was named Ormes. He was Provincial Governor of North Carolina by royal appointment. Dr. Ormes later was a merchant in Philadelphia, Pennsylvania.

O. B. K.

HANOVERIAN COINS.—I have one of these just brought to me by a boy. On the obverse there is "H.M.G.M. Queen Victoria," with the usual profile; on the reverse a Hussar riding over a dragon, with the inscription, "To Hanover, 1837." I do

not ask for guesses; but is anything more known of these than appears in 'N. & Q.,' 4th S. ii. 325, where there is a supposition, from the circumstances of the time, in connexion with Hanover on the Queen's accession? The coin is in yellow metal, about the size of a shilling. ED. MARSHALL.

[Medals or coins of this description were some years ago in use as whist-markers.]

ANNE MAULE.—Previous to 1678 died Mr. Alexander Erskine, brother to the Laird of Kirkbuddo and Chamberlain to the Earl of Panmure. He left a widow, Anne Maule. To what family did she belong? M. GILCHRIST.

4, Queen Street, Edinburgh.

BATES: HARROP.—Can any of your readers give me the following information? The age, places of death and burial of Joah Bates, well known in the musical world from 1776 to 1793. He died June 8, 1799. Also date and place of death, age, and place of burial of his wife, whose name before her marriage the 'Dictionary of Music and Musicians,' edited by George Grove, D.C.L., 1879, states was Sarah Harrop. If she was born before 1750 I think it would be Mary.

RADCLIFFE.

Furlane, Greenfield, Oldham.

MILES.—Will some one kindly inform me whether, in the sixteenth century, the word *miles* placed after a proper name bore only its primary sense of soldier; or whether it was not used in heraldry to indicate a gentleman entitled to bear arms?

W. BURY.

COMMISSARIAT.—Can any military reader tell me what was the organization of the commissariat department of our army at home and in the field at the time of the American War of Independence? Was it a purely military system; and is there in existence any work on the subject; or was any official printed list of the officers then published?

H. S. V.

WM. DAVY.—Was he of Exeter or Balliol College, Oxford, in 1764, or thereabouts? Information of any sort concerning him will be welcomed.

HERBERT HARDY.

Earls Heaton, Dewsbury.

[He was of Balliol College. The son of Francis Davy, of Chudleigh, Devon; matriculated December 3, 1762, at the age of eighteen; proceeded B.A. in 1766; was Vicar of Winkleigh, Devon, and died June 13, 1826, aged eighty-three. See Foster's 'Alumni Oxonienses.']

STATUE OF GEORGE IV.—In 1831 Stephen Geary, architect, erected a statue of George IV. at Battle Bridge, when, so it is stated, the name of the locality was changed to King's Cross. This statue was the ugliest ever seen, even among the London statues; and in course of time, the public being unable to put up with it any longer, it was

removed. Can it be ascertained what was the date of the removal, and what became of the statue? In A. W. Pugin's 'Contrasts' (1841) an engraving of this representation of George IV. is given as one of the illustrations of the monstrosities of modern sculpture. GEO. C. BOASE.

36, James Street, Buckingham Gate, S.W.

IRETON.—Ireton died of the plague in Limerick, 1650 or 1651. His remains were brought to London and interred in Westminster Abbey. Is there any statement in existence to prove (what is almost certain to have been the case) that Ireton's remains were embalmed? C. J. H.

HAIR-POWDER.—In or about what year did ladies of the English Court cease to wear hair-powder?

GUALTERULUS.

"RAKE" IN TOPOGRAPHY.—I meet with the expression Wet Rake at Rochdale as a street, a district, or perhaps a house. Is the meaning clear? Halliwell gives "course or road" (Gawway); also "a rut, crack, or crevice" (N.). Is the term used elsewhere? A. HALL.

13, Paternoster Row, E.C.

KELLY FAMILY.—Can any correspondent give me any particulars concerning the Right Hon. Thomas Kelly, Lord Chief Justice of the Court of Common Pleas in Ireland about 1770? Am I right in supposing that he had either a daughter or granddaughter named Grace Kelly, who married Walley Archer, Esq., of Portarlington, Queen's County? Walley Archer's will was proved by Mrs. Grace Archer, May 19, 1829, and is in the Record Office at Dublin. CENTAUR.

HAPPIFY.—This word was recently used in the columns of 'N. & Q.' Can anybody give me quotations in which it occurs? Johnson and Webster do not mention it, and the 'Imperial Dictionary,' while admitting it to be rarely employed, gives no example of its use. LILLIAN.

SIR WILLIAM WALLER, M.P. for Westminster in 1680 and 1681. When was he knighted? What was his parentage? W. D. PINK.

THE REV. MATTHEW WORTHINGTON was Vicar of Childwall, in Lancashire, from 1778 to the time of his death in 1797. For a literary purpose I wish to ascertain further particulars about him. His name does not appear in the Oxford or Cambridge lists of graduates. H. FISHWICK.

The Heights, Rochdale.

[COL. FISHWICK of course knows that a Matthew Worthington, the son of a Matthew Worthington, of Llanchwastion, co. Montgomery, matriculated at Jesus College, March 13, 1753, aged nineteen. See 'Alumni Oxonienses' and *Genl. Mag.*, 1796, i. 441.]

GEO. CHAPMAN, FIRST TRANSLATOR OF HOMER.—I see that Mr. Walford has suggested the

restoration of his tomb. Do any of your readers know the exact date of Chapman's birth, at Hitchin, in Herts, 1557?

W. LOVELL.

[Wood gives the date of 1557 as that of Chapman's birth. Mr. A. H. Bullen, 'Dict. Nat. Biog.,' prefers 1559, on the strength of the portrait prefixed to the 'Whole Works of Homer,' which is inscribed "Georgius Chapmannus Homeri Metaphrastes. Acta 57, 1616."]]

COLUMBANUS.—In the second vol. of Southey's 'Commonplace Book' there are many quotations from a writer who used the signature of Columbanus. He was seemingly a person who flourished at the beginning of this century. Who was he?

ANON.

CALVINANTUM.—In the register of East Hatley, Cambs., is the account of the measurement, in the seventeenth century, of a small piece of land belonging to the parson. After the account of the measurement is this statement: "Sed nec locus [the grove] calvinantium manus easit." What is the meaning of *calvinantium*?

H. W. P. STEVENS.

THOMAS LUPTON.—Can any one direct me to biographical details respecting Thomas Lupton, author (or compiler) of 'A Thousand Notable Things' (1586)?

Y.

STANDFAST STREET.—A public way in the town of Woburn, Massachusetts, *circa* 1640, appears to have been known as Standfast Street. As no other place in the colonies had, so far as I know, any street names at that date, and as the new settlers were all from Old England, I presume that this name was one which they brought from home. I should be glad to hear of any way known in the sixteenth or seventeenth centuries in England as Standfast Street, and of its locality in England.

FRANCIS J. PARKER.

Boston, Mass.

MURRAY OF BROUGHTON.—Why was John Murray, Secretary to the Young Pretender, styled "of Broughton"? He was in no way connected with the family of Murray of Broughton, co. Wigtown, and Cally, co. Kirkcudbright. He was son of Sir David Murray, second baronet of Stanhope, by his second wife, Margaret Scott, and after the ruin of the Pretender's cause resided at Cheshunt, Hertfordshire. In 1770 he succeeded his nephew as seventh baronet, and died December 6, 1777, leaving, by Margaret Fergusson, his wife, three sons, two of whom succeeded to the baronetcy. He had another son, Charles Murray, born in 1754, died 1821, who was father of William Murray, of the Theatre Royal, Edinburgh, and of Mrs. Henry Siddons. In the obituary notice of Charles Murray that appeared in *Blackwood's Magazine*, vol. x. p. 609, his father is styled "Sir John Murray, Bart., of Broughton." I shall be glad to know how he acquired this designation.

SIGMA.

Replies.

USE.

(7th S. ix. 389.)

The services of the mediæval Church of England were substantially the same throughout the kingdom, or indeed throughout the Roman Communion, except where, as in parts of Spain, the Mozarabic or other exceptional rite was permitted. But in the principal dioceses there were services for local saints and other diversities in singing and saying, "great," perhaps, from one point of view, but in reality of minor importance, the backbone of the services being the same everywhere. Hence, however, it was necessary to have breviaries and missals *secundum usum*, according to the usage of Sarum, York, &c. Breviaries and missals of Sarum, York, and Hereford are known to exist, but we have only fragments of anything of Bangor or Lincoln. Lincoln appears to have usually followed Sarum in saying; perhaps it had a Use in singing, now lost. The Prayer-Book contains the one Use of this realm for saying; we have no Use for singing. The Scottish, Irish, and American Prayer-Books might be described as different Uses. The various Uses of the mediæval Church were of gradual growth, successive alterations, additions, &c., being authorized in diocesan or provincial synods. The term Use was applied also to the local usage in a particular parish; thus there were offices and a mass of St. Wilfrid *secundum usum Riponice*, to be used in the parochial Minster of Ripon and in the chapels within the parish. Dr. Henderson has printed a fragment of a missal *secundum usum Lincoln* ('York Missal,' Surtees Soc., ii. 343). This may have been for the cathedral church only. Had there been distinct service-books for the once vast diocese of Lincoln, some of them must surely have survived. But the very large number existing *secundum usum Sarum* seems to point to that Use having prevailed in Lincoln and other dioceses as well as in that of Sarum. Next to Sarum in point of numbers come the York books. Those of Hereford are exceedingly rare.

J. T. F.

Bp. Hatfield's Hall, Durham.

The dates and authors of the Uses of Hereford, Bangor, York, and Lincoln are unknown; all that can be stated is that they are older than that of Sarum—older, that is, than 1085. Here follow certain dates, &c.:

Hereford Missal.—MS., fourteenth century, Univ. Coll., Oxon; only printed edition, Rouen, 1502; copies in B.M. and Bodleian.

Bangor Missal.—Never printed. MS., fifteenth century, in possession of the late Mr. Maskell (where now I cannot tell), from which he printed the ordinary and canon in 'The Ancient Liturgy of the Church of England,' 1844. Also partly

known from the Bangor Pontifical at that cathedral.

York Missal.—MS., twelfth century, in possession of the Dean of Worcester; printed 1509, Rouen; copy in Bodleian. Others later.

Lincoln Missal.—Altogether lost, except a fifteenth century MS. fragment in the Bodleian.

DR. BREWER is doubtless aware of Mr. Maskell's work already mentioned, and of the Dean of Carlisle's reprints for the Surtees Society of the York and Hereford Missals, from which sources the above facts are chiefly taken.

C. F. S. WARREN, M.A.

Longford, Coventry.

Stephens, 'On the Common Prayer,' p. 121, says:—

"Each bishop having the power of making some improvements in the Liturgy of his Church, in process of time different customs arose, and several became so established as to receive the names of their respective Churches. Thus gradually the Uses or customs of York, Sarum, Hereford, Bangor, and Lincoln, &c., came to be distinguished from each other. In the northern parts was generally observed the Use of the archiepiscopal church of York; in South Wales, the Use of Hereford; in North Wales, the Use of Bangor; and in other places the Use of the other principal sees, as Lincoln, Sarum."

The Dean of Carlisle, Dr. Henderson, has printed the York and Hereford Missals; and there have been several modern reprints and translations of the Sarum, which prevailed in the south of England.

W. E. BUCKLEY.

BIBLIOGRAPHY (7th S. ix. 348).—I have a few notes about Alexander Nisbet and his 'System of Heraldry,' which may be useful to HERALDIC.

Philip Nisbet of that ilk, probably eighth in succession from Philip de Nisbet who signed the Homage Rolls of 1296, married a daughter of Haldane of Gleneagles, and was served heir of George Nisbet *de eodem*, his father, on July 9, 1601. He had issue:—1. Alexander, his successor. 2. David, Burgess of Dunbar (not mentioned by Nisbet), to whom Philip, his son, was served heir June 16, 1658. 3. Philip, "lived in England." 4. Thomas, married Agnes Purves. 5. Daughter, married Mow of Mains, and had a son, Alexander Mow of Mains, whose grandson, John Mow, or Molle, was "of Mains" when Nisbet wrote.

Sir Alexander Nisbet *de eodem*, sheriff of Berwickshire, sat in the Parliament of 1633; married, first, Katherine Hay (?), and, secondly, Katherine, daughter (by his first wife) of Robert Swinton of that ilk (she was served heir to her brother, John Swinton *de eodem*, on May 2, 1633, in the lands of Templehouse, &c.). He had issue:—1. Sir Philip Nisbet, Lieutenant Governor of Newark, taken prisoner at Philiphaugh and executed at Glasgow on Oct. 28, 1646. 2 and 3. Capt. Alexander and Capt. Robert, both fell in action under Mont-

rose. 4. John, "married and died in England, leaving a daughter, who married Brown, brother to Brown of Blackburn" (Nisbet's 'Heraldry,' i. 319). I think this is without doubt the Sir John Nisbet of West Nisbet, who married in 1645 as first husband of Eleanor (born 1627), daughter of Thomas Wybergh, of Clifton Hall, co. Westmorland. She is said in Burke's 'Hist. Comm.,' iii. 702, to have remarried "Swinton of Elbroke, one of the Lords of Session, by whom she had several children." 5. Adam, married Janet Aikenhead, granddaughter of David Aikenhead, Lord Provost of Edinburgh, and had a son, Alexander, born in Edinburgh 1672, died at Dirlerton 1725. He was the last of the old line of Nisbet of that ilk. He published in 1718 an 'Essay on the Ancient and Modern Use of Armories,' and a grant of 1704 was voted by the Scotch Parliament in 1704 to aid in bringing out his great work 'The System of Heraldry.' The first volume was published in 1722 by Mr. J. Mackeuen, bookseller, and the second volume in 1742 by Mr. Robert Fleming, whose preface should be carefully read. A second edition was published in 1804, with a preface dated October 24 of that year, and the third and latest edition was published by Blackwood in 1816. The appendix and the remarks on the Ragman Roll, which are inserted in vol. ii. with separate paging, were added by Mr. Fleming, as stated in his preface, and it would be very interesting to know the author or authors of these productions. They are often referred to as if they carried Nisbet's authority, whereas any such position is expressly disclaimed for them in Fleming's preface. A copy of the edition of 1816 is in the London Library.

SIGMA.

T. Moule, in his 'Bibliotheca Heraldica,' London, 1822, gives about two pages to this work, "which," he says, "is written with great ability," and

"is divided into Two Parts, the first containing 13 chapters and pp. 228; the second contains 10 chapters pp. 151. At the end is an Alphabetical Index of the figures and terms of Blazon, pp. 4, followed by An Index of Surnames, Countries, Families, and Persons, whose Arms are mentioned in this System, p. 5 to p. 30. The book concludes with an alphabetical list of the encouragers of this undertaking, one leaf, and whose achievements are very neatly engraved on 24 copper plates. A second volume was printed in 1742; both volumes were reprinted in 1804 at Edinburgh, and were published with new titles only at London in 1817."—Article cccclxiv. pp. 311–313.

W. E. BUCKLEY.

The first edition of Alex. Nisbet's 'Heraldry' is that of 1722 (vol. i.) and 1742 (vol. ii.). The second edition was printed in Edinburgh (2 vols., folio) in 1804, and was reissued, with new titles only, at London in 1816. This second edition is the more valuable of the two. A collation of the work is given in Moule. My copy of the second

edition is that of Edinburgh, 1804, but has not the imprint of "William Blackwood," but that of "Alex. Laurie and Company." It is a useful heraldic work, and is most diversified in its contents, not the least valuable being the pedigrees of the well-known Scottish families. On account of the number of separate indexes it is rather difficult of consultation.

For matters of heraldic bibliography your correspondent should consult Moule's 'Bibliotheca Heraldica,' 8vo., London, 1822. Mr. Gatfield announces that his prospective work will treat of this subject in a more comprehensive way, for it will embrace the heraldic bibliography of foreign countries and also MSS., and bring the subject up to date.

ARTHUR VICARS.

BRAT (7th S. viii. 464; ix. 77, 113, 232, 314).—MR. MOUNT's generous ardour to fly to the rescue of his academic friends is disarming; as are likewise the courteous communications I have had the pleasure of receiving from him on other subjects. Nevertheless, in justice to my thesis, I am bound to point out that this same friendly warmth has led him into two or three misconceptions. 1. I did not "look for much information" in the search to which he refers, because experience has not led me to expect much from dictionaries. 2. I was not in the least "angry with it" because it supplied none; but, on the contrary, enjoyed the natural satisfaction at finding my opinion confirmed. 3. He appears to direct his paragraph on the origin of the word to make out that I had "not been quite just." Now justice is exactly the quality on which I pique myself, and I certainly have not departed from it here. PROF. SEERAT (*ante*, p. 113) had given the sententious advice, "See the 'N. E. D.,'" and I very simply remarked that I went to "see" it, and found nothing there.

With regard to instances of use of the word supplied, it would be too complicated to go over my analysis of them already given. I do not see anything to alter in what I have said, and must leave it to others to form their own judgment. But with regard to the instance from my personal experience and the tradition of my parents, I cannot forbear saying that I believe the testimony of people of judgment, spoken to the point, is of more value than isolated quotations from books taken away from their context.

R. H. BUSK.

In Dr. Adam Littleton's 'English-Latin Dictionary,' fourth edition, London, 1716, I find:—"A brutt, Puer vel infans vulgaris et plebius."

T. S. N.

New York, U.S.

THE ECHTERNACH DANCERS (7th S. ix. 381).—I was just too late in 1881 to see this singular procession. The curé or vicar, I forget which,

expressed on that occasion his thankfulness that the festival did not attract unbelieving foreign visitors, by which I understood him to mean persons, like myself, not of the Roman communion. He said that it was a religious festival, and was a token of genuine penitential sentiments, through which "a good many sinners, every year, had their transgressions wiped away." Perhaps so; but, like a similar festival at Furnes, described by me as an eyewitness in 'N. & Q.,' 6th S. vi. 221, it seems generally regarded by the less devout—the majority of the population, I fear—as an occasion of revelry. At Furnes, long before nightfall, the solemnity of the festival had ceased. PROF. ATTWELL's account of the procession is very interesting and correct, as it has been described to me by those who have witnessed it. The best account of the Echternach procession is in the *Bulletin de l'Institut Archéologique Liégeois*, t. xv, 1880. There is another account in the *Paris Journal Universel l'Illustration*, t. xxxv. p. 347, 1855. Besides the Litany of St. Willibord, I cannot discover what words are sung in procession to the melody given in the Liégeois account. My informant told me that it begun: "Adam haben seven sohns"; but what this had to do with the celebration I cannot divine. L'Abbé Krier published, in 1870, a 'Petit Manuel à l'Usage des Pèlerins au Tombeau de St. Willibord,' treating the procession in an entirely religious tone. The *Bulletin Liégeois* records a somewhat similar festival at Verriers.

J. MASKELL.

BERKS AND OXFORDSHIRE (7th S. viii. 7, 97, 391, 513; ix. 191, 274, 455).—It may be satisfactory to your correspondents to know that Edmund Dunch, about February, 1678, left England in the Turkey trade; also that he had a brother William, and perhaps also another brother. The above facts are taken from an original letter from him to his friend, Mr. Humphry Gunter, who was a clergyman in Berkshire.

WILMOT PARKER.

11, Lincoln Street, Chelsea, S.W.

In Frampton-on-Severn Church, co. Gloucester, there is a monument (surmounted by the arms of Wade impaling Dunch) to the memory of Anna, wife of Thomas Wade, Esq., and third daughter of John Dunch, of Pewsey, co. Berks, Esq., who died Jan. 17, 1687, aged thirty. She was a niece of Dorothy, wife of the Protector Richard Cromwell, who was a daughter of Richard Major, of Hursley, co. Hants. The late Miss Anna Gordon, of Kemble House, Cirencester, who died Dec. 21, 1884, was a lineal descendant of Thomas and Anna Wade.

Arbridge

FET WADE.

A LOX

(ix. 325, 397).

—MR. B
widely
that W

It is a
Devonshire
I have

heard it in all parts of the county; but although I was born and bred in London, I never heard a Londoner make any such remark.

HARRY HEMS.

Fair Park, Exeter.

CATSKIN EARLS (4th S. v. 295; 5th S. vi. 514; viii. 308; ix. 214; 7th S. ix. 314, 393, 435).—

"There is a late described Order for the Distribution of the Powderings, according to the Dignitie of the wearer: Which is, that an *Emperour, King, or Potentate*, may have the Powderings of their Mantles as thick as they please. A *Duke* may have the cape of his Mantle only foure Rankes. A *Marquiss* three Rankes and an halfe. And an *Earl* three Rowes only. And a *Baron* to have his of white Furr."—Randle Holme's 'Academy of Armory,' bk. i. cap. vii. p. 68.

In Higden's 'Polycronicon' it is said of Wulstan :

"He used fures of symple price | and rought but letyll of what manner skynnes. But he used more skynnes of lambe than of other bestes. And yf one hadde counseyled hym somtyme that he sholde use skynnes of Cattes | he answerde in his game and sayde. I herde synge in the chyrche of goddis lambe and not of goddis catte. Therefore I loue better the hete of the lambe than I do the hete of a catte."—'Polycronicon,' P. de Treveris, 1527, f. 273 (but first translated into English 1357).

The skins of cats here alluded to would be the yellowish grey striped skins of the wild cat, which was then to be found in most of our woods and forests; and from its size and fierceness was sometimes called the English tiger. Topsel says, "The skins of wilde cats are used for garments, for there is no skin warmer."—1658, p. 84. R. R.

Boston, Lincolnshire.

ENGLISH PSALTER (7th S. ix. 345, 398).—Is it clear that there were two sheriffs of the name of John Derby? The sheriffs for 1466-7 were, according to the list ably edited for the Camden Society by Mr. Gairdner, (1) Henry Brice, who died during office, and was succeeded by John Stockton (who became mayor in 1470), and (2) John Bromer, who appears to be the same as "John Bromer, Citizen, Fishmonger, and Alderman of London," whose will, dated March 13, 1473 (14 Edward IV.) was proved December 10, 1474. If this is so there seems to be no room for a John Derby to have been sheriff in that year. Possibly either the date 1466 (in Stow) or that of 1481 (in the Psalter) may be wrong. No one better than Mr. J. J. STOCKEN can solve this difficulty. G. E. C.

ANGELICA KAUFFMANN (7th S. ix. 448).—This painter was the only child of Giovanni Giuseppe Kuffman (*sic*), painter, a native of Schwarzenberg, a country situate in the valley of Bregenz, on the lake of Constance, subject to the Emperor Joseph II. of Austria. The said Giuseppe Kuffman, being in the position of painter in the service of the Prince-Bishop of Coire, capital of the Grisons, took for his wife Giovanna (otherwise Cleofa) Lucci, by

whom he had a daughter, Oct. 30, 1741, by the name Angelica Catarina, who shortly called by the single name of Ceces is translated from a notice in her own handwriting pages, small quarto), the last which is 1787, or ten years at Rome. The above date of perhaps correct the one given that given by Tuer (in his 1740, although it certainly answer to Miss BRADLEY's birthplace. The authenticity script I gather from a memorandum is in the handwriting of husband Zucchi, written in obliterated by time, on the byranderum entitled "Memoria di capitali, d'effetti, appartenenti man Zucchi," and which having possessed a considerable endorsement runs thus, so far "Scritto autografo della in Mad^e Angelica Kauffman sesso, e incanto Nella Bell". Questo prezioso Autografo scritta dalla medesima di sua optima amica, quies et solati three notes of exclamation, ing the memoir seems to have into the hands of some bishop seal is carefully attached by The upper half of the blazon but whether the lower half three trees is not quite certain

The 'Encyclopædia Britannica' that she was born at Coire, doubt upon the subject at a her 'English Female Artists' biographers assert that she enberg, or Bregenz, in the V. EDWARD H.

Hastings.

BULLYRAG AND BOURBON—A good literary example of Bousense is wanted, such may be Holmes's enchanting little book 'the Breakfast Table'; but may for an exact reference.

EDWARD H.

Hastings.

TONSON, BOOKSELLER (7th S. ix. 448).—A very good second-hand bookwork by Tonson as described was known to him, and he saw of Amsterdam printed books with no success, I regret to say

dam printed books are to be found here, and on market days there is an old bookstall where occasionally rather rare printed pamphlets of Dijon and Geneva are to be got.

B. FLORENCE SCARLETT.

Lausanne.

BITTEN TO DEATH BY WOMEN (7th S. ix. 448).—At the Italian Gallery, Bloomsbury Hall, Hart Street, besides the fine historical pictures of Professor Sciuti, is a most painful delineation of one of the events of Bomba's career. Women are killing a colonel who had raised the standard against the tyrant.

HYDE CLARKE.

BARLEY (7th S. ix. 445).—This is a name well known in Hastings. It is perpetuated by Barley Lane, at the top of the High Street. In St. Clement's Church there is a brass, dated 1601, in memory of John Barley.

EDWARD H. MARSHALL, M.A.

Hastings.

A servant named Barley lived in my family some years ago, and came, I believe, from Cambridgeshire.

HERMENTRUDE.

A FLOCK OF MAGPIES (7th S. ix. 429).—Although the magpie is most commonly seen in pairs, the birds are sometimes met in flocks. Thompson, in his 'Natural History of Ireland,' remarks:—

"These birds are often so far gregarious as to roost in considerable numbers at particular groves near their feeding grounds, to which they resort in straggling flocks. I have thus reckoned twenty-six on the wing together, when the distance between first to last was like that of an ill-matched pack of hounds during the chase."

He gives another instance vol. i. p. 331. Mr. R. Bowdler Sharpe, in Cassell's 'Natural History,' records upwards of forty magpies seen together in a wood in Hampshire, vol. iv. p. 13. Some years ago, in the month of August, when staying in Shropshire, I saw in one of the fields at Longnor Hall a flock of between thirty and forty magpies together. They were apparently holding a consultation after the manner of rooks, but displaying vastly more eager excitement in their movements. Some young horses were turned into the field, and disturbed the birds; they flew away, and I saw no more of them.

MARK HERON.

NAME OF A FRIEND OF THE REV. SYDNEY SMITH (7th S. ix. 348, 418).—There never was such a place in London as "Monument Hill." Mr. Sharp was a member of the firm Richard Sharp & Co., hat manufacturers, 6, Fish Street Hill. The monument stands there, and hence came the mistaken address.

JAYDEE.

XMAS (7th S. ix. 447).—The X has nothing to do with "cross," but is the Greek equivalent to Ch,

and so the initial letter of the Greek name Christos. What MR. HARNEY calls "laziness" is a natural law, which we see constantly at work in living languages, both in speaking and in writing. Is it "laziness" that makes him write his Christian name "G."?

J. T. F.

Bp. Hatfield's Hall, Durham.

[Very many replies to the same effect are acknowledged.]

PRECEPTORS (7th S. ix. 307).—

"Preceptories were Manors or Estates of the Knights Templars, where, erecting Churches for the service of God and convenient Houses, they placed some of their fraternity under the government of one of those more eminent Templars, who had been by the Grand Master created 'Præceptores Templi,' to take care of the lands and rents in that place and neighbourhood, and so were only cells to the principal House at London."

In the new edition of Dugdale, by Caley, Ellis, and Bandinel, 1830, vol. vi. p. 814, the above is quoted from Cowell's 'Interpreter' and Kennet's 'Glossary' in *verbo*, so that *preceptories* and *preceptors* had no "connexion with schools or colleges." The same result is obtained by comparing the several meanings of *preceptor* in Ducange. It is first stated to be equivalent to "Dominus, Princeps, Supremus Magistratus"; then, A.D. 950, to "Abbas"; then to "Procurator domorum quas Hierosolymitani et Templarii in provinciis possidebant, i. e., Commandeurs." It is sometimes used for those superior to the Procuratores, and among the Templars was also applied to the "Magni Priores cujusque Provincie, penes quos erat summa potestas." Even in classical Latin the modern usage of the word as a "teacher or schoolmaster" is given by Facciolati, Schiller, and Smith as the third in order: (1) as a legal term, "one who takes before another"; (2) "a commander or ruler"; (3) "a teacher, instructor, preceptor, and more especially of morals, speaking, &c.," rather than of elementary learning.

W. E. BUCKLEY.

The origin of the term is thus given in 1695:—

"*Præceptorie*, a Preceptory or Commanderie. As the larger Monasteries had their remote country cells, which were subordinate to the mother house of religion, so the Knights Templars and Hospitalers sent part of their fraternity to some country cell govern'd by a Preceptor or Commandour, and thence call'd a Preceptorie or Commanderie, all which were subject and accountable to the prime body, who had their principal seats in London. So the Preceptorie of Sandford, com. Oxon.; 'Hoc factum est tempore fratris Johannis existentis Præceptoris de Coveis, p. 121 [ad an. 1165].'"—Kennet's 'Parochial Antiquities,' Ox., 1695; ad Calc., 'Glossary,' s.v.

In 1691 there is this description:—

"*Præceptorie* (*Præceptorie*, anas 32 Hen. VIII. cap. 24) were benefices in a kind and so termed, because they were possessed by the monks and knights of the Templars, whom the chief Master of the Temple created and called *Præceptores Templi*. Jurist., lib. iv. cap. vii. name. 71."

were here in England as cells only, subordinate to their principal Mansion, The Temple in London."—Blount, 'Law Dictionary,' s.v.

Ducange examines the term *præceptor* in its various applications. In respect of the Templars it is:—

"Apud Hierosolymitanos et Templarios milites, procurator domus seu provincie; commandeur."—Migne.

"*Præceptor*, Prædium præceptoris assignatum; Commanderie, bénéfice des ordres de chevalerie; ol. præceptorat."—Migne.

There are the names of twenty-one preceptories which were taken on from the Templars by the Hospitallers, with four others, which were not in Godwin's 'Archæologist's Handbook,' Ox., p. 172, 1867. The sense of the term *preceptory* is obviously without any connexion with "school or college."

ED. MARSHALL.

Without meaning to anticipate in any way the answer of the learned Prof. Skeat, here appealed to, may I be allowed to point out to A. D. what Webster says on the subject:—

"*Præceptor* (Lat. *præceptor*, from *præcipere*, to teach).2. The head of a preceptory, among the Knights Templars."

"*Preceptory* (L. Lat. *præceptor*, an estate assigned to a preceptor, from Lat. *præceptor*, a commander, ruler, teacher; L. Lat. *procurator*, administrator among the Knights Templars). A religious house of the Knights Templars, subordinate to the temple or principal house of the order at London, under the government of an eminent knight. It usually stood on a manor or estate belonging to the order, on which was also a church and other necessary buildings."—Webster's 'Dictionary.'

DNARGEL.

Paris.

We have here in Glasgow an excellently well-managed charitable and educational institution called Hutcheson's Hospital, the governing body of which is "the Preceptor and Patrons of Hutcheson's Hospital." In an admirable history of the hospital, by one of our ablest local archæologists, William Henry Hill, LL.D., is the following passage (p. 160):—

"It is not improbable that the title of Preceptor was given in consequence of the duty, which seems about this time to have been undertaken by, or imposed upon, him of 'admonishing' and by precept 'exhorting' the old men and boys. For a similar reason the Master of St. Nicholas Hospital, in Glasgow, received the same designation."

J. B. FLEMING.

'THE BOOK OF SUNDIALS' (7th S. viii. 387, 514).—When looking over this work a few weeks ago in the Mitchell Library here I found that some observant reader had scribbled a pencil note with regard to the church dial in Hogarth's well-known plate of 'The Chairing,' the gist of which Miss Eden may perhaps be disposed to take advantage of in the forthcoming edition of the book. The superscription given by the artist, —viz., WE MUST—plainly suggests that the words

DIE ALL must be supplied to finish the sentence, and that the onlooker can get these (phonetically) from DIAL. The quiddity is a somewhat grim one, certainly, but there it is nevertheless. Like remarks apply to a dial which at one time was to be seen on a gateway arch near Linlithgow Church, and on which were carved the words WE MUST. This latter point can be easily verified by reference to p. 22 of Mr. A. Dawson's interesting little local publication entitled 'Rambling Recollections of Past Times.' J. Glasgow.

JUNIUS (7th S. ix. 447).—Will your correspondent A. H. pardon me if I take the liberty of asking what "an editorial" is? An editorial note is intelligible, and an editorial article (commonly called "leader" in English) is equally so; but "an editorial" may refer to the editor's hat, blotting-paper, brougham, or leg of mutton. May I observe that the English language, as distinguished from the American, sounds most appropriate in the lips of English people? HERMENTRUD.

ANGELS AND NEEDLES (7th S. viii. 247; ix. 436).—I had certainly thought that I. D'Irsell imputed the question about the angels and needles to St. Thomas Aquinas in his 'Commentaries on the Sentences of Peter Lombard,' but have seen it imputed to a star of the twentieth magnitude, one Bernardo de Carpino, who lived in Sicily about 1572. Again, the theologian Alagona is credited with the celebrated question "An plures angeli possint esse simul in eodem loco?" But in the port 'Mateotechnie peu distant du Palais de la Quinte Essence' phantasmal questions lurk awaiting ghostly answers.

Much curious matter has been written on the nature of angels, witness Cardinal Newman's statement:—

"The angels have been considered by divines to have each of them a species to himself, and we may fancy each of them so absolutely *sui similis* as to be like nothing else; so that it would be as untrue to speak of 1,000 angels as of 1,000 Hannibals or Ciceros."—Gosse, 'Mar of Assent,' p. 48.

JAMES HOOPER.

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"INGRATUM SI DIXERIS OMNIA DIXTI" (7th S. ix. 449).—Ingoldsby ends his 'Bagman's Dog'—But still on these words of the Bard keep a fix'd eye, Ingratum si dixeris omnia dixti!!!

WM. GRAHAM H. PIGOTT.

PRINCES OF WALES (7th S. ix. 308, 429).—Had your correspondents referred to the Index to the First Series of 'N. & Q.' they would have found that Hume's erroneous statement that Queen Mary and Queen Elizabeth had been created Princesses of Wales (taken from Burnet and adopted by Christian in his edition of Blackstone's 'Commentaries')

had been discussed in 'N. & Q.' nearly forty years since. In a somewhat lengthy reply, signed C. C. R., which I wrote (1st S. iv. 24) to a query on the subject, I traced the error to its source in Pollini's 'Historia Ecclesiastica della Rivoluzione d'Inghilterra,' Rome, 1594. This reply was afterwards reprinted in 'Choice Notes from *Notes and Queries*,' p. 286.

R. C. CHRISTIE.

"VOTE BY SCROLL" v. "VOTE BY SCRAWL" (7th S. ix. 388).—If E. B. K. will please to compare a reply on 'Escrow' by PROF. SKEAT (7th S. v. 472) with the article on "Scroll" in Johnson, he will see, I think, that it is unquestionably the preferable term of the two. But as Blackstone (book ii. chap. xx. sect. 2) has "a scrawl or writing" in contradistinction to a "deed," the archaic, perhaps the legal, form is between the two—*scrawl*.

ED. MARSHALL.

ALPHEU: LADY MARY WORTLEY MONTAGU'S 'TOWN ECGLOGUES' (7th S. ix. 405).—Warburton's assertion that Pope was the author of 'The Basset Table' is, as he tells us, founded on the circumstance that he had discovered a copy among Pope's papers corrected in Pope's own hand. This, however, is really no evidence of authorship. As most people know, Pope had a habit of mending other people's verses, and, as in the instances of Moore-Smythe's 'Rival Modes' and Thomson's 'Seasons,' he would on occasion even interpolate lines of his own. If we can trust Spence, we have Pope's express authority for saying that he was not the author of any one of the 'Eclogues.' They are six in number, and his statement to Spence was, "Lydia" ('The Toilette') is almost wholly Gay's, and is published as such in his works. There are only five or six lines new set in it by that lady. It was that that gave the hint, and she wrote the other five eclogues." This is confirmed by a letter of Pope to Lady Mary, written in October, 1717, in which he says, "Your eclogues lie enclosed in a monument of red Turkey written in my fairest hand." By good chance, while I was exploring at Sandon the mass of Pope manuscripts in the possession of the late Earl of Harrowby, I lighted on this little book bound in faded "red Turkey." It comprised five eclogues only, and they are in Pope's beautiful handwriting. The missing one was 'Lydia' ('The Toilette'), which was no doubt omitted because, with the exception of the five or six lines "by that lady," this was Gay's. This corroboration of a statement made to Spence so many years later must be taken as conclusive. It may be worth noting that three of the six eclogues—doubtless all that were in existence at that time—were published, under the title of 'Court Poems,' by James Roberts, of Warwick Lane, in 1716. The little volume comprised 'The Basset Table,' 'The Drawing-Room' ('Roxana'), and 'The Toilet' ('Lydia'). The former two, by Lady Mary, had

probably been slightly touched by Pope; the last was Gay's slightly touched by Lady Mary. All this throws light upon the prefatory "Advertisement," the writer of which, after referring to the statement on the title-page that the poems were "published faithfully as they were found in a pocket-book taken up in Westminster Hall," goes on to mystify the reader by relating how at the St. James's Coffee-House they "were attributed by the general voice to a lady of quality," while at Button's the literary connoisseurs insisted that "Mr. Gay was the man," though a gentleman of distinguished merit "who lives not far from Chelsea" was confident that they came "from no other hand than the judicious translator of Homer." That Lady Mary wrote this preface and was responsible for the publication I have not the least doubt. She certainly knew and trusted Roberts, the publisher. Ten years later, when her erratic son absconded from school, the public advertisement offering twenty pounds reward for his discovery directed all information to be forwarded "to Mr. James Roberts, near Stationers' Hall"; and, later still, the 'Pop upon Pope' bore the name of the same publisher. All the above facts were assuredly known to Pope. It is incidentally worth remarking that they must have served to confirm his suspicion—if any confirmation were needed—that the narrative of his supposed ignominious whipping in Ham Walks was not only written by Lady Mary, but published at her direct instigation.

W. MOY THOMAS.

Roscoe, in his 'Life of Pope' (i. 426, ed. 1824), discusses the question of the authorship of the 'Town Eclogues,' which were by Lady M. W. Montague, and says:—

"That Pope had, at Lady Mary's request, corrected some of these pieces is certain; but it requires no great extent of critical judgment to perceive that whoever wrote any one of these eclogues must have written them all. It would, indeed, be highly injurious to the character of Pope to suppose he could have written such verses: nor is this to be considered as detracting from the merits of Lady Mary, because, although below the first poet of the age, they might still do credit to a lady of fashion. For these reasons the 'Town Eclogues' will henceforth be conceded to their undoubted author, and are not reprinted in the present edition."

W. E. BUCKLEY.

'The Basset Table' occurs in "Six | Town Eclogues. | With some other | Poems. | By the Rt. Hon. L. M. W. M. | London: | printed for M. Cooper in Pater-noster-Row, 1747," without any note to indicate that it was not written by Lady Mary Wortley Montagu.

F. W. D.

Sharpe's edition of Pope's 'Poetical Works' (1805) has the spelling *alpeu* (vol. ii. p. 143), and so has an octavo edition of 1757 (vol. vi. p. 46). The latter also contains the note quoted by Mr. RILEY.

J. F. MAXWELL.

FAULKNER, ARTIST (7th S. ix. 369).—I extract the following from Redgrave's 'Dictionary of Artists of the English School':—

"Faulkner, Joshua Wilson, portrait painter. Was a native of Manchester, and practised in that city. He exhibited at the Royal Academy in 1809 the portrait of a lady in character and two other works. Soon after he became a member of the Liverpool Academy, and exhibited at that institution. He settled in London about 1817, and in that and the two following years exhibited portraits at the Academy. In 1820 he exhibited there for the last time, sending some portrait groups and 'A Boy with a Butterfly.'"

"Faulkner, Benjamin Rawlinson, portrait painter, brother of the above. Was born in 1787 at Manchester, and in early life engaged in a commercial house, and had charge of a branch establishment at Gibraltar, where he lost his health from an attack of the plague, and returned to England about 1813. During his convalescence he developed a taste for drawing, and, assisted by his brother, devoted himself to study from the antique. He then came to London, and established himself in Newman Street. In 1821 he first exhibited at the Academy, and continued an exhibitor, exclusively of portraits, till his death. His works were distinguished by quiet taste and finish, but he did not gain much patronage. Some of his best portraits are at Manchester. He died October 29, 1849, aged sixty-two. With great musical talent, he had the gift of a fine voice, and was for some time organist at Irving's church in Hatton Garden."

The following entries are taken from 'Art in Lancashire and Cheshire,' a list of deceased artists, List I., published for the Manchester Literary Club, 1884:—

"Faulkner, Joshua Wilson, portrait painter, b. Manchester 1780, d. about 1820. Exhibited twenty portraits at R.A. from 1809 to 1820."

"Faulkner, Benjamin Rawlinson, portrait painter, b. Manchester 1787, d. Fulham October 29, 1849."

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

EARLY AGE OF MATRICULATION AT CAMBRIDGE (7th S. ix. 388).—The University of Oxford matriculation list contains several parallel instances to that of Pitt at Cambridge. In the last century,—Henry Philpotts, Corpus, matriculated November 7, 1791, aged thirteen; Edward Copleston, Corpus, matriculated May 28, 1791, aged fifteen. And in the present century,—John Keble, Corpus, matriculated December 12, 1806, aged fourteen; Thomas Keble, Corpus, matriculated April 1, 1808, aged fourteen; Richard Bethell, Wadham, matriculated October 18, 1814, aged fourteen. Four of these juvenile alumni made their mark in the world, two becoming bishops, one a lord chancellor, and the fourth known, honoured, and loved *ubique*.

W. E. BUCKLEY.

It was evidently the custom for college education to begin at a much earlier age in the last century. I may refer to the 'Memoir of James, Lord Abinger,' who was sent from Jamaica to England for his education, and was entered at Cambridge between the ages of thirteen and fourteen, if I

mistake not; but I have not got the book with me to refer to.

B. FLORENCE SCARLETT.

Lausanne.

An instance of early matriculation at Oxford appears in the query. Lord Westbury, born in 1800, obtained his classical first in 1818, which shews his matriculation at the age of fourteen.

ED. MARSHALL.

LOCAL RHYME (7th S. ix. 386).—The rhyme given by your correspondent appears in Hazlitt's 'English Proverbs and Proverbial Phrases' as follows:—

From Blaen Point to Hilbree

The squirrel might leap from tree to tree.

On this distich Hazlitt remarks:—

"Pennant, speaking of the neighbourhood of Tremostyn, observes: 'The sea, or the estuary of the Dee, lies at a small distance to the left, a verdant marsh intervening. The hundred of Wiral, a portion of Cheshire, is seen on the other side; a hilly tract, wooded and dreary, chequered with corn-lands and black heads, yet formerly so well clothed, as to occasion this proverbial distich,' &c. ('Pennant's 'Tours in Wales,' ed. 1810, i. 29). Mr. Higson, in his 'MSS. Coll. for Dryden, &c.,' has a version in which Birchen Haven is substituted for Blaen Point."

F. C. BIRKBECK TERRY.

THE DUKE OF WELLINGTON (7th S. viii. 429, 497; ix. 18, 335).—In asking "What constitutes a man's nationality?" SCIPIO is putting a purely legal question, which is much less difficult to answer than if he had asked for the law to be applied to any particular case. Every man starts life with a domicile of origin, viz., that of his father, and this domicile he does not necessarily lose by residence abroad. It is the question of deciding when a man has preserved or lost his domicile of origin by residence in a foreign country which the Courts usually find so difficult to determine. A man may acquire a new domicile by becoming naturalized in another country, or he may acquire it by expressing his intention of changing his nationality in connection with the act itself. The last case that I have reported was that of a Scotchman who, if I remember rightly, was not born in Scotland, had never resided there, had built himself a residence in England, and was to all intents and purposes an Englishman. But the claimants under the English law failed, because they could bring forward no sufficient evidence that the deceased had ever done any act to rid himself of his domicile of origin, or had ever expressed his intention of abandoning it. The rule of law, therefore, is that unless a man has clearly adopted some other nationality he still retains his domicile of origin; and neither residence abroad—though life-long—nor the fact of being born abroad, which obviously may be accidental, is sufficient to endow a man with a new nationality, unless accompanied by some evidence

of intention. I take it that a family may reside abroad for generations, and that if they preserve the *animus revertendi* (the *onus probandi* in such a case being thrown on them), they do not lose their domicile of origin.

Applying the law to the case of the Duke of Wellington, it would not be an easy matter to determine his nationality, apart from his expressed intentions. The earliest ancestor recorded in Burke was undoubtedly of English extraction, and merely went over to Ireland in the service of the Crown. The award of lands in Ireland for such services would not necessarily deprive him or his descendants of their domicile of origin; but when we find them sitting in the Irish Parliament and accepting, or perhaps selecting, Irish titles, it would be fair to assume that they had adopted the nationality within which their interests lay. The Duke of Wellington's domicile of origin was, therefore (if we may rely on the ordinary channels of information), clearly Irish; but seeing that he was educated in England, was endowed with English estates and English titles, that he was of English extraction, that his elder brother was created an English peer, and that the blood which flowed in his veins was mainly (if not wholly) English, may he not have been possessed of a perfectly *bond fide* belief in his English nationality? There is no question but that he chose for himself an English domicile, and I think we may fairly hold him blameless for disclaiming an Irish nationality, without casting upon him the slur of having repudiated the land of his birth. It is true that some of his immediate ancestors married into Irish families; but these families, almost without exception, would appear to have been also of English extraction. I will only add in this connexion that the duke's even temperament, his cool head and calm judgment, are not exactly the distinguishing marks of a Celtic origin.

SCIPIO further asks, "What if a man's parents happen to represent two distinct nationalities?" This is a matter of common occurrence, and I believe it to be the law in all civilized countries that on marriage the woman adopts the nationality and status of her husband. HOLCOMBE INGLEBY.

The question seems to me to be not very difficult of solution, if we consider it in connexion with the question of "domicile." What is "domicile"? It is the place where a person has his home. There are three kinds of domicile: (1) by birth, (2) by choice, and (3) by operation of law. The last is consequential on that of a wife, arising from marriage.

Domicile by choice is that place in which a man has voluntarily fixed the habitation of himself and his family, not for a mere temporary purpose, but with the present intention of making a permanent home, until some unexpected event shall occur to induce him to adopt some other permanent home.

Thus a German settled in England, even though he be not naturalized, if he evidently intends to make it his permanent home, comes under the operation of the Acts 24 & 25 Vic., caps. cxiv. and cxxi., and, so far as regards wills of personal property, becomes practically a native of England. His children born in England are then, naturally, natives of England. But if his residence is only for a specified or temporary purpose, the *animus revertendi* preserves his previous domicile, and, continuing a German, his children naturally follow their father's domicile, and are Germans, though born in England.

In no case can the question of the wife's nationality arise, because her domicile is, so to speak, merged in that of her husband by operation of law.

Of course the Iron Duke was an Irishman. His ancestors, the Colleys, were for several generations domiciled in Ireland.

My own paternal ancestor migrated to Ireland from England upwards of two hundred and sixty years ago. He married in Ireland the daughter of another Englishman, also domiciled in that country. One son returned to England, and is described on a tombstone as "late of the Kingdom of Ireland." The elder son remained and purchased lands in Ireland, which are still in the possession of his descendants. His grandson became a member of the Irish House of Commons, as did afterwards other descendants. Born and brought up in Ireland, it would be ridiculous to assert their nationality was anything but Irish. Y. S. M.

"MAN-TRAPS AND SPRING-GUNS SET HERE" (7th S. ix. 405).—Man-traps were made in South Staffordshire, chiefly at West Bromwich, ten years ago, and are probably still to be bought. The pattern-books of several manufacturers had, and probably still have, an octavo page engraving, showing a poacher gripped by the leg, and dropping the hares he had picked up. These modern man-traps were, however, "humane man-traps," with plain bar jaws, and not the saw-tooth grips, which would mangle a limb, and probably break the leg-bone. Similar tiger-traps are also made in the Black Country, and are formidable and crushing devices. Spring-guns are made in Birmingham, but these are only alarm guns, to make a loud report and frighten a poacher or bird-stealer by noise, without shot; but the older forms swung the small cannon round and fired a volley of shot in the direction of the wire trodden upon.

ESTE.

MR. TUEB asks where a man-trap can be seen. There is one at Inch House, near Edinburgh. It is constructed of iron, and operates in the same manner as a rat-trap; indeed, it may be described as an enlarged rat-trap. It consists of a flat plate, on which if the intruder sets his foot the weight,

pressing downwards, causes the frame of the trap to spring up with a sudden motion and catch him by the ankle. It is a cruel instrument, and must have caused great injury to the limb. T. R.

A man-trap is a large edition of a rat-trap; jaws bowed; spring on each side of the jaws. MR. TURNER may take an easy journey to Brighton, stop at Bramber Station *en route*, and in the museum there will see one or more of these engines; at least, I saw them there in the October of 1887.

WM. GRAHAM F. PIGOTT.

ANDREWS'S 'REVIEW OF FOX'S BOOK OF MARTYRS' (7th S. ix. 268, 396).—Let me thank MR. W. H. BURNS for his full communication. He has the volume which it is not easy to meet with. My copy is not really different from his in the number of pages, 412. It was 424 in my communication, which may perhaps have arisen from the alliteration of 1824, which is close to it.

ED. MARSHALL.

MACDONALD (7th S. ix. 287).—The Miss Macdonald whose portrait, by Sir T. Lawrence, was engraved in the *Magazine of Art* for March was Julia, daughter of Sir John Macdonald, for many years Adjutant General. In whose possession is the picture; and of what family of Macdonald was Sir John? MAC ROBERT.

LOW SIDE WINDOWS (7th S. ix. 447).—For fourteen pages of letter-press, accompanied by illustrations of examples in various counties in England, see the *Antiquary* for March and May of the current year. EVERARD HOME COLEMAN.

71, Brecknock Road.

TIMES OF PAIRING IN THE TWO HEMISPHERES (7th S. ix. 308).—The black swans which have been domesticated in this country breed very early in the year, and I saw a pair of them towards the end of last February with several newly-hatched cygnets. I am told that they breed again in the autumn, which may be looked upon as their natural time of doing so, but that they are seldom able to rear this latter brood. The white swans breed only once a year. J. F. MANSERGH. Liverpool.

O'KEEFE (7th S. ix. 428).—'The Agreeable Surprise,' a comic opera, not a farce, as the inquirer calls it, was published in Cumberland's "British Theatre," and is No. 232 of the issue. There is no date, and the last cast of characters (three are given) is 1832, when Harley and Mrs. Humby represented Lingo and Cowslip, originally played by Edwin and Mrs. Wells. CHARLES WYLIE.

'The Agreeable Surprise,' a comic opera in two acts, music by Dr. Arnold, was printed in Dublin twice, evidently for sale in the theatres. The edition of 1784 is "as performed at the Theatre

Royal, Haymarket"; the edition of 1787 "as acted at the Theatre, Smoke Alley, Dublin."

ARTHUR MORRIS.

J. P. RICHTER'S WORKS (7th S. ix. 406).—Some months since I saw 'Hesperus' offered for a few shillings in some second-hand list—I believe it was Murray's, of Derby. I doubt whether a cheap edition of Richter in English would be successful. It has been for years a source of considerable amusement to me to test my friends' literary taste by the loan of 'Hesperus.' The book is invariably returned as unreadable. The case is somewhat different with 'Titan,' and 'Flower, Fruit, and Thorn Pieces' has met with a fair sale in a three-and-sixpenny edition; but neither of these, masterpieces as they are, is likely to be extensively read in England. They have humour, of course, but they have also tears. As for 'Hesperus,' its humour resembles nothing so much as the floating isle in Derwentwater. Borne up by windy sighs, it is too often drowned altogether in floods of sentiment. C. C. B.

Carlyle's translations of 'Schmelzle's Journey to Flaetz' and 'Life of Quintus Fixlein,' in vols. of his translations from Musæus, Tieck, and Richter, and of Richter's review of Madame de Staël's 'Allemagne,' in vol. iii. of Carlyle's 'Miscellanies,' together with Carlyle's two essays on Richter in vols. i. and iii. of his 'Miscellanies,' are all accessible, and can be obtained of Chapman & Hall, "People's Edition," price 2s. a volume.

I much doubt that Richter's work will ever be popular in England. A. COLLINGWOOD LEE. Waltham Abbey, Essex.

Probably Carlyle gives an adequate reason for the existence of few translations from Richter. He translates 'Schmelzle's Journey' and 'The Life of Fixlein,' and in an appendix to the first volume of his 'Miscellaneous Essays,' popular edition, he writes as follows, introducing his readers to these works:—

"Richter's style may be pronounced the most untranslatable, not in German only, but in any other modern literature. Let the English reader fancy a Burton writing, not an 'Anatomy of Melancholy,' but a foreign romance, through the scriptory organs of a Jeremy Bentham! Richter exhausts all the powers of his own most ductile language: what in him was overstrained and rude would naturally become not less so in the hands of his translator."

The translations from Richter form the large part of vol. ii. of Carlyle's 'Tales by Musæus, Tieck, Richter' in the popular edition of his works issued in 1874.

THOMAS BAYNE. Helensburgh, N.B.

"THOMAS DE HOLAND, COMES KANTLE" (7th S. viii. 127; ix. 214).—Reference is made to "History of the Royal Family".....R. Gosling, 1713." Further details will oblige, for I cannot

trace this book in Lowndes nor at the British Museum.
A. H.

GINGERBREAD FAIRS (7th S. viii. 27, 79; ix. 274, 412).—The fair at Enfield, Middlesex, was a gingerbread fair, held at Michaelmas-tide. That sold under the name of "Hubbard" was considered the best by the vendors, as there was a certain rivalry among the booths which should be considered the most noteworthy. I would append a query to this answer: Are, or rather now were, these fairs the remains of the old Church feasts?
H. A. W.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 189, 278).—

"A goose is an awkward dish," &c.—Is it not in Prof. Wilson's 'Noctes Ambrosianae'? I have not the book, so cannot speak certainly.
C. SOAMES.

There is a Gloucestershire version of the Walsall man's goose, which I have heard related by an ancient native of that county.
W. A. H.

(7th S. ix. 370, 439.)

He carries his heart in his hand.

This may be a proverbial saying which has two meanings. I have heard it said, many years ago, of Van Amburgh, the lion tamer, that he carried his life in his hand. Or sometimes it is applied, with a slight alteration, to one who can conceal his thoughts and motives. Iago says:—

For when my outward action doth demonstrate
The native act and figure of my heart
In compliment extern, 'tis not long after
But I will wear my heart upon my sleeve
For daws to peck at: I am not what I am.

'Othello,' I. i.

JOHN PICKFORD, M.A.

Is not your correspondent thinking of the common saying, "He carries his heart on his sleeve," applied to the person of very candid mind now so rarely met with?
R. H. BUSK.

(7th S. ix. 429.)

The lines entitled 'Life,' and beginning

Our life is like a narrow raft,

have been very beautifully set to music by Blumenthal. The composer gives them as "from an old MS."

C. C. B.

At this reference there was a query from me as to the source of two Latin lines. My friend Mr. PICKFORD has sent me two lines which come before them, which I ask leave to insert, as they may possibly help to the authorship, or at least the locality:—

Lucas evangelii et medicinae munera pandit,
Artibus hinc, illinc religione potens.

Nobilis, &c.
ED. MARSHALL.

(7th S. ix. 469.)

A contented mind is a continual feast.

Regum aequabat opes animis; seraque revertens
Nocte domum, dapibus mensas onerabat inemptis.

Virgil, 'Georgics,' bk. iv.

O, calm, hush'd, rich content,

Is there in being blest-edness without thee?
How soft thou down'st the couch where thou dost rest,
Nectar to life, thou sweet Ambrosian feast.

Marston.

The heart by deceit or ingratitude rent,
Or by poverty bow'd, tho' of evils the least,

The smiles of a friend may invite to content,
And we all know content is an excellent feast.
Song, "May we ne'er want a friend."
WM. UNDERHILL.

Is not the above a variant of the Proverbs of Solomon xv. 15—"All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast"? A merry heart—a contented mind.
FREDK. RULE.

Who shall awake the Spartan life?

Collins, 'Ode to Liberty,' l. 1.

F. W. D.

Miscellaneous.

NOTES ON BOOKS, &c.

William Pitt. A Biography. By Edward Walford. (Chatto & Windus.)

A USEFUL and compact volume on the life of one of the greatest of English statesmen is no despicable addition to our literature. In these days of rapid reading and high condensation few will read Bishop Tomline's long and dull memoir.

Pitt is a man around whose name a whole world of mythology has gathered. Were we to believe what was said, and even printed, in certain quarters, we should be compelled to regard him as little less than a demon. On the other hand, his admirers have told us stories which are equally monstrous in the opposite direction. For instance, as a proof of Pitt's superhuman learning, we have heard it gravely affirmed that he could read off in English any passage in the 'Cassandra' of Lycophron at sight. This silly fable must have been invented by some one whose acquaintance with that "cumbrous store of traditional learning" had been gained by some easier method than that of reading the original. The strange words with which it is ornamented—like currants in a Christmas cake—are unintelligible to almost all men without the aid of a dictionary. That he was, considering other circumstances, a man of surprising classical attainments cannot be denied; but Pitt's great faculty was the very rare one of foresight in politics. During his only visit to the Continent he was asked by a French abbé whom he encountered at Rheims what part of the British constitution might be first expected to decay. He mused for a moment, and then replied, "The part of our constitution that will first perish is the prerogative of the King and the authority of the House of Peers."

Mr. Walford has written this short life with much care. It is, however, a question whether any one can grasp such a career without having an intimate knowledge of the intricate politics of the time. The terrible struggle with France; and Ireland, emerging as she was from the long oppression of the penal laws, complicate with the widest issues every action of the great statesman's life. We are sorry to find that the book has not got an index.

The Church of Scotland, Past and Present. Edited by R. H. Story, D.D., F.S.A., Professor of Ecclesiastical History in the University of Glasgow. Vol. I. (MacKenzie.)

THIS time is opportune for a full and authoritative history of the Church of Scotland. Its continued existence as a national institution promises to become a question of practical politics, and it will therefore be well that before the next general election every voter should understand its character and claims. Historical Presbyterianism is but imperfectly understood even in Scotland itself, while it is to be feared that beyond the Borders it is little more than a name. In recent years it has become common to denominate the members of the Church

Scotland as merely one of a number of sects, hopelessly and unintelligibly divided among themselves and vigorously contending over doctrinal and ecclesiastical trifles. The subject of the history of the Church of Scotland, edited by Dr. Storr, is to distinguish the Mother Church by setting forth a full and impartial record of her growth, explaining her State connexion and her titles or tenets and special property, and expounding her doctrine, ritual, and discipline. Previous histories—such as Cook's and Principal Cunningham's and the lectures of Dr. Lee—are fairly accurate and exhaustive records, but this has a different and wider scope and aim, and when complete should be the standard work on its subject.

The encyclopædic system has been adopted in the preparation of the history. To overtake the whole, except in a very summary fashion, would have been too much for a single author, and therefore the purely narrative part is given to three writers, while other five are to overtake the political and abstract discussions already mentioned. The first volume, which has just appeared, contains the editor's general preface and the history from the earliest times down to the extinction of the old Celtic Church. The preface is not only a clear and skilful summary of the proposed contents of the work—showing why it is coming into existence and what it professes to do—but it is likewise a strong and dignified apologetic utterance by an acknowledged leader among Scottish Churchmen. Dr. Campbell, who writes the early chapters of the narrative, is already known for his 'Mediaeval Scotland' and his admirable local history of 'Balmerino and its Abbey.' He is patient and thorough, cautious and clear, definite and concise. He knows the best authorities, and turns them to good account.

Interest in the work should be deepened by the engravings of portraits of eminent Churchmen and views of ecclesiastical buildings with which it is to be enriched. This volume has admirable likenesses of the editor and Dr. Boyd, the Moderator of this year's General Assembly.

The Origin of the Aryans. By Isaac Taylor, LL.D. (Scott.)

We can well remember with what an absorbed interest we plunged into the two big comely tomes of Prof. Pictet's 'Origines Indo-Européennes,' now, alas! just a quarter of a century ago. It is always a grief to find the gods of one's youth turning into abogots, and now comes Dr. Taylor and tells us that Pictet's fascinating essay in linguistic palæontology, and many another old friend besides, are themselves palæontological. Indeed, his first chapter on the Aryan controversy, being almost altogether destructive in its criticisms, is sad reading; for if Dr. Taylor is right, then all the philologists from Adelung to Max Müller have, as regards this question, been on the wrong track. His own position is sufficiently defined by the concluding words of his essay: "The whilom tyranny of the Sanskritists is happily overpast, and it is seen that hasty philological deductions require to be systematically checked by the conclusions of prehistoric archaeology, craniology, anthropology, geology, and common sense." It is this appeal to the kindred sciences—the correlation of philology as we may term it—that is the distinction of the works of Cuno, Schrader, and Spiegel, whom Dr. Taylor takes as his masters. His own conclusions, shaped on their researches, may be briefly summarized as follows:—That the speaking of an Aryan language does not necessarily imply Aryan race; that the primitive Aryans were a nomad pastoral people, spread over the great plain of Northern Europe, from the Ural Mountains to the Atlantic; that here, and not somewhere in Central Asia, was the cradle of their race; that their truest representatives in historical times are the Celtic race of Central Europe, and not the Teutonic

Scandinavians; and that they evolved out of a language of

Dr. Taylor lays before us the commands in a lucid and clear thanks. Sometimes, by inaccuracies of expression, e.g., man deck, roof, has become a and be certainly misrepresent to the owl-headed amphora has no connexion with German words which he adduces as *χόρος* meant originally a (p. 177) is more than doubt for censure the curious hygienism "avocation" for socialism *asperation* (p. 190).

Our contributor Miss B. H. cate that her exertions in the centenary of Dante's Beatrice gratifying result in the Queen's pathy with the celebration by works with her autograph.

The *Antiquary* for July contains articles on 'The Recent De Preceptor Venables'; 'The N. J. Hirst'; 'The Canvas Coat by Hon. Harold Dillon'; and 'L.' by W. B. Rye.

The Rev. J. C. Blomfield is of the Deanery of Bicester. T ready for publication, and will Mr. Elliot Stock.

The July *Bookworm* will A. H. Huth as a Bookworm, b Mediaeval Jewish Bookworm.

NOTICES TO CORRECTION

We must call special attention On all communications must address of the sender, not necessarily as a guarantee of good faith.

We cannot undertake to answer To secure insertion of communications must observe the following rules or reply be written on a separate signature of the writer and send appear. Correspondents who wish to head the second communication.

THE STOCKS (7th S. viii. 43). instances of stocks still existing us by many correspondents, the subject was practically dismissed.

A. RAPHAEL, 87, Alexandra Road, the address and aim of the *Solar*. E. WALFORD ('Tommy Atkins' 525).

CORRIGENDA.—P. 467, col. 1 read *Brudenell*; p. 437, col. 1 "1829" read 1839. Our corrections appear to be 1829.

NOTICES

Editorial Communications should be sent to the Editor of 'Notes and Queries' Business Letters to 'The Public' Took's Court, Currier Street, London.

We beg leave to state that communications which, for any reason, do not reach us in time to be included in this issue will be sent to the next issue.

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